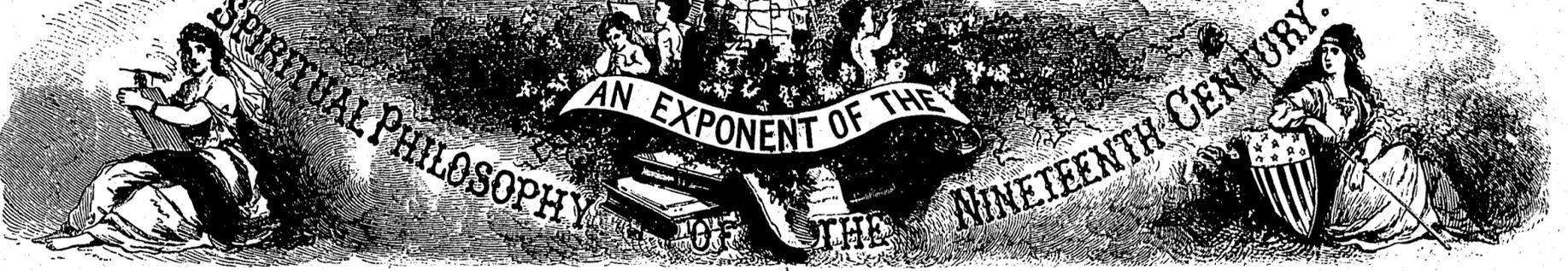


BANNER OF LIGHT.



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NO. 14.

Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

THE BLACK RIBBON ON THE WRIST.

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

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

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

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

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

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

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

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

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

"Do you expect letters," said Sir Martin, "that you are so anxious for the arrival of the post?"

"I do," she answered. "I expect to hear that Lord Tyrone is dead. He died last Tuesday at four o'clock."

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

At that instant the servant entered and delivered to his master a letter sealed with black.

"It is as I expected," exclaimed Lady Beresford; "Lord Tyrone is dead."

Sir Martin opened the letter; it came from Lord Tyrone's steward, and contained the melancholy intelligence of his master's death, and on the very day and hour Lady Beresford had before specified. Sir Martin begged Lady Beresford to compose herself, and she assured him she felt much easier than she had done for a long time, and added, "I can communicate intelligence to you which I know will prove welcome; I can assure you, beyond the possibility of a doubt, that I shall in some months present you with a son."

Sir Martin received this news with the greatest joy.

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

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

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

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

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

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

must, therefore, entreat you to leave me immediately, as I have something of importance to settle before I die."

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

Upon their arrival, having ordered the attend-

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

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

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

From the London Human Nature for May.

MORE MANIFESTATIONS THROUGH MR. HOME.

SIR—Since writing you, I have had to pause, as I have not had the opportunity of further investigating the phenomena of Spiritualism—at all events, such as would warrant my addressing you; but good fortune has again favored me, and I at once address you, hoping you may have space to insert this letter.

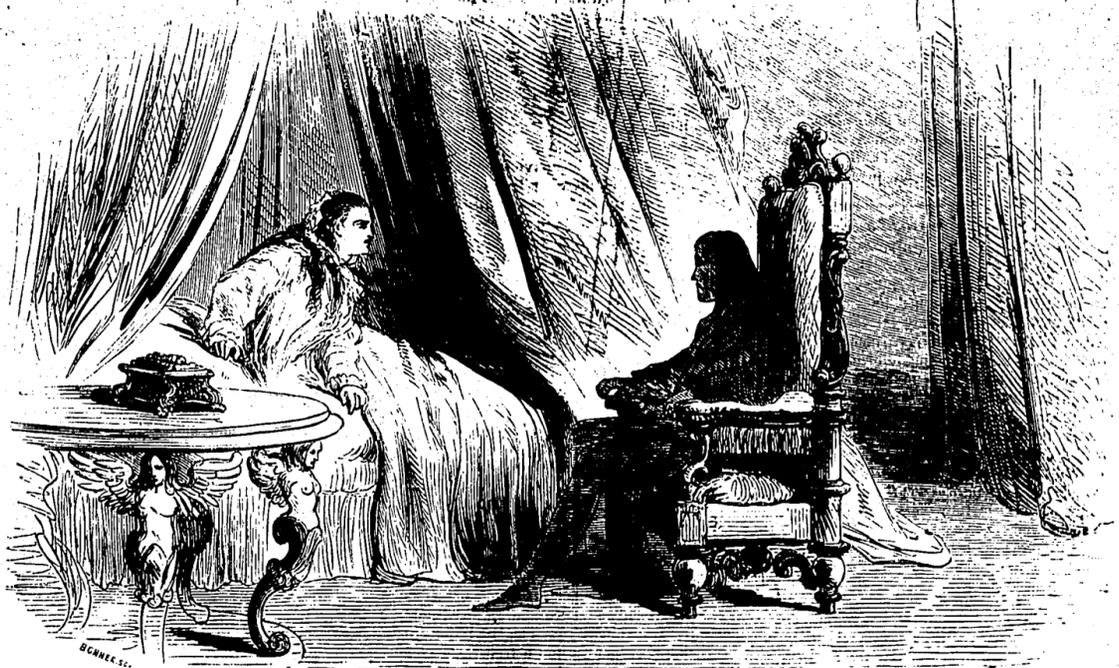
You are aware that Mr. Home agreed to meet a select committee of the Dialectical Society. This meeting took place last Wednesday (the 31st March). What occurred on that evening the secretary will report; I must not forestall. Suffice, if I assure every precaution was taken, down to Mr. Home changing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

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

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

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

To me this séance was very satisfactory. Spirit forms have been seen at Mr. S. C. Hall's, at Ashley House, and at other places, witnessed by eight or ten people present at one time, so that I was really becoming quite jealous of my being exempt—I who, of all, am perhaps the only writer who publishes what he has had the good fortune of



LADY BERESFORD SEES THE VISION OF LORD TYRONE.

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

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

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

"When I awoke I found that Sir Martin had gone down. I arose, and having put on my clothes, went to the gallery adjoining the apartment, and took from thence a long broom (such as cornices are swept with); by the help of this I took down with some difficulty the curtains, as I imagined their extraordinary position might excite suspicion in the family. I then went to my work-box, and bound a piece of black ribbon round my wrist. When I came down, the agitation of my mind had left an impression on my countenance too visible to pass unobserved by my husband. He instantly remarked it, and asked the cause. I informed him that Lord Tyrone was no more, that he died at the hour of four on the preceding Tuesday, and desired him never to question me more respecting the black ribbon; which he kindly desisted from doing. You, my son, as had been foretold, I afterwards brought into the world, and in little more than four years after your birth your lamented father expired in my arms. After this melancholy event, I determined, as the only probable chance to avoid the sequel of the prediction, forever to abandon all society—to give up every pleasure resulting from it, and to pass the rest of my days in solitude and retirement. But few can long endure to exist in a state of perfect sequestration; I began an intimacy with a family—with one alone; nor could I then foresee the fatal consequences which afterwards resulted from it. Little did I think that their son, their only son, at the time a mere youth, would be the person destined by fate to prove my destruction. In a very few years I ceased to regard him with indifference; I endeavored by every possible way to conquer a passion, the fatal effects of which I too well knew. I had fondly imagined I had overcome its influence, when the evening of one fatal day terminated my fortitude, and plunged me in a moment down that abyss which I had so long been meditating how to shun. He had often solicited his parents for leave to go into the army; and at last obtaining permission, he came to bid me farewell before his departure. The instant he entered the room he sank upon his knees at my feet, told me he was miserable, and that I alone was the cause. At that moment my fortitude forsook me—I gave myself up for lost—and regarding my fate as inevitable, without further

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

Lady Beresford here paused for some time; but resuming the conversation, she entreated that her son would behave himself so as to merit the high honor he would in future receive from a union with the daughter of the late Lord Tyrone. She then expressed a wish to lie down on the bed and endeavor to compose herself to sleep. Lady Betty Cobb and her son immediately called her domestics, and quitted the room, having first desired them to watch their mistress attentively, and if they observed the smallest change in her to call them instantly.

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

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

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

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

COMPACT TO APPEAR AFTER DEATH.

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

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

EDITORIAL CORRESPONDENCE.

BY WARREN CHASE.

MEASURE.

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

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

PLANCHETTE.

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

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

Response to Dr. Buchanan.

EDITORS BANNER OF LIGHT—In your issue of May 22d, it is recommended by Dr. J. R. Buchanan that persons who have experienced the benefits of the application of the principles of sarcogenium, would communicate the facts to you for publication.

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

Case 1st. Mr. Bud Moore, Chicago, Ill. Periostritis. Eleven teeth extracted while in a semi-trance state, unconscious of pain, except while dentist was extracting molars which failed to proceed.

Case 2d. — Stenla, La Crosse, Wis. Paralysis. Induced by cold from explosion of Steamer Pearl. Six months brought under control, and their influence concentrated and thrown upon him; his rapid and entire recovery dated from that treatment.

Case 3d. — Peter Harris, La Crosse, Wis. Erysipelas. Had had metastasial bone of left foot partially divided, and the adjacent nerves and blood vessels entirely so. Had been under treatment by popular surgeons of Winona, Minn., until the dangerous symptoms of gangrene, &c., had subsided, and he was considered out of danger. Unexpectedly Erysipelas set in; iron, quinine, &c., failing to afford relief, I was awakened at one o'clock a. m., by his groans, when rising, I told my wife that, devil or angel, I felt the power to relieve him, and would do so. I went to him, in less than ten minutes he was in a sweet mesmeric sleep, and slept till morning.

These statements can all be verified if any one is sufficiently interested—I am not—but as they are designed for the afflicted, and to encourage new mediums to persevere in the new science dawning upon earth, I have given names. My experience has taught me that, to be powerful, one must be harmonious and passive. Unlike the mesmerizer, I cannot will myself into the requisite conditions; but when the influence possesses me, I feel certain that I can at least relieve. Every move I make is in accordance with law—the law of spirit or human magnetism; and yet, but for some spiritualized Prof. Buchanan, I would know but little why I make this move or that move; but as it is, I have been delighted to find my impressions and expectations coinciding with the investigations of science. There only one conclusion, that I have never before the public as a medium, have never received a dollar for services as such, but that I have given yours to the cause of Spiritualism.

Truly yours, L. H. B. Homer, Minnesota, May 27th, 1860.

* Turns out to say that Spiritualism was the work of the devil.

Original Essay.

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

No. II.—PRE-HISTORIC MAN: HIS CONDITION AND FAITH.

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

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

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

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

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

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

"Since man appeared, the greater part of the British Islands, of Central Europe, of Northern Asia, have been submerged beneath the sea and raised up again. So has the Great Desert of Sahara, which occupies the major part of Northern Africa. The Caspian and Ural Seas have been one, and this united water probably communicated with both the Arctic and Mediterranean oceans. The greater part of North America has been under water and has emerged. It is highly probable that a large part of the Malayan Archipelago has sunk, and its primitive continuity with Asia has been destroyed. Over the great Polynesian area subsidence has taken place to the extent of many thousand feet, subsidence of so vast a character, in fact, that if a continent like Asia had once occupied the area of the Pacific, the peaks of its mountains would now show not more numerous than the islands of the Polynesian Archipelago."

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

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

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

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

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

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

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

witnessing. I allude to many highly educated and able ladies and gentlemen who attend these seances, and have full leisure to put on record what they have seen. Our seance terminated in the usual way, by Mr. Home awakening from his trance.

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

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

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

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

Northwood, April, 1869.

PHYSICAL MANIFESTATIONS.

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

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

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

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

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

The different voices were well defined, and it was utterly impossible for the medium to have counterfeited them while banded.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

79 3d Avenue, New York.

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

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

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

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

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

[To be continued.]

UNKNOWN.

BY MRS. ELIZA M. HICKOK.

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

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

Low down where they lie they are guarded well; Of their secret presence none can tell; For eyes may brighten and lips may smile, And the heart with anguish be torn the while.

We little dream, when the mask is worn, O'er a heart by suffering and conflict torn, Of its silent strength, for who shall know The secret depths of an untold woe?

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

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

Important Meeting of New York Ladies.—Woman's Education.

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

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

Resolved, That the science of Domestic Economy, in its various branches, involves more important interests than any other human science; and that the evils suffered by women would be extensively remedied by establishing institutions for her profession, in which she should be as generally endowed as are the institutions of men, many of which have been largely endowed by women.

Resolved, That the science of Domestic Economy should be made a study in all institutions for girls; and that certain departments of the family state, which have not been made a part of common school education, especially the art of sewing, which is so useful for the poor; and that we will use our influence to secure these important measures.

Resolved, That every young woman should be trained to some business by which she can earn an independent livelihood in case of poverty.

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

Resolved, That organization is a most powerful agency to secure these objects; and that the American Woman's Educational Association is an organization which aims to secure these objects, and whose names are enumerated, that its managers have our confidence, and that we will cooperate in its plan as far as we have opportunity.

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

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

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

An Evening With the Spirits.

On Monday evening, June 7th, 1869, a company numbering twenty-six persons, met at the residence of Mrs. Weston, No. 54 Hudson street, Boston, Mass., to witness whatever might take place through the mediumship of Mrs. Elizabeth L. Blandy, daughter of Ira Davenport, Sr., and sister of the celebrated Davenport Brothers.

Upon the present occasion, the lady took her seat at one end of a small table, upon which had been placed a coil of bed-cord, a tambourine, two guitars, four hand bells, a violin, castanets, a whistle, and a tin horn. The light being extinguished, sounds of rope tying and snapping were heard, and in about three minutes, on lighting the gas, the medium was found with the rope firmly binding her wrists together, one over the other, and held close to her body by the rope tied around her waist.

The examination was critically made, because of the alleged fraud said to be practiced by some mediums, by a peculiar twist of the hands, or style of knot, admitting the withdrawal of the hand. The father of the medium called especial attention to this point, that there might remain no doubt on the mind of any visitor that the medium was securely tied.

Not the phenomena alone, nor their significance, but the fact that they are apprehended by the largest and most receptive natures, is the crown of all testimony in favor of Spiritualism. We have furnished, from time to time, extracts out of the Monthly Religious Magazine, of this city, the organ and exponent of advanced Unitarianism, from a writer whose treatment of what is styled the miraculous and supernatural has given the widest satisfaction.

Upon darkness being restored, a male voice, speaking apparently through a trumpet, greeted some former acquaintances present with "Good-evening," calling them by name; and several of the visitors being introduced by Mr. Davenport to this, the presiding spirit of the band, known as George Fox, were also addressed with the same kindly greeting. The spirit recognized Dr. J. R. Newton, who was present, and said, "Doctor, I am glad to meet you again. I saw you in New York, although I suppose you did not recognize me," alluding to a visit made by the medium at the Doctor's office when in that city.

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

Dr. J. R. Newton, while seated thus at the table, requested the spirits to try an experiment, which he was impressed, as he said, they could perform. "Please cause a light to pass from my forehead to the instrument, as it floats. Will you do so?" "I'll try, pretty soon," said Belle. Suddenly, and as our attention was occupied with the floating guitar, a vivid light shot out from the Doctor's forehead, seen by nearly the whole company, and causing a general exclamation. On requesting that this improvisation should be repeated, Belle said, "The fact is, Doctor, you are such a light in the world already, that I don't believe it is necessary for me to kindle any more light on your head."

During the evening phosporous was rubbed upon the instruments, to indicate distinctly their position as they floated about the room. Interesting and astonishing as the strictly physical manifestations are, they yet seem insignificant when compared with the vocal utterances by which these immortal intelligences talk so familiarly with us, independent of the organism of the medium. The sentences which they utter are models of clear, condensed expression; their sentiments are commended to the approval of every just and rational mind; while the sagacious judgment and clear apprehension of every question or subject presented to them, evinces the possession of rare intellectual power.

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An evening with the spirits, at the séances of Mrs. Blandy, is an oasis of immortal beauty by the wayside of this dusty earthly journey of life. We are pleased to know that Mr. Davenport desires to arrange for evening séances at the residences of such sincere investigators as may wish to witness these rare manifestations in the privacy of their own social circle. H. B. STORER. Boston, Mass.

J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Row, Holborn, London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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Testimony for Spiritualism.

Not the phenomena alone, nor their significance, but the fact that they are apprehended by the largest and most receptive natures, is the crown of all testimony in favor of Spiritualism. We have furnished, from time to time, extracts out of the Monthly Religious Magazine, of this city, the organ and exponent of advanced Unitarianism, from a writer whose treatment of what is styled the miraculous and supernatural has given the widest satisfaction.

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

"To what can the outbreak of what is called 'Spiritualism' be likened for effect? On the world at large, it has been as though a ghost had appeared at a sitting of the Royal Society, in London. But a thing may seem to be out of place, because really the observer himself is out of his own proper place. And many Christians have been startled, provoked and confounded by 'Spiritualism,' because of the extent to which they themselves were out of place, intellectually and religiously."

"Spiritualism ought to be nothing novel or strange to a theologian, and would not be but for the anomalous state of theology itself. Men have been so intent, so long, on splitting hairs metaphysically, for theological use, that almost the breadth itself of theology has been forgotten."

"Rightly considered, the manner in which the announcement of the phenomena commonly called Spiritualistic, was received, is almost as instructive as the manifestations themselves. For it is only by an invincible, inward and-supernaturalism, which has grown with them

from childhood, that commonly men of ordinary sense have been able to withstand the multitudinous testimony, which exists as to some of the simpler phenomena which are called Spiritualistic. Nor is it out of his own strength, nor yet out of his own weakness, that a man is able to contradict, as he sometimes does; but it is from the spirit of his age, and from the breath which he draws of public opinion, and from his being one of a banded host."

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

"But whatever Spiritualism may be, it has had a singular, instructive effect, by the remarks which it has elicited from philosophers taken by surprise; from children tossed to and fro, and carried about with every wind of doctrine; from self-opinionated men, exasperated by the rebelliousness of facts against them; and by theologians, who, with denying the possibility of Spiritualism, have suddenly found themselves flatly opposed to the Bible. For both theology and philosophy have been woefully at fault about Spiritualism, which, however, they never would have been, only that at first they had themselves become egregiously faulty, by having become too set in doctrine, and by having thereby largely foregone the perception and the love of facts, as evolved by daily experience, or as recorded in history."

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

"Suppose now that Mr. Fulton, instead of drawing a good salary, and feasting upon ham, tongue, sausage and such like, were a poor man in the State prison, without crime, sentenced to life for an act he did not commit. Suppose he petitioned Gov. Claflin to pardon him out, and give him a chance to earn his own living and hold up his head in the world once more, and suppose our good Governor should say, 'Mr. Fulton, you are familiar with the book of penalties, and do away with the ruin of Adam's fall? Will my pardon give you an income of ten thousand a year?—will it prevent your catching the small pox, or extracting teeth without pain? Can Mrs. Fulton make a beef-steak as good as mine, or even a bowl of gruel out of it? Why, then, do you tempt me for it?' If our clerical convict had not wit enough (as he probably would not have) to see that the Governor was joking, and had sufficient command of his temper not to swear, would he not reply, 'It was bad enough to be here, for no fault of mine, without twisting the arm of Adam's fall, the loss of my front teeth, and the high price of provisions? Let me out, and look after Adam and the small pox yourself; Mrs. F. and I will take care of the dinner question. Even so will the women of Massachusetts take care of their domestic duties, when Mr. Fulton's second transgression of Eve has been fully consummated.'"

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

The Episcopal Church Threatened.

A call has been signed by fifty-two clergymen of the Episcopal Church, resident in various States of the Union, for a Convention to be held in Chicago on the last of the current month, to take measures to secede from the Church on the ground of objection to Ritualism. The movement, it must be confessed, is a singular one, from the notorious fact that the body of the Church is to-day anti-ritualistic, and that, if any section were to break away, it should rightfully be the Ritualists themselves. These fifty-two clergymen reside in fourteen different States, and seem determined on creating a permanent schism in their Church. Their appeal sets forth the cause of their grievances. They charge that "a sacerdotal system is made to take the place of the simple Gospel"; that "transubstantiation is almost baldly taught"—the "Manual of Instruction for Confirmation Classes," by Rev. Dr. Dix, laying it down that the bread and wine used in the Eucharistic sacrament "undergo a mystical change, whereby they become the forms under which Christ is present, * * * after a manner inexplicable and without a parallel in the range of our knowledge, * * * not bodily or physically, but supra-locally, hyperphysically and spiritually, in some way believed in by the Church, but known only to God." They allege that there is a desire, on the part of many high in authority, to "affiliate with the corrupt Roman and Greek Churches"; that the "confessional" is "to come into vogue again; that the simple principles of the Reformation are derided and scorned; that 'priestly claims' are put forth from the pulpit, and an 'unspiritualizing symbolism' is introduced into the services of the Church; that cooperation with other Protestants is derided, and 'their ministry denied and coolly committed to unconvicted mercies'; that the Virgin Mary is again to be the object of worship; and that a "succession of measures, legislative and judicial, on the part of a ruling majority, proscribing and repressing the principles of Evangelical Episcopalsians," "unmistakably indicates the policy that will be pursued hereafter."

All this might have been expected. One ecclesiastical organization after another proves its incompetency to provide the nourishment needed for strengthening the human soul, and they give way before the spirit of the time. How expressive that same phrase—spirit of the time! Showing that it is not science, nor materialism, nor the worship of sense, nor anything but pure spirit itself that rules the age, and will rule every awakening and progressive age to the end of the world. These schismatic movements should cease to perplex or astonish any one, even the most timid; for what are they but evidences of that growth and progress which continually demands better things, and will demand them so long as the human soul is unsatisfied and there is something yet for it to feed upon in the wide universe of God?

Our Subscribers' List of New Names. The patrons of the Banner of Light are still at work, with the determination to circulate our paper more generally than ever before; for which noble effort they have our heartfelt thanks. We continue the list of names of our old subscribers who have sent us one or more new ones: Mrs. E. G. Matthews, one; Daniel Fulton, one; Chas. I. Kidder, one; Ohas. Morrill, one; Wm. P. Briggs, one; H. Hoskitt, one; Asa Thomas, one; R. L. Houghton, one; J. Manson, one; J. E. Liening, one; Moses W. Newcomb, three; C. Irvine, one; Mrs. J. Sawdy, one; John Beeson, one; A. M. Allen, one; Silas Crocker, one; P. Daggett, two; Alick Coralloff, one; M. W. Parsons, two; Geo. Matthews, one; Wm. Milner, one; W. S. Smart, one; Emma Martin, one; C. O. Randall, one; J. M. Duvall, one; Boaz W. Williams, one; R. S. Denny, one; F. Percy, one; Y. J. Leavitt, one; Chas. Sprague, one; Sam'l H. Fisher, one; Andrew Downs, one; R. Eldridge, one; R. H. Reed, one; R. Way, one; E. W. Austin, one; C. A. Reed, one; Mrs. S. Bassett, one; Geo. Jackson, one; W. W. Robbins, one; Wm. H. Wright, two; W. A. Nutting, one; H. Blood, one; L. King, one; A. R. Liggett, one; Mrs. E. M. Wallace, one; Mrs. A. H. Everts, one; Geo. Borrell, one; T. D. Flansburgh, one; T. P. Heywood, one; M. W. Comstock, two; T. H. Spear, one; P. B. Carpenter, one; H. Chase, one; A. H. Bill, one; W. R. Brown, one; Mrs. L. L. Turner, one; Mrs. D. G. White, one; B. F. Brown, one; L. V. Terrell, one; A. Aldrich, one; S. Humphrey, one; A. Bradish, two; Mrs. M. Nichols, one; A. B. Gaston, one; B. Colgrove, one; T. F. Wood, one; J. E. Daniels, one; S. W. Richmond, two; W. W. Pike, one; S. Carpenter, one; I. M. Matteson, one; A. V. Metcalf, one; A. E. Carpenter, two; G. Snow, one; Mrs. L. Hutchinson, one.

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

Banner of Light Illustrated—A New Feature. We see by their last number, that the publishers of the Banner of Light have inaugurated a new feature in this ever welcome paper, namely, the publication of Accredited Spiritual Phenomena, Illustrated. This is done, they inform us, in order to keep pace with the over-inquiring mind of man into the mysteries of nature. Word-pictures, we are aware, do not convey the ideas sought to be portrayed so vividly and accurately to the mind as fac-similes of the scenes described by engravings representing actual occurrences. These pictorial illustrations are to appear in every number of the Banner for several months, accompanied by interesting matter, descriptive of the spiritual manifestations in times past, similar to those witnessed to-day in our midst. Success to our enterprising brothers. We love to see progressive unfolding of beauty in the external, as indicative of true worth within. The Religious Philosophical Journal will imitate its worthy cotemporary in all that is noble and excellent. It is an opportunity should offer.—Religio-Philosophical Journal.

Thank you, Bro. Jones. Hope you will shine—yes, "excellent," if that be possible—in the management of your already excellent paper, now that you have become sole editor and proprietor. The little pamphlet of "Rules to be Observed when Forming Spiritual Circles," is just the book for investigators. See advertisement. New York LYCEUM.—The picnic of the Children's Lyceum takes place Saturday, June 19th. For particulars see notice in another column.

Footprints of the Ages.

There have been deposited with the Buffalo Society of Natural Sciences two most remarkable scientific discoveries. One is the fossil imprint of the foot of a man, recently found in a Western Pennsylvania colliery. It was found about a mile from the mouth of the pit, and three hundred feet from the surface. The rock in which the print was discovered belongs to the paleozoic age, and the imprint must have been made millions of years before the present geological era commenced. The cast is that of the left foot of a man of ordinary size, and is perfectly defined. The foot was evidently protected by a sandal, or moccasin. The heel, ball, arch, and the slighter depression made by the toes are perfect.

The same Society received, only a little time before, a large sandstone slab, on which are perfect imprints of horses' hoofs, as well preserved as if they were but yesterday made on the bank of a sluggish stream. There are some half dozen such imprints in all, varying in size. They point in different directions, as if a number of animals had been leisurely walking about, cropping leisurely the luxuriant grasses of that tropical period. These specimens await the judgment of the savans, who are expected to give them the most thorough investigation. Unless they can explain them conformably to the accepted geological rules, then they will overthrow entirely the received geological system, and complicate still further the question whether it is possible to reconcile the geological and theological records and theories respecting the creation and the age of the world. These witnesses are at best an awful bother to Old Theology.

Movements of Lecturers and Mediums. Mrs. Sarah A. Byrnes will lecture in Charlestown, Mass., at Central Hall, June 20th and 27th; in Willimantic, Conn., August 15th, 22nd and 29th. Andrew T. Ross, we are glad to learn, is in the service again, after being laid up for nearly a year. He is a valiant champion in the cause of Spiritualism, and we hope our friends will keep him employed all the time he can spare. By a letter of his in another column, it will be seen that he is to lecture in Leominster, Mass., June 20th. His address is Manchester, N. H. Moses Hull is busy at work in the West. He is coming East in the fall; lectures in New York during September. Daniel W. Hull, (brother to Moses Hull,) we learn, is coming East this fall on a lecturing tour, and will remain during the winter. He has the reputation of being a good speaker and a man of the strictest moral integrity. Dr. P. B. Randolph, we are requested to state, has removed from Pleasant street to the new and elegant building, No. 231 Tremont street, where he can be found during regular business hours. Mrs. Laura De Force Gordon has been unexpectedly summoned East, on account of dangerous illness in her father's family. Address for two months, La Crosse, Wis., box 505. Permanent address, Treasure City, White Pine, Nevada. She will not receive calls to lecture till further notice.

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

The Truth in a Nutshell. The Boston Transcript of June 9th contains the following paragraph, which tells the whole story in regard to the causes which have led to the Indian, Chivington and Custer massacres in the Northwest, which have from time to time disgraced our civilization: "Indian troubles, or rumors of them in abundance, may now be expected; for the agents and ruffians and raven-slayers of the frontiers, will of course do all they can to thwart a pacific policy that means honesty. The savages, murderers and thieves in border land are not all copper colored."

Festival Week. As the great Concert takes place in Boston this week to be continued five days, viz., the 15th, 16th, 17th, 18th and 19th of June, the important occasion in behalf of PEACE will no doubt induce many people from abroad to visit us; therefore we extend a cordial invitation to the public, if their convenience permits, to be present at our Free Circles. Newspaperial. J. S. Loveland has become one of the editors of the Present Age, published in Kalamazoo, Mich. Bro. L. is a gentleman of talent, an earnest worker in the great field of reform, and we cordially bid him welcome into the editorial fraternity. He says—"We will work in love, which is a better harmony than agreement in every shade of intellectual opinion."

Carpenter's Picnic. Our friends in this vicinity should keep in mind the grand picnic that is to take place on Tuesday, June 22d, under the management of A. E. Carpenter, State Missionary. Prof. Wm. Denton and other able speakers will address the multitude (for a multitude we expect will be present) upon the great topic of Spiritualism. Death of a Great Scientist. Baron Reichenbach, who died at Leipzig early in the present year, was upwards of ninety years old. After leaving Tubingen, where he studied law and natural science, he tried to found a German colony in the Pacific, and was thrown into prison by Napoleon. Regaining his liberty, he joined with another nobleman in erecting iron-works and best-gang manufactures in Moravia; but quarreling with his partner, retired into private life with a considerable fortune. Besides discovering greenite and paraffine, he published geological essays. But his name was made famous by the letters on odic magnetism, published in 1822. After this he devoted himself to investigating the od forces, animal magnetism, etc., publishing the results at which he arrived. He found little sympathy among men of science; but his researches have great value. On Commemoration Day, at Charleston, S. C., Chief Justice Chase said: "The dead are not dead. They have only gone before, and now see eye to eye. Why may not we all borrow from their sacred graves oblivion of past differences, and henceforth unite in noble and generous endeavor to assure the honor and welfare of our whole country, of all her States and of all her citizens?"

The beautiful portraits by Jos. Fagnant, of "The Nine Muses," at A. C. Childs & Co.'s Art Gallery, 127 Tremont street, are attracting attention and winning the admiration of lovers of the fine arts. Nine finer specimens of feminine loveliness are not often seen on canvas. The spirit of Allan Kardec, late editor of the Revue Spirite, whose decease in Paris, March 31st, we mentioned a few weeks since, visited our circle on Tuesday, June 8th, and gave us greetings from the higher life.

Lycium Union in Charlestown.

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

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

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

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

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

Concert at Mercantile Hall.

On Sunday evening, June 6th, by the first monthly concert of the present series was given at the Boston Lycium, at Mercantile Hall, Summer street. The attendance was good, the evening pleasant, and all things tended to produce a scene of quiet enjoyment. Music from an orchestra of four pieces—the performers being Messrs. T. M. Carter, H. C. Freeman, John Silloway, and Miss E. Fossenden—recitations from Misses A. Manson, N. Chubbuck, E. Quayle, G. Cayvan, A. Teel, L. Chubbuck, E. White, A. Barlow, E. J. Ackley, B. Lovejoy, A. Cary, and Messrs. E. S. Hummel, R. Cleary, C. Angelo; songs by Chas. W. Sullivan, and Misses A. Davenport, E. Crowell, B. Lovejoy, O. Stone; a dialogue between Hattie A. Melvin and John Fallon; a piano solo, by Miss M. A. Morton; reading of "Hester Vaughn" by Mr. J. M. Choate; two quartettes, "Dreaming of Home and Mother," and "Leaf by Leaf the Roses Fall," sung by Messrs. Chas. W. Sullivan, D. N. Ford, Miss M. A. Sanborn, and Mrs. Albert Morton, and a duet by Chas. W. Sullivan and Miss M. A. Sanborn, completed the exercises.

Postponement of Picnic.

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

New Publications.

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

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

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

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

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

LOV. H. KIMBALL, of the Lycium Banner, Chicago, has put forth the "Lycium Song Book," a pretty little paper-covered book, containing songs and music for Lyciums. It is a happy collection, and will prove most welcome to the happy assemblies to which it should be introduced.

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

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

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

ALL SORTS OF PARAGRAPHS.

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

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

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

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

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

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

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

Austria prohibits altogether the killing of singing-birds.

EXTRAORDINARY STATEMENT.—A prominent clergyman of Manchester, N. H., in a discourse delivered before his society recently, stated that the Protestant population of that city was about 20,000 and the Catholic about 7,000, yet that for the past three years the Catholics there—a large portion of whom were day laborers—had raised more for religious purposes than all the other denominations in that place combined. The gentleman—who is a Protestant—further asserted that the Catholic Church property in Manchester was worth double that belonging to the Protestants, and that, notwithstanding the disparity in the population between the two, there were about as many Catholics in that city who attended church as Protestants. These statements seem very strange, but we gather them from a person who heard the clergyman alluded to make them.—Boston Journal.

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

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

He that loses his conscience has nothing left that is worth keeping.

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

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

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

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

SINGULAR.—We have the word of a gentleman in Person County, says the Milton Chronicle, whose veracity is unquestioned, for the following facts that happened a few years back, perhaps since the war. His little son, then but eighteen months or two years old, had been playing by himself in the garden, in which stood the family burying ground, when he went into the house and asked his mother, without emotion, who was buried in the garden. His mother told him his grandfather and Uncle John—the latter had recently died. The child remarked that "he saw his Uncle John standing in the garden with a cornstalk in his hand, who said there would be another person buried there next day." Sure enough his Uncle Robert (whose death was unknown) was buried there the next day.—Natalis (N. C.) Standard.

"Dar' are," said a sable orator, "two roads through dis world. Do one am broad and a narrow road dat leads to perdition, and do udder am a narrow and broad road dat leads to slure destruction." "If dat am do case," said a sable hearer, "dis callud individual takes to do woods."

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

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

Spirit Forces.

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

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

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

The London Dialectical Society.

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

Note from a Lecturer.

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

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

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

C. H. Read, the Medium.

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

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

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

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

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

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

THOMAS R. HAZARD.

Call for Camp Meeting Committee.

At the last annual session of the Pierpont Grove Camp Meeting, Melrose and Malden, Mass., it was voted to resolve said meeting into a body to be called the New England Camp Meeting Association. The following were named as members: Massachusetts—D. T. Barrett, Moses Starns, G. W. Vaughn, C. E. Tompson, Malden; Dr. H. B. Storor, Boston; Dr. Uriah Clark, Cambridgeport; E. T. Whitaker, Stoneham; Dr. Amos H. Richardson, Chelmsford; J. S. Dodge, Chelsea; Rhode Island—William Foster, Providence; P. B. Holmes, Woonsocket, Connecticut—G. W. Burdhan, Willimantic, Vermont—A. E. Simmons, South Woodstock; T. Middleton, Woodstock, New Hampshire—E. J. Durant, Lebanon; D. Gleicher, Franklin, Maine—H. Allen, Camden; Asa Hill, Dover. In keeping with the instructions given the Corresponding Secretary, a meeting of the said committee is hereby called, to be held in Pierpont Grove, at 2 P. M., Sunday, June 20th, 1869, to deliberate in regard to the next Camp Meeting.

URIAH CLARK, Cor. Sec.

Married.

In St. Louis, Mo., May 10th, 1869, at the residence of Mr. Chas. H. Feun, Dr. H. B. Ferguson, Mr. Edward P. Penn, of St. Louis, and Mrs. Lillian J. Wilson, of Pittsburg, Pa.

Business Matters.

MRS. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.M29.

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

MRS. ADY M. LAPIN FERRE, Psychometrist and Test Medium, No. 15 South Howard street, Baltimore, Md. M29.

MRS. M. K. GARRIN answers Sealed Letters at 73 Howard street, Newark, N. J. Terms \$1.00 and four red stamps. 4w.Ju19.

MRS. L. F. HYDE, the Medium, has returned to New York. Can be found at No. 453 Sixth Ave. July 29w.

ANSWERS TO SEALED LETTERS, by R. W. Felt, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. JuE3w.

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. Ju19.

"LIFE, LIBERTY, and the pursuit of Happiness," are all secured by being a member of the American Association of Spiritualists. It saves life, gives liberty, and makes happiness attainable.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for circular. Ju12.

A THING OF BEAUTY.

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

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoetic Science and Intelligence. Published in London. Price 25 cents. THE RELIGIOUS-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by E. S. Jones, Esq. Price 8 cents. THE BOSTON: A Monthly Magazine, devoted to the Harmonical Philosophy. Published by Hall & Jamieson, Chicago, Ill. Single copies 25 cents. THE PHRENOLOGICAL: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company. Price 6 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

To Correspondents.

(We cannot engage to return rejected manuscripts.) J. K. B., KENDALLVILLE, IND.—We cannot possibly entertain your "suggestions," brother, until we know what they are? Notice. To the various Associations of Spiritualists and to individual Spiritualists within the State of Maine: The Executive Committee of Spiritualists in Portland, in said State, by its committee for that purpose duly appointed, invites you to meet it at Congress Hall, in Portland, on Saturday, the 19th day of June instant, at 10 of the clock A. M., for the purpose of organizing an Association of Spiritualists for the State, choosing delegates to represent said State Association in the National Convention of Spiritualists to be held at Hartford, N. Y., on the 31st day of August next, and for the adoption of such measures for the advancement of the cause of Spiritualism, and of a higher standard of morality among the people, as may be agreed on at the meeting. It is expected that the meeting will be continued through Sunday, the 20th inst., for religious purposes. JAMES C. WOODMAN, HENRY G. PARKER, M. A. BLANCHARD, M. M. PERLEN, Committee. Portland, Me., June 7, 1869.

Special Notice.

Herman Snow, at 410 Kenney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. May 1—t

DR. J. WESLEY KILLEY, Analytical Physician, 200 Tremont street, (near Boylston) Boston, can be consulted every Saturday, Sunday and Monday, on all Organic Diseases, and all Diseases of the Blood and other Fluids. Advice free. Ladies and gentlemen are respectfully invited to call. 4w.M29.

Agents wanted for the sale of Mrs. Spence's Positive and Negative Powders. Address, Prof. Payton Spence, box 5817, New York City. July—t

ADVERTISEMENTS.

Each line in Agents type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payments in all cases in advance. For all Advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays.

Important to Consumptives and Invalids.

WINCHESTER'S HYPOPHOSPHITES OF LIME AND SODA.

THE SPECIFIC REMEDY FOR CONSUMPTION!

It has been in general and extensive use for the past TEN YEARS, during which period it has been subjected to a most critical test in innumerable cases of confirmed CONSUMPTION, and has achieved a SUCCESS unparalleled in the annals of Medicine.

The facts and testimony which we offer as to the Great Curative Properties of this Remedy, and its unparalleled efficacy, can hardly be said to carry conviction to the minds of the most skeptical, and have to thousands who are liable to or are suffering from this insidious malady, that a Remedy has been found so prompt, so certain, and so potent in its action, that "Care is the rule and Death the exception."

THE EXTRAORDINARY TONIC, STIMULATING AND INVIGORATING PROPERTIES OF WINCHESTER'S HYPOPHOSPHITES render it the most appropriate as it is the SPECIFIC REMEDY

For Nervous and General Debility, Bronchitis, Asthma, Neuritis, Paralysis, Wasting, Scrophulous, Loss of Strength, Fresh and Appetite, Dyspepsia and Indigestion, Emaciation of the Blood, Female Complaints, Chronic Diarrhoea, Maladies of Children, &c.

In which cases it is the most efficacious treatment known. The prompt and beneficial effects of Winchester's Hypophosphites will both STRENGTHEN and CHARGE you.

For sale by Druggists and Dealers in every city, town and village throughout the United States and Canada. Prices—\$1 and 62¢ per bottle. Three large, or Six small, \$6.

For California Agents—SARGENT & Co., 32 Kearney street, San Francisco.

Circulars, Information and Advice Free. J. WINCHESTER & Co., Proprietors, June 19—2tcw15 30 John Street, New York.

PURE SALERATUS.

A HOUSEHOLD NECESSITY.

EVERY housekeeper who has any regard for the welfare of the household is under obligation to inform herself as to the influence of impure Saleratus, and at least to secure that which is acknowledged the best. PYLE'S SALERATUS has stood the test of time, and become the standard in New England. Ten years' experience has not only substantiated its claim to perfect purity, but proved its superiority over all others. Yet there are many housekeepers who, by reason of the grocer's determination to supply only that from which they derive the largest profit, are deprived of the use of that which they know by experience and reputation is best adapted to their wants. Grocers under such circumstances participate in a great moral crime; it is their duty to aid in circulating only such articles of vast importance to the public welfare as have merited superior reputation. Housekeepers have a right to ask for Pyle's Saleratus, and should insist upon having it. They will be well compensated for the effort. Sold by first-class Grocers generally. Depot, 350 Washington street, New York. 4tcw—June 19.

HIGH COMPLIMENT.

DEAR SIR.—I take great pleasure in advising you officially that at a meeting of the Executive Committee of this Association, held on Saturday evening, it was, on motion of Mr. E. D. Jordan, unanimously voted, That, any plan proposed to be used in the performance of the Glee, by the Glee Club, shall be the grand orchestral plan of Messrs. Hall, Davis & Co. I remain, gentlemen, your obedient servant, HENRY G. PARKER, Secretary. Messrs. HALL, DAVIS & Co., Boston. 1w—June 19.

THE PHYSICIAN IN GILEAD.

CAN, with the aid of Spirit Friends, cause pain and disease to leave the body. Then come at once to the fountain, drink and be cured. Open daily from 9 A. M. to 5 P. M. HEALING PHYSICIAN, 322 Washington street, Boston. June 19—1w

LUIGI HORA.—MISS JONES, the young and talented blind and Medical Clairvoyant and Psychometrist, can be consulted at 205 Harrison avenue, Boston, after June 15th, upon all diseases, and in relation to the present and future. Hours from 9 A. M. to 9 P. M. Come and judge for yourselves. 5w—June 19.

PROF. BARNES'S PATENT DRY SPIROMETER.

MEASURING AND DEVELOPING THE LUNGS, Showing their capacity in Cubic Inches.

THE improvement patented in this instrument is, in using an air-tight, flexible diaphragm to hold the air, instead of using water and weights, which makes it more portable, more durable, and much cheaper, and is equally correct. Blowing it a few times will show the size and strength of the lungs. The habitual use of it would be very beneficial to persons with weak lungs, and to those who have good lungs it will tend to keep them in a healthy condition. Every Lycium should possess one of these valuable instruments. It is recommended by the following eminent Physicians in Boston: DR. S. GABRIEL, DR. A. GOULD, DR. J. A. LAMSON, DR. JAMES T. WHITE, DR. H. R. STODER, DR. T. OLIVER, DR. J. H. WARDEN, DR. C. D. HOBAN, DR. WILLIAM ISHMAEL, DR. E. D. PALMER, DR. W. W. MORELAND, DR. H. P. HEDDERWAY, DR. AARON P. RICHARDSON, DR. CHAS. CHILES, DR. S. H. SHIPLEY, DR. H. H. HARRIS, DR. A. C. GARRATT, DR. L. R. SHIELDS.

Newly packed and sent by Express, on receipt of \$10.00. For sale at this office.

E. C. WEBSTER, MAGNETIC PHYSICIAN, 821 Washington street, Room 4, OPPOSITE DAVIS STREET, BOSTON.

June 18. OFFICE HOURS FROM 9 A. M. TO 4 P. M. 3w

ALICE VALE: STORY FOR THE TIMES.

BY LOIS WALSBROOKER.

THIS is one of the best books for general reading anywhere to be found. It should read and no doubt will attain a popularity equal to "THE GATES Ajar."

CONTENTS.

- Chapter I.—CHILDHOOD. Chapter II.—THE WOLF AND THE LAMB. Chapter III.—THE PROPHECY. Chapter IV.—COALS OF FIRE. Chapter V.—THE CLOUD RISING. Chapter VI.—TELLING TALES. Chapter VII.—A RIFT IN THE CLOUD. Chapter VIII.—MIDNIGHT BLACKNESS. Chapter IX.—GOD'S ELECT. Chapter X.—DESPAIR. Chapter XI.—RETRIBUTION. Chapter XII.—MORE THEOLOGY. Chapter XIII.—THE CIRCLE. Chapter XIV.—CONSULTATION. Chapter XV.—AFTER MANY DAYS. Chapter XVI.—MOST FEARED. Chapter XVII.—FURTHER EXPERIENCES, BLANDER, &c. Chapter XVIII.—INQUIRIES, LIFE'S PROBLEMS, &c., &c. Making a book of 223 pages, elegantly printed and superbly bound. Price, \$1.25; postage, 16 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, and also by our New York Agents the AMERICAN NEWS COMPANY, 119 Nassau street.

THE MAGNETIC MYSTERY OF LIFE.

HERE AND HEREAFTER, is keenly and analytically portrayed in that new and readable book, "A WYNDY CORK" which the wife of a clergyman writes: "I have read it three times, and every day I think that I have written it. A lady distinguished for her literary taste and ability, and contributor to one of our leading monthlies, says: 'I have read very many books of foreign and American authors, and in all my reading have never met with a book so near home to my soul. Numerous letters might be given of like expression, but these two extracts will suffice to exhibit the general impression this book makes upon its readers.' Price, \$1.25, on receipt of which we will send it post-paid. June 19—2tcw Publishers, 25 Bromfield street, Boston.

BEECHER ON CHURCH UNITY.

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Western Department.

J. M. PEABLES, Editor. Individuals subscribing for the BANNER OF LIGHT...

Rose Yesterday. Every tick of the clock tells of some sentinel quitting his post...

It is beautiful to put on the white robe of immortality, and pass quietly, smilingly into that blessed bourne...

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

That gentle child, whose ringing laugh was like the gush of summer rills, whose dancing feet made music along the garden walks...

That youth, the pride of friends—that youth, so fair and full of promise, whose pathway seemed fringed with flowers...

That venerable man, so patriarchal and fatherly; so loved by the little children he fondled; so bowed under the infirmities of well-spent years...

Slendering the Heathen. If there was ever a mingled combination of impudence and falsehood manifest in Christian descriptions of the inhabitants of Asian lands...

On June 23rd we visited the tung jin tang, or Hall of United Benevolence. The existence of such institutions in China is a striking trait in the national character...

From this place we proceeded to the yuh ying tang, or Foundling Hospital, which is also supported by subscriptions, and is intended to receive the female children of those who are too poor to support their offspring.

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

"Perhaps on no subject within the ample range of human knowledge, have so many fallacious ideas been propagated as upon that of the gods and the worship of heathen antiquity. Nothing but a shameful ignorance, a pliable prejudice, or the most contemptible pride, which denounces all investigations as a useless or a criminal labor, when it must be feared that they will result in the overthrow of pre-established systems of faith or the modification of long cherished principles of science, can have thus misrepresented the theology of heathenism, and distorted—nay, caricatured—its forms of religious worship. It is time that posterity should raise its voice in vindication of violated truth, and that the present age should learn to recognize in the holy past, not as a relic of that common sense of which it boasts with so much self-complacency as if the prerogative of reason was the birthright only of modern times."

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

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

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

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

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

Compensation.

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

Punishment, so termed, is the legitimate effect of coming into false relations with the divine laws of existence—cause and effect, sowing and reaping, obeying and living, or disobeying and dying; that is, suffering the natural consequences of wrong doing.

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

"Fool, do not flatter. My conscience hath a thousand several tongues, And every tongue brings in a several tale, And every tale condemns me for a villain. On every side some blasphemy is uttered against me. There is no creature loves me; And if I die, no soul will pity me."

Spiritualist Meeting in Portland. The reader will see an official call, signed by the committee, for societies and individual Spiritualists to meet in Portland, Maine, the 19th and 20th of the present month, for the purpose of forming a State Convention of Spiritualists.

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

Dr. James Cooper, of Bellefontaine, O., will be in Garnett, Anderson Co., Kansas, on the 24th, and will answer a few calls to lecture while there; also, on the line of the Hannibal and St. Joseph railroad, as he returns. Letters addressed as above, until July 15th, will receive attention. Dr. C. is a pupil of Dr. J. R. Newton, the great healer, and will give some attention to the treatment of disease. He will take subscriptions for the Banner of Light, and have books for sale.

Fourth Annual Convention of the Illinois State Association of Spiritualists. By order of the Executive Committee of the Association, the Fourth Annual Convention of the Illinois State Association of Spiritualists will be held on Friday, Saturday and Sunday, June 25th, 26th and 27th, 1869.

Spiritualists' Union Picnic, at Harmony Grove, South Framingham, Mass. The First Grand Spiritualist Picnic of the season will meet at this well-known and favorite resort, on Tuesday, June 22d, 1869. The grounds embrace some thirteen acres, with a large and conveniently arranged house thereon, with hall attached, close upon a beautiful lake. Within the grove is a natural amphitheatre, provided with stands and seats for the accommodation of fifteen hundred persons.

New York Lyceum Picnic. The annual picnic of the Children's Progressive Lyceum will take place on Saturday, June 19th, at Elm Park, near the city of New York. The Spiritualists of New York and vicinity, and all friends of the Lyceum, are cordially invited to unite with us on this festive occasion, and give up this one day to recreation and amusement beneath the shade of the grand old elms.

Picnic at Walden Pond. The First Grand Union Picnic of the season, under the management of prominent Spiritualists of Boston and vicinity, will take place at Walden Pond, Tuesday, June 22nd, at Walden Pond Grove, Concord, Mass.

First Lyceum Picnic. The time for the first Lyceum Picnic of this season is changed from June 23rd to July 7th. A special train for Walden Pond will leave the Fitchburg Depot at 8:45 A. M. Tickets will be good for trains which leave at 11 A. M. and 2:15 P. M. Tickets will be good for the picnic at Walden Pond, and will be in readiness at the Everett Rooms to receive picnic baskets, and convey them to the grounds.

Spiritualist Picnic at Niagara Falls. Arrangements are being made for assembling one of our Western and Central Spiritualist Societies at Niagara Falls, Thursday, July 15th. Further notice will be given by circulars, etc., when arrangements with railroads, etc., are perfected.

By request, N. W. BEAVER, Chairman Picnic Committee. Byron, N. Y., May 31, 1869.

NEW YORK SPECIAL CORRESPONDENCE.

THE CHILDREN'S PROGRESSIVE LYCEUM. "What shall we do with our children?" is a question that was often anxiously asked by Spiritualists previous to the formation of the Lyceum.

They are social, and want to go with their schoolmates to the Sunday-school. They do not like to attend meetings with us where adults alone are found, and long lectures are given of which they can understand but little, and we do not feel justified in leaving them at home, where they will most likely be uneasy and long for the street or the hedge-row, where happy companionship such as we would never choose for them might be found. What shall we do with our children?"

Waiting for an answer to this inquiry, which was often made in real anguish of heart, parents found themselves impelled to give their consent to the attendance of their children upon Orthodox Sunday-schools, where the very errors were taught which they had but just so laboriously and painfully escaped, and where the little ones learned first to suspect and then to despise the beautiful faith held sacred by their guardians in the domestic circle.

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

In the first place, it does not expect impossibilities of the young being. It commences with the child as Nature begins with the races of man. It gives scope to his physical activities. It seizes upon his love of motion, of color, of symmetry, of sound, and makes it subservient to intellectual perception, moral insight and religious aspiration. "Half-engaged in the soil, pawing to get free, man needs all the music that can be brought to disengage him." So the child, engulphed in his instincts, environed by his senses, groping toward the unknown, needs beauty and music and the orderly play of his normal activities, to awaken him to a perception of the higher life of the soul, and to make him receptive to the truths which arise from and belong to that superior life.

The Lyceum method provides for all the tendencies and needs of the child nature, and thus makes its transition not only easy but delightful, from the attraction of the senses to the perception of truth and the love of good. This is true spirit culture—a gradual and natural disengagement of the higher faculties from the bondage of sense, and opportunity for their free activity, until they obtain control of the entire being. Then consciousness of the Divine Nature floods the soul as the morning sunlight bursts upon the earth, and worship is spontaneous and full of joy.

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

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

SPIRITUALIST MEETINGS. ADRIAN, Mich.—Regular Sunday meetings at 10 A. M. and 7 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at 10 A. M. at 12 N. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

BOSTON, Mass.—Mercantile Hall.—The First Spiritualist Association hold regular meetings every Sunday at 10 A. M. and 7 P. M. in Mercantile Hall, Main street. Children's Progressive Lyceum meets at 10 A. M. at 12 N. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

BROOKLYN, N. Y.—Sayer's Hall.—The Spiritualist Association hold regular meetings every Sunday at 10 A. M. and 7 P. M. in Sayer's Hall, corner Fulton Avenue and Jay Street, every Sunday, at 10 A. M. and 7 P. M. Children's Progressive Lyceum meets at 10 A. M. at 12 N. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

CUMBERLAND-STREET LECTURE ROOM.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near the Kalm avenue. Circle and conference at 10 A. M.; lectures at 3 and 7 P. M.

BALTIMORE, Md.—Saratoga Hall.—The First Spiritualist Association hold regular meetings every Sunday at 10 A. M. and 7 P. M. in Saratoga Hall, corner Calvert and Saratoga streets. Mrs. F. O. Hoyer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. at 12 N. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

BUFFALO, N. Y.—The First Spiritualist Society hold regular meetings every Sunday at 10 A. M. and 7 P. M. in Buffalo Hall, corner of Main and Broadway streets. Mrs. F. O. Hoyer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. at 12 N. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

CHARLESTOWN, Mass.—Central Hall.—The First Spiritualist Association hold regular meetings at Central Hall, 12 N. Main street, every Sunday at 10 A. M. and 7 P. M. Children's Progressive Lyceum meets at 10 A. M. at 12 N. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

CHICAGO, Ill.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 10 N. Superior street, opposite the Post Office, morning and evening at 10 A. M. and 7 P. M. Children's Progressive Lyceum meets at 10 A. M. at 12 N. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

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IMPORTANT TO ALL WHO WISH A SAFE AND PROFITABLE INVESTMENT.

GLOBE GOLD AND SILVER MINING COMPANY. Incorporated July, 1863, under the General Laws of California. CAPITAL, \$650,000, IN SHARES OF \$10 EACH. SUBSCRIPTION PRICE, \$5. UNASSASSABLE.

It looks as though Providence had bestowed upon us a strong box, the precious metals locked up in the sterile mountains of the Far West, which we are now forging the key to unlock—Gen. Grant's Inaugural.

The mines of this county are one of the GREAT ELEMENTS OF NATIONAL WEALTH, and their successful development is one of the greatest importance, the production of Gold and Silver being particularly desirable in view of our present financial position—Letter to the Secretary of the Treasury to Committee on Mines and Mining, U. S. G.

The property of this Company is situated in Monitor District, Alpine County, California, on Monitor Creek, one mile east of the main Carson River, forty miles south of Carson City, the capital of Nevada. It consists of 2000 feet on the Hercules Lode, a massive vein of Gold and Silver-bearing Quartz more than 100 feet in width, and 600 feet on the ANNE LINCOLN Lode, parallel to and adjoining the Hercules. A tract of 160 acres of land, bounded on Monitor Creek (with its water privileges), including the spring and stream of pure water from Globe Ravine, together with the timber on the mountain above the mine, have just been located (April, 1869), for the benefit of the Company—greatly increasing the facilities and enhancing the value of the property.

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

ADVANTAGES OF INVESTMENT. In the stock of this Company are of a PECULIARLY FAVORABLE CHARACTER, viz: 1. The location is UNPARALLELED BY ANY OTHER for easy development and profitable working; the abruptness of Globe Mountain presenting most EXTRAORDINARY FACILITIES for opening the MINE to a great depth by a short tunnel of about 500 feet.

2. The Hercules is the Central or Mother Lode in a Mineral Belt, two miles wide, the richness of which, in Nevada, gold and copper has no parallel in California or Nevada, and the abundance of the ore is considered. 3. The shares are FULL-PAY and UNASSASSABLE—Unassassable is therefore the holder of ten shares is as thoroughly protected as is the owner of ten thousand, from any possibility of "freezing out."

4. The President and Managing Director is the holder of a Controlling Interest in the Company; therefore the operations are under the absolute direction of a SINGLE COMPETENT AND ENERGETIC HEAD, insuring all the efficiency of an individual business, and increasing the measure of success, while at the same time giving to stockholders the highest guaranty of responsibility. 5. The ores of the GLOBE MINE are of APPROVED RICHNESS, including in quantity, and can be worked at a cost not exceeding \$15 per ton. The dividends, therefore—after the works are put into operation—cannot be less than 50 percent on the actual investment, and probably will be more than 100 percent. Dividends will be payable quarterly in New York, in gold coin or its equivalent.

PERSONAL TESTIMONIALS, AND NOTICES OF THE PRESS. "We print herewith an account of Mines and Mining in the 'Washoe' or Carson River portion of California (geographically a part of Nevada), prepared at our request by Mr. J. Winchester, a persistent and energetic miner in different parts of the Pacific region. It embodies more precise and pertinent information with regard to mines and mining in that quarter than we ever before met in so narrow a compass. We sincerely hope that Mr. W.'s sanguine expectations of speedy and ample returns to the miners of his section (himself included) are not unfounded. We know that his enterprise, energy, temperance and assiduity are unsurpassed, and that whatever he undertakes he does with all his might. The good faith of his statements may be implicitly relied on."—HOBACK GREGORY, Tribune.

"WINCHESTER'S MINING COMPANY.—We invite the attention of our readers to the advertisement of the GLOBE GOLD AND SILVER MINING COMPANY, which will be found in this number of The Record. . . . We have been personally acquainted with J. WINCHESTER, President of the Globe Company, for nearly a quarter of a century. He is one of the few men whom we have known so long without having our best estimate of the individual character qualified by the observation of deeds which demand the exercise of forbearance, and the charity that veils the weakness and unworthiness of men. During all this period Mr. Winchester has proved himself to be a man of STRIKING INTEGRITY, superior intelligence, liberal and comprehensive views, and UNFADING INDUSTRY. With a nature warm and free as sunlight in summer, he has a will that—in the fullness of conscious power—manfully grapples with the most formidable obstacles. He never spares himself, but pursues his object with an industry that is persistent and untiring to the last degree. Whatever of approval or censure may be presumed to exist in his mind, he will cordially regard the strict veracity of his statements in reference to EVERY MATTER OF FACT. Those who may be inclined to take an interest in the 'Globe Company,' may rest assured that these essential elements and potential forces are strongly individualized in the worthy President of that Company."—DR. S. B. BRITTON, Newark, N. J.

"BRO. J. WINCHESTER. In this issue, I have before you an advertisement of his Silver Mining Enterprise, which we cheerfully commend to their attention. The statements of Bro. W. can be implicitly relied on, and we may safely promise that all who have occasion to transact business with him will find that they have dealt with an HONEST, AN HONORABLE GENTLEMAN AND BROTHER. Long and intimate acquaintance with Bro. Winchester has afforded me the opportunity of observing his sterling integrity, superior intelligence, liberal and comprehensive views, and UNFADING INDUSTRY. With a nature warm and free as sunlight in summer, he has a will that—in the fullness of conscious power—manfully grapples with the most formidable obstacles. He never spares himself, but pursues his object with an industry that is persistent and untiring to the last degree. Whatever of approval or censure may be presumed to exist in his mind, he will cordially regard the strict veracity of his statements in reference to EVERY MATTER OF FACT. Those who may be inclined to take an interest in the 'Globe Company,' may rest assured that these essential elements and potential forces are strongly individualized in the worthy President of that Company."—DR. S. B. BRITTON, Newark, N. J.

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

"MINING IN CALIFORNIA.—We have at various intervals, during the past few years, read with much interesting and letters on this interesting subject from J. WINCHESTER, who is an old California, a thorough, PRACTICAL AND RELIABLE man, understanding Mining in all its branches and in all its various phases."—Hall-St. Journal.

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

"From The Alpine Miner, April 3, 1869. "GLOBE.—This claim is an encouraging circumstance all around at this time. The rock in the face of the tunnel continues to permit good success in its onward movement toward the ore deposit ahead. "Judge Clark, superintendent of the GLOBE, recently took an evening sample of a feeder from the main lode, cut some distance back in the tunnel, and procured an assay thereof, resulting as follows: Silver, \$14 00; Gold, \$12 40—averaging \$26 40 per ton. "At the same time assays were made of ore selected from a tunnel now being run in the MAIN LOBE, of which the GLOBE is a continuation across the Creek, which went over TWO HUNDRED AND FIFTY DOLLARS PER TON, and that the GLOBE COMPANY HAVE EVERYTHING TO JUSTIFY A BRIGHT PROSPECT FOR THE FUTURE OF THEIR MINE."

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

J. WINCHESTER, Author of "Life Incidents," "Poetic Pictures," etc., etc. PRICE \$1.50; postage 12 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. June 12.—3w No. 36 John street, New York.

"TALE OF A PHYSICIAN ; OR, The Seeds and Fruits of Crime."

BY ANDREW JACKSON DAVIS. A wonderfully interesting book. Society is unravelled, in a vivid and graphic manner, the crimes committed by a young man, who, through the influence of a woman, is led into a life of crime. The story is told in a simple and direct manner, and is full of interest and excitement. It is a book for everybody. It will have a very extensive sale. Retail price \$1.00; postage 12 cents. Address the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, and their general agents, THE AMERICAN NEWS COMPANY, 119 Nassau street, New York.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

By Emma Hardinge. We have never seen better or more comprehensive rules laid down for governing spiritual circles, than those contained in this little book. It is a book that will have a very extensive sale. Retail price \$1.00; postage 12 cents. Address the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, and their general agents, THE AMERICAN NEWS COMPANY, 119 Nassau street, New York.

LIFE PICTURES. A POEM IN THREE CANTOS.

By J. H. POWELL. Author of "Life Incidents," "Poetic Pictures," etc., etc. PRICE \$1.50; postage 12 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.