VOL. XXV.

{WM. WHITE & CO., } , Publishers and Proprietors.}

BOSTON, SATURDAY, JULY 17, 1869.

{\$3,00 PER ANNUM, In Advance.

Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

THE RESCUE AT SEA.

[The following narrative, taken from Robert Dale Owen's book, and drawn from nautical life, exhibits coincidences unmistakably produced by some agency other than chance:]

Mr. Robert Bruce, originally descended from some branch of the Scottish family of that name, was born, in humble circumstances, about the close of the last century, at Torbay, in the south of England, and there bred up to a scafaring life. When about thirty years of age (in the year 1828), he was first mate on board a barque trading be-tween Liverpool and St. John's, New Brunswick.

On one of her voyages, bound westward, being then some five or six weeks out, and having neared the eastern portion of the Banks of Newfoundland, the captain and mate had been on deck at noon, taking an observation of the sun; after which they both descended to calculate their day's work.

The cabin, a small one, was immediately at the stern of the vessel, and the short stairway, descending to it, ran athwart-ships. Immediately opposite to this stairway, just beyond a small, square landing, was the mate's state-room; and from that landing there were two doors, close to each other, the one opening aft into the cabin, the other fronting the stairway into the state-room. The desk in the state-room was in the forward part of it, close to the door; so that any one sitting at it and looking over his shoulder, could see into the cabin.

The mate, absorbed in his calculation, which did not result as he expected, varying considerably from the dead-reckoning, had not noticed the captain's motions. When he had completed his calculations, he called out, without looking round, "I make our latitude and longitude so and so. Can that be right? How is yours, sir?"

Receiving no reply, he repeated his question, glancing over his shoulder and perceiving, as he thought, the captain busy writing on his slate. Still no answer. Thereupon he rose, and, as he fronted the cabin-door, the figure he had mistaken for the captain raised its head and disclosed to the astonished mate the features of an entire stranger.

Bruce was no coward; but, as he met that fixed gaze looking directly at him in grave silence, and became assured that it was no one whom he had ever seen before, it was too much for him; and, instead of stopping to question the seeming intruder, he rushed upon deck in such evident alarm that it instantly attracted the captain's at-

"Why, Mr. Bruce," said the latter, "what in the world is the matter with you?"

"The matter, sir? Who is that at your desk?"

"No one that I know of." "But there is, sir; there's a stranger there."

stranger! Why, man, you must be dreaming. You must have seen the steward there, or the second mate. Who else would venture down without orders?"

"But, sir, he was sitting in your arm-chair, fronting the door, writing on your slate. Then he looked up full in my face; and if ever I saw a man plainly and distinctly in this world I saw

"Him! Whom?"

"Heaven knows, sir; I don't. I saw a man. and a man I had never seen in my life before." "You must be going crazy, Mr. Bruce. A

stranger, and we nearly six weeks out!" "I know, sir; but then I saw him."

"Go down and see who it is."

Bruce hesitated. "I never was a believer in ghosts," he said, "but if the truth must be told, sir, I'd rather not face it alone."

Come, come, man. Go down at once, and do n't make a fool of yourself before the crew."

"I hope you've always found me willing to do what's reasonable," Bruce replied, changing color, "but if it's all the same to you, sir, I'd rather we should both go down together."

The captain descended the stairs, and the mate followed him. Nobody in the cabin! They examined the state-rooms. Not a soul could be found.

"Well, Mr. Bruce," said the captain, "did not I tell you you had been dreaming?"

"It's all very well to say so, sir; but if I did n't see that man writing on your slate may I never see my home and family again!"

Ah! writing on the slate! Then it should be there still." And the captain took it up, "By heaven!" he exclaimed, "here's something, sure

enough! Is that your writing, Mr. Bruce? The mate took the slate; and there, in plain, legible characters, stood the words, "Steer to the

"Have you been trifling with me, sir?" added

the captain in a stern manner. "On my word as a man and a sailor, sir," re-

plied Bruce, "I know no more of this matter than you do. I have told you the exact truth." The captain sat down at his desk, the slate be-

fore him, in deep thought. At last, turning the slate over and pushing it toward Bruce, he said, 'Write down, "'Steer to the nor'-west.' The mate complied; and the captain, after nar-

rowly comparing the two handwritings, said, "Mr. Bruce, go and tell the second mate to come down

He came; and, at the captain's request, he also wrote the same words. So did the steward. So, in succession, did every man of the crew who could write at all. But not one of the various hands resembled, in any degree, the mysterious

When the crew retired, the captain sat deep in thought. "Could any one have been stowed away?" at last he said. "The ship must be searched; and if I do n't find the fellow, he must | slate?"

be a good hand at hide-and-seek. Order up all | search, "Mr. Bruce," aid the captain, " what the

Every nook and corner of the vessel, from stem to stern, was thoroughly searched, and that with all the engerness of excited curiosity, for the report had gone out that a stranger had shown himself on board; but not a living soul beyoud the crew and the officers was found.

Returning to the cabin after their fruitless

deuce do you make of all this?"

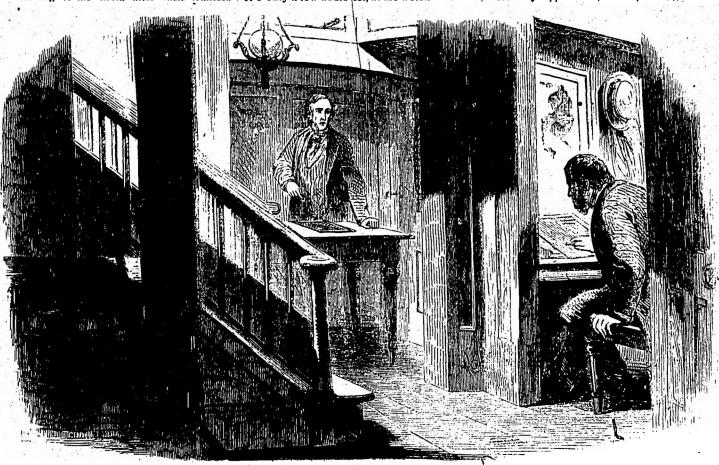
"Can't tell, sir. I saw the man write; you see the writing. There must be something in it. "Well, it would seen ao. We have the wind free, and I have a greet mind to keep her away, and see what will come of it."

"I surely would, sir if I were in your place. It's only a few hours ost, at the worst."

course nor'-west. And, Mr. Bruce," he added, as the mate rose to uo. " bave a last a let it be a hand you can depend on,"

His orders were obeyed. About three o'clock the look out reported an iceberg nearly aliend, and, shortly after, what he thought was a vessel

of some kind close to it. As they approached, the captain's glass dis-



ASTONISHMENT OF BRUCE UPON BEHOLDING THE STRANGER.

closed the fact that it was a dismantled ship, apparently frozen to the ice, and with a great many numan beings on it. Shortly after they have to, and sent out the hoats to the relief of the sufferers.

It proved to be a vessel from Quebec, bound to Liverpool, with passengers on board. She had got entangled in the ice, and finally frozen fast, and had passed several weeks in a most critical situation. She was stove, her decks swept-in fact, a mere wreck; all her provisions and almost all her water gone. Her crew and passengers had lost all hope of being saved, and their gratitude for the unexpected rescue was proportionally great.

As one of the men who had been brought away in the third boat that had reached the wreck was ascending the ship's side, the mate, catching a glimpse of his face, started back in consternation. It was the very face he had seen three or four hours before, looking up at him from the captain's desk!

At first he tried to persuade himself it might be fancy; but the more he examined the man, the more sure he became that he was right. Not only the face, but the person and the dress exactly corresponded.

As soon as the exhausted crew and famished passengers were cared for, and the barque on her course again, the mate called the cantain aside. "It seems that was not a ghost I saw to-day, sir; the man's alive."

"What do you mean? Who 's alive?"

"Why, sir, one of the passengers we have just saved is the man I saw writing ou your slate at noon. I would swear to it in a court of justice." "Upon my word, Mr. Bruce," replied the cap-

tain," this gets more and more singular. Let us go and see this man."

They found him in conversation with the captain of the rescued ship. They both came forward, and expressed in the warmest terms their gratitude for deliverance from a horrible fateslow-coming death by exposure and starvation.

The captain replied that he had but done what he was certain they would have done for him under the same circumstances, and asked them both to step down into the cabin. Then, turning to the passenger, he said, "I hope, sir, you will not think I am trifling with you; but I would be much obliged to you if you would write a few words on this slate." And he handed him the slate, with that side up on which the mysterious writing was not.

"I will do anything you ask," replied the passenger; " but what shall I write?"

"A few words are all I want. Suppose you write, 'Steer to the nor'-west.'"

The passenger, evidently puzzled to make out the motive for such a request, complied, however, with a smile. The captain took up the slate and examined it closely; then, stepping aside so as to conceal the slate from the passenger, he turned it over, and gave it to him with the other side up.

"You say that is your handwriting?" said he. "I need not say so," rejoined the other, looking at it. " for you saw me write it."

"And this?" said the captain, turning the slate

The man looked first at one writing, then at the other, quite confounded. At last, "What is the meaning of this," said he. "I only wrote one of these. Who wrote the other?"

"That's more than I can tell you, sir. My mate here says you wrote it, sitting at this desk. at noon to-day."

The captain of the wreck and the passenger looked at each other, exchanging glances of intelligence and surprise; and the former asked the latter, "Did you dream that you wrote on this

"No, sir, not that I remember."

"You speak of dreaming," said the captain of the barque. "What was this gentleman about at

"Captain," rejoined the other (the captain of the wreck), "the whole thing is most mysterious and extraordinary; and I had intended to speak to you about it as soon as we got a little quiet. This gentleman"-pointing to the passenger-"being much exhausted, fell into a heavy sleep, or what seemed such, some time before noon. After an hour or more, he awoke, and said to me Captain, we shall be relieved this very day. When I asked him what reason he had for saying so, he replied that he had dreamed that he was on board a barque, and that she was coming to our rescue. He described her appearance and rig and, to our utter astonishment, when your vessel hove in sight, she corresponded exactly to his description of her. We had not put much faith in what he said; yet still we hoped there might be something in it, for drowning men, you know, will catch at straws. As it has turned out, I cannot doubt that it was all arranged, in some incomprehensible way, by an overruling Providence, so that we might be saved. To Him be

all thanks for His goodness to us.' "There is not a doubt," rejoined the captain of the barque, "that the writing on the slate, let it have come there as it may, saved all your lives. I was steering, at the time, considerably south of west, and I altered my course for nor'-west, and had a look-out aloft, to see what would come of it. But you say," he added, turning to the passenger, "that you did not dream of writing on a

slate?' "No, sir. I have no recollection whatever of doing so. I got the impression that the barque I saw in my dream was coming to rescue us; but how that impression came I cannot tell. There is another very strange thing about it," he added. Everything here on board seems to me quite familiar; yet I am very sure I never was in your vessel before. It is all a puzzle to me. What did your mate see?"

Thereupon Mr. Bruce related to them all the circumstances above detailed. The conclusion they finally arrived at was, that it was a special interposition of Providence to save them from what seemed a hopeless fate.

AN APPARITION OF THE LIVING.

During the autumn of 1857, Mr. Daniel Muller, a young American gentleman, after having traveled throughout Germany, was returning to the United States in a Bremen packet.

One tempestuous evening his mother, Mrs. Anne Muller, residing near New York, knowing that her son was probably then at sea, became much alarmed for his safety, and put up in secret an earnest prayer that he might be preserved to her.

There was residing in the same house with her, at that time, one of her nieces, named Louisa Allen, who was in the habit of receiving impressions of what might be called a clairvoyant character. This niece had heard the expression of her aunt's fears; but, like the rest of the family, she was ignorant that these fears had found expression in prayer for her cousin's safety. The day after the tempest, she had an impression so vivid and distinct that she was induced to record it in writing. It was to the effect that her auni had no cause to fear, seeing that the object of her anxiety was in safety, and that at the very hour of the previous evening when the mother had so earnestly put up a secret prayer for him, her son, being at the time in his state-room, had been conscious of his mother's presence.

This she read to her aunt the same day, thinking it might tend to comfort her.

And then she waited with great anxiety for her cousin's return, when she might have her doubts resolved as to the truth or falsehood of the mysterious impression regarding him.

He arrived three weeks afterwards, safe and well; but during the afternoon and evening that succeeded his arrival, no allusion whatever was made by any one to the above circumstances. When the rest of the family retired, Louisn Allen remained, proposing to question him on the subject. He had stepped out; but, after a few minutes, he returned to the parlor, came up to the opposite side of the table at which she was sitting, looked agitated, and, before she herself could proffer a word, he said with much emotion," Cousin, I must tell you a most remarkable thing that And with that, ishment, he burst into tears.

She felt that the solution of her doubts was at hand; and so it proved. He told her that one night during the voyage, soon after he had lain down he saw, on the side of the state-room opposite his berth, the appearance of his mother. It was so startlingly like a real person that he rose and approached it. He did not, however, attempt to touch it, being ultimately satisfied that it was an apparition only. But on his return to his berth he still saw it for some minutes, as before.

On comparing notes, it was ascertained that the evening on which the young man thus saw the appearance of his mother at sea was the same on which she had so earnestly prayed for his safety —the very same, too, which his consin Louisa had designated in writing, three weeks before, as the time when he had seen the apparition in question. And, as nearly as they could make it out, the hour also corresponded.

The foregoing history is taken from Robert Dale Owen's remarkable book, to which we have before been indebted; and that gentleman adds:

"The above narrative was communicated to me by the two ladies concerned, the mother and her niece, both being together when I obtained it. They are highly intellectual and cultivated. I am well acquainted with them, and I know that entire reliance may be placed on their statement."

SECOND SIGHT.

The celebrated German author, Zschokke, writes thus of his singular gift of second sight:

"If the reception of so many visitors was troublesome, it repaid itself occasionally, either by making me acquainted with remarkable personages, or by bringing out a wonderful sort of seergift, which I called my inward vision, and which has always remained an enigma to me. I am almost afraid to say a word upon this subject; not for fear of the imputation of being superstitious, but lest I should encourage that disposition in others; and yet it forms a contribution to psychology. So to confess.

"It is acknowledged that the judgment which we form of strangers, on first meeting them, is frequently more correct than that which we adopt upon a longer acquaintance with them. The first impression which, through an instinct of the soul, attracts one toward or repels one from another, becomes, after a time, more dim, and is weakened, either through his appearing other than at first, or through our becoming accustomed to him. People speak, too, in reference to such cases of involuntary sympathies and aversions, and attach a special certainty to such manifestations in children, in whom knowledge of mankind by experience is wanting. Others, again, are incredulous, and attribute all to physiognomical skill. But of myself:

"It has happened to me occasionally, at the first meeting with a total stranger, when have been listening in silence to his conversation, that

"Well, we'll see. Go on deck and give the his past life, up to the present mornant and the present mor many minute circumstantit, have come across me like a dream, but distinctly, entirely, involuntarily and ansought, occupying in duration a few minutes. During this period I am usually so plunged in the representation of the stranger's life, that at last I neither continue to see distinctly his face, on which I was idly speculating, norto hear intelligently his voice, which at first I was using as a commentary to the text of his physiognomy. For a long time I was disposed to consider these fleeting visions as a trick of the fancy; the more so that my dream-vision displayed to me the dress and movements of the actors, the appearance of the room, the furniture, and other accidents of the scene; till, on one occasion, in a gamesome mood, I narrated to my family the secret history of a seamstress who had just before quitted the room. I had never seen the person before. Nevertheless the hearers were astonished, and laughed, and would not be persuaded but that I had a previous acquaintance with the former life of the person, inasmuch as what I had stated was perfectly true. I was not less astonished to find that my dream-vision agreed with reality. I then gave more attention to the subject, and, as often as propriety allowed of it, I related to those whose lives had so passed before me the substance of my dream-vision, to obtain from them its contradiction or confirmation. On every occasion its confirmation followed, not without amaze ment on the part of those who gave it.

"Least of all could I myself give faith to these conjuring tricks of my mind. Every time that I described to any one my dream-vision respecting him, I confidently expected him to answer it was not so. A secret thrill always came over me when the listener replied: 'It happened as you say;' or when, before he spoke, his astonishment betrayed that I was not wrong. Instead of recording many instances, I will give one which, at the time, made a strong impression upon me,

On a fair day, I went into the town of Waldshut, accompanied by two young foresters who are still alive. It was evening, and, tired with our walk, we went into an inn called the 'Vine,' We took our supper with a numerous company at the public; when it happened that they made themselves morry over the peculiarities and simplicity of the Swiss, in connection with the belief in Mesmorism, Lavater's physiognomical system, and the like. One of my companions, whose national pride was touched by their raillery, begged me to make some reply, particularly in answer to a young man of superior appearance, who sat opposite, and had indulged in unrestrained ridicule. It happened that the events of this very person's life had just previously passed before my mind. I turned to him with the question, whether he would reply to me with truth and candor, if I narrated to him the most secret passages of his history, he being as little known to me as I to him? That would, I suggested, go something beyond Lavater's physiognomical skill. He promised, if I told the truth, to admit it openly. Then I narrated the events with which my dream-vision had furnished me, and the table learnt the history of the young tradesman's life, of his school years, his neccadilloes, and, finally, of a little act of requery committed by him on the strong box of his employer. I described the uninhabited room with its white walls, where, to the right of the brown door, there had stood upon the table the small black moneyduring this recital, interrupted only when I occa-

much struck, admitted the correctness of each circumstance-even, which I could not expect, of the last. Touched with his frankness, I reached my hand to him across the table, and closed my narrative. He asked my name, which I gave him We sat up late in the night conversing. He may be alive yet. "Now I can well imagine how a lively imagination could picture, romance-fashion, from the obvious character of a person, how he would conduct himself under given circumstances. But whence came to me the involuntary knowledge of accessory fletails, which were without any sort

sionally asked if I spoke the truth. The man,

of interest, and respecting people who for the most part were utterly indifferent to me, with whom I neither had, nor wished to have, the slightest association? Or was it in each case mere coincidence? Or had the listener, to whom I described his history, each time other images in his mind than the accessory ones of my story, but, in surprise at the essential resemblance of my story to the truth, lost sight of the points of difference? Yet I have, in consideration of this possible source of error, several times taken pains to describe the most trivial circumstances that my dream-vision has shown me. " Not another word about this strange seer-gift,

which, I can aver was of no use to me in a single instance, which manifested itself occasionally only, and quite independently of any volition, and often in relation to persons in whose history I took not the slightest interest. Nor am I the only one in possession of this faculty. In a journey with two of my sons, I fell in with an old Tyrolese who traveled about selling lemons and oranges, at the inn at Unterhauerstein in one of the Jura passes. He fixed his eyes for some time upon me, joined in our conversation, observed that though I did not know him he knew me, and began to describe my acts and deeds, to the no little amusement of the peasants, and astonishment of my children, whom it interested to learn that another possessed the same gift as their father. How the old lemon-merchant acquired his knowledge, he was not able to explain to himself nor to me. But he seemed to attach great importance to his hidden wisdom."

Don't kill the toads. They are among the very best friends of the gardener. They are the uncompromising focs of insects and worms, and aid materially in keeping these pests in check. Protect them; carry them into the garden, and never drive them out or injure them.

Griginal Essays.

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

No. VI.-A GLIMPSE OF VEDIC PIETY.

The Psalms of Davidhave ever excited the admiration of the world for their deep spirituality in an age when Baal and Moloch worship were still in their ascendency, yet the Rig-Veda is of far greater antiquity. Back through the centuries, beyond the days of Moses, before the Israelites had wandered into Egypt, before Abraham had left Chaldea, before the Hebrew had as yet become a language, hymns were sung and prayers offered to him who "at sundry times and in divers manners" revealed himself to the hearts of men before a Jew had trod the earth. Prof. Max Müller has pertinently remarked:

They are not theories devised by men who wish to keep out the truth of Christianity, but sacred traditions which millions of human beings are born and brought up to believe in, as we are born and brought up to believe in Christianity. It is the only spiritual food which God in his wisdom has placed within their reach."

We have seen that the Dawn was a prolific hymns addressed to this personneamon.

HYMN TO USHAS.

"1. She shines upon us, like a young wife, rousing every living being to go to his work. When the fire had to be kindled by men, she made the light by striking down darkness.

light by striking down darkness.

2. She rose up, spreading far and wide, and moving everywhere. She grew in brightness, wearing her brilliant garment. The mother of the cows (the mornings), the leader of the days, she shone gold-colored, lovely to behold.

3. She, the fortunate, who brings the eye of the gods, who leads the white and lovely steed (of the sun), the Dawn was seen revealed by her rays, with brilliant treasures following every one.

with brilliant treasures, following every one, 4. Thou art a blessing where thou art near; drive

far away the unfriendly; make the pasture wide, give us safety! Scatter the enemy, bring riches! Raise up wealth to the worshiper, thou mighty 5. Shine for us with thy best rays, thou bright

Dawn, thou who lengthenest our life, thou the Dawn, thou who lengthenest our life, thou the love of all, who givest us food, who gives us wealth in cows, horses, and chariots.

6. Thou daughter of the sky, thou high-born Dawn, whom the Vasishthas magnify with songs,

"give us riches high and while; all ye gods protect us always with your blessing." These repeated prayers for wealth, riches, addressed to the Dawn must of course be for such

wealth as the dawn brings, or, in other words, for a fair day, a bright day, synonym of a prosperous day; let the day be propitious! The following reveals this more clearly:

'Morning! child of heaven, appear!
Dawn with wealth our hearts to cheer;
Thou that spreadest out the light,
Dawn with book and glad our sight;
Gracious goddess! hear our words—
Dawn with increase on our herds!

She hath dwelt in heaven of old, May we now her light behold! Which, dawning brightly from afar, Stirreth up the harness'd car. Morning comes! the nurse of all-

Like a matron, at whose call All that dwell the house within Their appointed task begin. Morning I shine with Joyful ray! Drive the darkness far nway! Bring us blessings every day!"

In the Atharva-Veda, a more modern collection, yet containing "fragments of ancient poetry," we find the following hymn:

" 1. The great lord of these worlds sees as if he

were near. If a man thinks he is walking by stealth, the gods know it all.

2. If a man stands, or walks, or hides, if he goes to lie down or to get up, what two people sitting together whisper, King Varuna knows it, he is there as the third.

3. The earth, too, belongs to Varuna, the king, and this wide sky with its ends far apart. The two-seas (the sky and the ocean) are Varuna's loins; he is also contained in this small drop of

water!

4. He who should flee far beyond the sky, even he would not be rid of Varuna, the king. His spies proceed from heaven toward this world; with thousand eyes they overlook this earth.

5. King Varuna sees all this, what is between heaven and earth, and what is beyond. He has counted the twinklings of the eyes of men. As a player throws the dice, he settles all things.

6. May all thy fatal nooses, which stand spread out seventy-seven and three-fold, catch the man who tells a lie, may they pass by him who tells the truth."

The ineradicable feeling of dependence and re-

liance which distinguishes man from the rest of the animal world, that profound consciousness of our shortcomings and need of divine assistance. never found utterance in more inspired strains

"Without thee, oh Varuna, I am not the master even of the twinkling of an eye. Do not de-liver us unto death, though we have offended against thy commandment day by day. Accept our sacrified, forgive our offences, let us speak to-gether again like old friends."

HYMN TO VARUNA.

"1. However we break thy laws from day to day, men as we are, oh God Varuna,
2. Do not deliver us unto death, nor to the blow of the furious, nor to the wrath of the spiteful!
3. To propitiate thee, oh Varuna, we unbend thy mind with songs as the charloteer a weary steed.

4. Away from me they flee dispirited, intent

only on gaining wealth; as birds to their nest.

5 When shall we bring hither the man who is victory to the warriors, when shall we bring Varuna, the wide-seeing to be propitiated?
[6. They (Mitra and Varuna) take this in com-

mon; gracious, they never fail the faithful giver.]
7. He who knows the place of the birds that fly through the sky, who on the waters knows the

Ships;—

8. He, the upholder of order, who knows the twelve months with the offspring of each, and knows the month that is engendered afterwards;-9. He who knows the track of the wind, of the wide, the bright, the mighty; and knows those

who reside on high;—

10. He, the upholder of order, Varuna, sits down among his people; he the wise sits there to govern.

11. From thence perceiving all wondrous things
he sees what has been and what will be done.

12. May he, the wise Aditya, make our paths

straight all our days; may he prolong our lives!

13. Varuna, wearing golden mail, has put on his shining cloak; the spies sat down around him. 14. The God whom the scoffers do not provoke, nor the tormentors of men, nor the plotters of

15. He who gives to men glory, and not half glory, who gives it even to our own selves;—
16. Yearning for him, the far-seeing, my thoughts
move onwards, as kine move to their pastures.

17. Let us speak together again, because my honey has been brought; that thou mayest eat what thou likest, like a friend.

18. Did I see the God who is to be seen by all, did I see the chariot above the earth? He must

have accepted my prayers.

19. Oh hear this my calling, Varuna, be gracious now; longing for help I have called upon thee.

20. Thou, oh wise God, art Lord of all, of heaven

and earth: listen on thy way.

21. That I may live take from me the upper rope, loose the middle, and remove the lowest!" Consider the following precepts taken from the

His path is easy and without thorns, who does what is right."

Let man fear Him who holds the four (dice), "Let man rear him who holds the tour (died, before he throws them down; (i.e., God, who holds the destines of men in his hand;) let no man delight in evil words."

"We find in the Veda," says Prof. Max Müller, "what few would have expected to find there, the two ideas so contradictory to the human under-

standing, and yet so easily reconciled in every human heart. God has established the eternal laws of right and wrong; he punishes sin and rewards virtue, and yet the same God is willing to forgive; just, yet merciful; a judge, yet a father.

* * The consciousness of sin is a prominent feature in the religion of the Vcda, so is likewise the belief that the gods are able to take away from man the heavy burden of his sins; and when we read such passages as 'Varuna is merciful even to him who has committed sin,' we should surely not allow the strange name of Varuna to jar on our ears, but should remember that it is but one of the many names which men invented in their of the many names which men invented in their helplessness to express their ideas of the Deity, however partial and imperfect."

HYMN TO VARUNA.

Let me not yet, oh Varuna, enter into the house of clay; have mercy, almighty; have Union of the Priest, Politician and Jour-

2. If I go along trembling, like a cloud driven by the wind; have mercy; almighty; have mercy! 3. Through want of strength, thou strong and bright God, have I gone wrong; have mercy, almighty; have mercy!

4. Thirst came upon the worshiper, though he stood in the midst of the waters; have mercy, almighty; have mercy!

mighty; have mercy;
5. Whenever we men, oh Varuna, commit an offence before the heavenly host, whenever we break the law through thoughtlessness, punish us not, oh God, for that offence; have mercy, almighty; have mercy!"

behold traces of their original Element-worship

"The Sun, common to all men, the happy, the all-seeing, steps forth; the eye of Mitra and Vzruna, the bright; he who rolls up darkness like a

He steps forth, the enlivener of men, the great

He steps forth, the enlivener of men, the great waving light of the Sun.
Shining forth he rises from the lap of the dawn, praised by singers, he, my god Saritar, stepped forth, who never misses the same place.
Where the immortals make a walk for him, there he follows the path, scaring like a hawk. We shall worship you, Mitra and Varuna, when the Sun has risen, with praises and offerings.
Will Mitra, Varuna, and Aryaman bestow favor on us and our kin? May all be smooth and easy to us! Protect us always with your blessings!"

Again we find a more divine character ascribed to these same delties, as, for instance:

"When the Sun has risen I call on you with hymns, Mitra and Varuna, full of holy strength; ye whose imperishable divinity is the oldest, moving on your way with knowledge of everything. For these two are the living spirits among the gods; they are the lords; do you make our fields fertile. May we come to you, Mitra and Varuna, where they nowish days and nights?

where they nourish days and nights?
There are bridges made of many ropes leading across unrighteousness, difficult to cross to hostile mortals. Let us pass, Mitra and Varuna, on your way of righteousness, across sin, as in a ship across the water."

Among the very oldest of the hymns in the Veda we have this beautiful illustration of early Rindu piety:

our sacrifice?

3. He who, through His power, is the one King of the breathing and awakening world; He who governs all, man and beast. Who is the God to whom we shall offer our sacrifice?

4. He whose greatness these snowy mountains, whose greatness the sea proclaims, with the distant river; He whose these regions are, as it were, his two arms. Who is the God to whom we shall offer our sacrifice?

offer our sacrifice?

offer our sacrifice?

5. He through whom the sky is bright and the sarth firm; He through whom the heaven was established—nay, the highest heaven; He who measured out the light in the air. Who is the God to whom we shall offer our sacrifice?

6. He to whom heaven and earth, standing firm by his will, look up trembling inwardly; He over whom the rising sun shines forth. Who is the God to whom we shall offer our sacrifice?

7. Wherever the mighty water clouds went.

7. Wherever the mighty water clouds went, where they placed the seed and lit the fire, thence arose He who is the sole life of the bright gods. Who is the God to whom we shall offer our sacri-

8. He who by his might looked even over the water-clouds; the clouds which gave strength and lit the sacrifice; He who alone is God above all Gods. Who is the God to whom we shall offer

Gods. Who is the God to whom we shall our sacrifice?

9. May he not destroy us, He, the creator of the earth; of He, the righteous who created the heavens; He also created the bright and mighty waters. Who is the God to whom we shall offer

The most ancient Hindu doctrine of man's future state was simple, rude, and unlike the forms of more modern times. The references in the

Vedas, though sparse and incomplete, are full of interest, and we turn to them with more than ordinary interest. Prof. Whitney, whose authority in Sanscrit is second to none in America, "They had a hearty and healthy love of earthly life, and an outspoken relish for all that makes up the ordinary pleasures of life. *Yet death, to them, was surrounded with no terrors, They

regarded it as only an entrance upon a new life of happiness, in the world of the departed. Somewhere beyond the grave, in the region where the gods dwelt, the children of men were assembled anew, under the sceptre of him who was the first progenitor of their race, the divine Yama. No idea of retribution was connected with that of the existence after death. It was only a prolongation of the old life, under changed circumstances."

Varuna is the Supreme Judge of all. The good ascend to heaven with a shining spiritual body, the wicked descend into an undescribed darkness The following are extracts from the Vedic hymns relating to the rites of burial:

Approach thou now the lap of earth, thy mother. The wide-extending earth, the ever-kindly: A maiden soft as wood to him who comes with gifts, She shall protect thee from destruction's bosom.

Open thyself, oh earth, and press not heavily, Be easy of access and of approach to him; As mother with her robe her child, So do thou cover him, oh earth."

Another extract reveals their conceptions re

The living have removed him from their dwellings; Carry him hence away, far from the village; Death was the kindly messenger of Yama, Hath sent his soul to dwell among the Fathers."

But having already occupied more than our allotted space in quoting from these interesting relics of a nation's faith, conceded to be four thousand years old, and claimed by Baldwin, in Pre-Historic Nations, to be nearer seven thousand, we will close by citing two translations of an ancient hymn to Soma on the subject of Immortality. For an article on a Book which says, "He who gives alms goes to the highest place in heaven; he goes to the gods," and, "The kind mortal is greater than the greatest in heaven," would be woefully lacking if no reference were made to so glorious a theme, which excited the reverence and

desires of men in that early age: TO SOMA.

"Where there is eternal light, in the world where the sun is placed, in that immortal, imperishable world, place me, oh Soma!

Where King Valvasvata reigns, where the secret place of heaven is, where these mighty waters are, there make me immortal!

Where life is free, in the third heaven of heaven the world are there they would be a superior that the secret water wa

ens, where the worlds are radiant, there make me immortal!

Where wishes and desires are, where the bowl of the bright Soma is, where there is food and rejoicing, there make me immortal!

Where there is happiness and delight, where joy and pleasure reside, where the desire of our desires are attained, there make me immortal!"

This beautiful hymn has been versified with strict fidelity to the original:
"Where glory never-fading is, where is the world of heaven-

"Where glory never-fading is, where is the world of nearer ly light,
The world of immortality—the everlasting—set me there!
Where Yama reigns, Vivasyat's sou, in the immost sphere of heaven bright,
Where those abounding waters flow—oh, make me but immortal there!
Where there is freedom unrestrained, where the triple vault of heaven 's in sight,
Where worlds of bright,
Unimortal there!

where worth there!

Where pleasures and enjoyments are where bliss and raptures ne'er take flight;

Where all desires are satisfied—oh, make me but immortal there!"

RELIGIOUS PERSECUTION.

NALIST.

The resolutions passed by the "Mediums' and Speakers' Convention," in Vestern New York, are timely and appropriate. That there is a conspiracy formed by the leaders of more than one of the old persecuting churchesto root what is called modern Spiritualism" out of the United States, there can be no doubt. Not is there any doubt that the lives of not only the spiritual mediums and speakers, as well as others, would be sacrificed, if necessary, to accomplish their purposes, In the following hymn addressed to Mitra and should the conspirators proper in their designs. Varuna, personifications of Day and Night, we can The claim by which it is proposed to substitute the Bible for our national constitution, if adopted, will surrender everything to the priestly element in the United States. Unler its ruling, as it has ever been, there will be adduced from that volume precepts and examples for every species of cruelty and abomination that has defiled the earth, under ecclesiastical rule.

The suggestion made in the second resolution

of the Convention, that Spritualists should cease to patronize, in any war, the periodicals and newspapers that by "misrepresentation, stigmas and burlesques," seek to bring spiritual Christianity into contempt, should receive the thoughtful consideration of ever friend of religious liberty. The same idea repettedly suggested itself to our mind in reading the eports of the late trial of Mumler, whose persecuton there is little if any doubt was conducted by tools of the predominant religious sect in New York. Until recently, our journalists have considered it indecorous and improper to express any opinions calculated to influence the decision of court or jury during the pendency of the trial of even the worst of criminals. This rule was reversed in Mumler's case, by what may be properly called the four leading public journals in New York, the Tribune, the World, the Herald and the Times. During the whole proceedings, the editorial corps of these journals vied with each other in striving to create a public opinion adverse to Mumler, strong enough to overwhelm truth and justice, which there is "1. In the beginning there arose the Golden Child. He was the one born lord of all that is. He stablished the earth and this sky. Who is the God to whom we shall offer our sacrifice?

It is doubt would have been accomplished were it not that the court room was filled, whilst the proceedings were progressing, with intelligent and acute minds, whose subsequent action, inlittle doubt would have been accomplished were and acute minds, whose subsequent action, in 2. He who gives life; He who gives strength; whose commands all the bright gods revere; whose shadow is immortality; whose shadow is death. Who is the God to whom we shall offer judgment an injury rather than a benefit to his persecutors' cause. We speak advisedly, having carefully read every word relating to the subject in these journals during the pendency of the trial. As a sample of their general character, we would adduce the following editorial remarks, from the four great dailies alluded to.

It will be remembered that the World, the leading organ of the leading political party of the leading church in the city, had the honor of being used as a cat's-paw to institute the prosecution, by complaint of one of its reporters to the Mayor, charging Mumler with a criminal offence.

In the early stages of the trial (April 20th) the court was instructed in its duties and given to understand what was expected of it by the controlling powers that stood concealed behind the

"The object," says the editor of the World of that date, "is not to ascertain whether his (Mumler's) pretensions are well or ill founded, but to break up the business. It is the beginning of the removal of one more of the swindles by which innocent people are deluded in this city."

Exactly so. The object, says the inquisitor to his tortured victim, is not to learn whether your you for heresy. In this view of matters affecting religion, the World and the Inquisition are agreed. But again the World says it is but "the beginning" of what is to follow, without, however, telling its readers what it is that is to follow. The Tribune, the leading organ of the leading national party, and also an aspirant for the favors of the leading church party, does most emphatically reveal to its readers what these objects hinted at by its condjutor, (" with a difference,") the World, are. On the 24th of April, (four days after the World's dictum and hint,) its editor thus lets the cat out of the bag, which he is made the cat's paw to hold by the ecclesiastical power secreted "behind the

throne." "There is no man, (says the editor,) who ever proposed anything so absurd that nobody can be got to believe it. There are several rascals in this city who profess to work miracles, in the way of healing by power obtained directly from God. Of course, they are liars, and of course, if they are locked up for swindling, they will say that they are persecuted, and that they are like Socrates, John Huss, Ridley, and Latimer, and Galileo. For all that, they are vulgar impostors, and silly people-must be protected from them, notwithstanding their outcries that they are being martyred. If they are right, they must be content with canonization at the hands of posterity."

Now, poor "silly Spiritualists," read that over again without holding your breath in wonder, if you can, and then resolve whether it is proper that you should patronize a journal which, if its conductors (whether visible or invisible) could obtain power, would "lock up" all the healing "rascals" in your ranks, (ay, and torture, and burn, and crucify them, too, by regular sequence from the premises, as has ever been the case,) and leave it to posterity to canonize your martyrs for the truth, as taught by that same Jesus of Nazareth whom you all love, and whom your persecutors profess to regard as God.

The Tribune's religious logic carries us centuries back to the siege of Beziers, in France, a heretic city of sixty thousand inhabitants, who were every man, woman and child of them massacred, because most of them were "rascals" in their religious ideas; and when the general appealed to the Pope's legate, (who was present) to learn how he should distinguish the Catholics from the Huguenots, or heretics, he was ordered to slay all. and God would himself select those of the true church out of the slaughtered multitude.

It is true, however, that the Tribune showed great fairness to the spiritual side of the question, just after Mumler was acquitted.

Spiritualists, however, would do well to read a fable of Æsop, the moral of which is never to trust a man who only proves himself to be a friend in pros-

Three days after the Tribune's ecclesiastical

logic of the dark ages was announced, (on the

27th,) the Herald egged the ball on with a kick

of the same quality. Alluding to the testimony of a witness for the prosecution, the editor of the Herald says:

"Throughout his testimony nearly every one o rarrougaout his testimony nearly every one of his statements created a sensation among the numerous crowd of Spiritualists present in the court room, and the defendant blushed occasionally, and at some answers the flush would hurriedly beam in his face, as if the statements were deeply affecting him."

It is pretty evident that the editor who wrote this for the Herald, must have obtained his idea from reading some of the trials that used to take place in the underground cells of the prisons of the Inquisition, where it was a practice to set a light near the victim on the rack, so that his tormentors might notice the effect produced on his features while being questioned in the intervals of torture. The remarks of the World, Tribune and Herald, all bear unmistakable evidences of their clerical origin, both from the sentiments expressed and terms used. Two days after the above appeared in the Herald, the Times of the 29th came out with some editorial comments on the proceedings in like strain, but vehemently tinged with Yankee idiom:

"When the proceedings began (says the Times,) the auditors were not as numerous as on Monday, though, as the examination proceeded, the ghostly array of lean, lank and hirsute believers in spooks and goblins was supplemented by num-bers of like character, who, from time to time, filed in by detachments, took seats and watched the progress of the case with extreme interest."

This was intended, no doubt, for the coup de grace by the press, and was tantamount to telling the court it had nothing to fear from the clamors of such a half-crazy set of spectators.

If readers should wish to learn the why and wherefore of the hostility shown by these four great New York journals to the liberal element in the United States, and its prostitution to the Church, we would recommend them to peruse an article that appears in Putnam's Magazine for July, 1869, and also some editorial remarks in the New York Evening Post early in June. By this it appears that the Pope of Rome, through the agency of his bishops, holds now nearly fifty millions of untaxed property in the State of New York, (although, as is well known, the prisons and poor asylums are filled with Catholic criminals and paupers.) It appears by the Post, that since 1847, not less than three million dollars' worth of real estate has been given by the city to the Catholic Church, ostensibly for charitable purposes (untaxed of course). This is rapidly increasing in value. St. Patrick's Cathedral is now being erected on some of this property. In 1849 there was bestowed thirteen thousand dollars on that Church, but its influence has so extended and exerted itself, through the polls and offices, that last year, 1868, the city authorities bestowed upon the hierarchy five hundred thousand dollars, with (says the Post) the frank generosity of those who give of other people's goods."

It also appears from the Post that, by persistent effort, the hierarchy of the Church has nearly obtained control of public education, and "now vehemently urge that all secular schools shall be abolished as mere seminaries of Atheism." The Catholic World, their leading organ, has announced its hope that universal education will soon be put upon the same ground in New York as it has been in "Italy and Spain," but "dislodged in violence from Austria and France."

To show the actual supremacy of the Romish Church in New York, the Post instances the following list of high office-holders at the end of

Sheriff. Register: Comptroller. City Chamberlain. Corporation Counsel.
Police Commissioner.
President of the Croton Board.
Acting Mayor and President of the Board of Al-Clerk of the Common Council. Clerk of the Board of Councilmen. Clerk of the Board of Surpervisors. Five Justices of the Courts of Record.

All the Civil Justices.

All but two of the Police Justices. All the Police Court Clerks.
Three out of four Coroners.
Two Members of Congress.
Three out of five State Senators. Eighteen out of twenty-one Members of Assem-

Eight-tenths of the Supervisors. "In no European country (says the Post) has the clergy of a Catholic establishment its hands more nearly closed upon the whole system of public education than here in New York. Nowhere in Europe is the hierarchy of an establishment appointed by the Papal See in such absolute independence of the Civil Government as

Oh, Absalom! my son! my son! His fleece was white as snow; He stole a pig and away he run To the Bay of Biscay, O. The boy stood on the burning deck,

And smoked his pipe of clay,
And bet his money on a bob tailed nag,
When the moon had gone away.

I'm lonely since my mother died— The ice is round her still— So I'll peel a bag of taters, O, With the sword of Bunker Hill. It is the hour when from the boughs
I klassed my Molly Ann,
So run, Elijah, and hurry up Pomp;
Yes, or any other man.

Oh, what are the wild waves saying?
I cried the long night through;
And a voice replied far up the height,
A little more cider, too.

The harp at nature's advent strung Is coming through the rye!
Then kiss me quick and go, my honey,
Said the spider to the fly.

My Willie's on the dark blue sea, With five hundred thousand more; And my days are gliding swiftly by To the old Kentucky shore.

One result of the new activity of woman in measures of social reform is seen in the increased interest taken by the public in plans for preserving infant,life. The prevention of infanticide and the care of foundling children are taken more to heart than formerly, and this chiefly through the instrumentality of women.

Never kick nor scream at a horse, nor jerk the bit in his

Correspondence in Brief.

CALIFORNIA.—M. W. Parson, writing from Columbia, Tuo-lumne Co., says the cause of Spiritualism moves slowly but surely there. The spirit of progression, like the great tidal wave, moves all else as it goes.

wave, moves all else as it goes.

Manne.—William Barkor, writing from East Madison, states that notwithstanding the assertion of a cherical gentleman. (which was recently copied into the Banner of Light) that "Spiritualism is dying out in Maine," the cause is advancing, and that the truthful seed sown by Mrs. Priscilla Doty at the two-days' picnic at East Madison, in May, is springing up and bearing good fruit. Meetings are frequently held in that town, and Mrs. Doty is engaged to speak there one-fourth of the Sabbaths in the year. A large audience assembled to listen to her remarks at the first meeting of the course, which occurred June 27th, at the church in East Madison. The next meeting will be held at the same place, July 25th.

Mrs. Waishrocker in Canton, Mr.—Our people having

the same place, July 25th.

Mns. Waisbrooker in Canton, Me.—Our people having for years been familiar with the writings of Sister Lois Waisbrooker, had somehow got the idea that her speaking could not be equal to her writings; but we have been very happilly disappointed; and when I say she is an excellent speaker, I but utter the unanimous opinion of a large audience who listened with deep interest to her able discourse, Sunday, June 20th. Her book, entitled "Alice Valo," is a gem, the characters true to life. Friends, but the book, and employ the author to lecture in your neighborhoods. No matter what their prejudices may be, her honest, earnest manner will command their attention. That her labors with us will result in much good, I am very sure. To-morrow she goes east, to work for the cause of humanity.

Morrical Larkin, Downingtown, Pa., writes: For many

Morrical Larkin, Downingtown, Pa., writes: For many years I have been receiving the Banner of Light, and a sense of duty bids me acknowledge my admiration and esteem for those who have made it what it has been, and is, our choice and preference. To me, this intercourse with spirits is an unceasing wonder and delight; it has given such positive facts in support of the immegiality of the soul—facts which no mortal can gainsay—I sincerely respect and honor all those talented and noble benefactors who have been laboring to spread the glorious tidings before the world. As the commencement of the manifestations is so interesting to every Spiritualist, why not procure the portaits of the "Fox Family"? I would be delighted to possess their photographs, and have no doubt that thousands of others would likewise.

Physical Manifestations.—One of our subscribers. J. W.

of others would likewise.

Physical Manifestations.—One of our subscribers, J. W. Haynes, writes from St. Josephs, Mo., under date of June 20th, as follows: Some two weeks ago Mrs. Jennie Ferris visited our city, and held seances for physical manifestations, which were truly wonderful. She stopped with us two weeks, and gave an entertainment every ovening, to our entire satisfaction. While some skeptical gentleman holds firmly both her hands, the musical instruments are floating all around the room, and touch nearly every person in the circle. While her hands are being held firmly, a solid from right is placed on the person's arm holding the hands of the medium. We take pleasure in recommending Mrs. Ferris as a physical medium. She came here alone, and had no assistance in performing these manifestations. Mrs. Ferris is a lady in every respect, and is doing good for the cause of Spiritualism in this city. She is now in St. Louis, holding seances there.

Mrs. George G. Catheart writes: In every change of

seances there.

Mrs. George G. Cathcart writes: In every change of my later years—though at the time it seemed but darkness and uncertainty—thus far. I feel that Spiritualism has worked for good for those who were blindly refusing to believe in its (to me) science. There are few of the most rigid church members but are willing to look at it in that light; and then the way is opened for their spirit friends to be acknowledged and welcomed. I believe I may, without money or price, partially give some sorrowing earth child a glimpse of the invisible world, whose "Gates" stand "Ajar." Mr. Forster's lecture, which I sent for, has been circulating for some months. Thus far, all like it; it gives them a different view of the subject of Spiritualism. The various tests I have received from my dear loved ones strengthen and cheer a mother's heart, and I cannot doubt for a moment that they live in spirit-life, and strive to comfort me when I am weary and anxious. The earth love is not severed, but like an electric chain from one to the other it is still united, and they come from their happy spheres, reminding me that the veil is but a mist before my vision that separates us.

FARNER'S STATION, CLINTON CO., O., June 20, 1860.—This finds me here, dear Banner, at the residence of Henry Baum, a gentleman full of good sense, kindness and hospitality. I lectured in the school-house to-day, at 11 A. m. and 5 r. m., to fine audiences, made up mainly of Universalists and free-thinkers. My auditors were kind, respectful and very attentive. The arguments in proof of Spiritualism were drawn mainly from nature, ancient history, and from the Old and New Testament Scriptures. So well were the people satisfied, that the best citizens invited me to call again, at any time that suited my convenience, assuring me that I would be welcome, and should have a good audience. Henry Baum (a German, as the name indicates) was brought up a would be welcome, and should have a good audience. Henry Baum (a German, as the name Indicates) was brought up a Jew, and is a convert from Judaism to Spiritualism. He is a man who adorns his profession by his walk and his conversation, and is beloved by all, judging from the large amount of good company that seek his society and frequent his house. He assures me that he never knew what genuine happiness was until he became convinced of the truths of Spiritualism.

JOSEPH B. LEWIS.

Spiritualism.

Tosamille is in the air—it must be, for there is no organization here for its propagation, and yet it manifests a most aggressive vitality.

P. T. Johnson, an able trance speaker and authorized expounder of the principles of the Spiritual Philosophy, is resident here, and much is due to his influence in making known the wonderful nearness with which the angel world is related to us. He is, many think, the best clairvoyant physician in the West—making examinations of the sick in any part of the world by a lock of hair, name and age, or any other means which will enable him to identify the individual, and describing diseases and their attendant symptoms with an accuracy which fills the unbelieving with astonishment and those of the "household of faith" with exultation. His success in treating disease, when contrasted with the practice in comm on use, may be said to be unfailing, and he has, as he deserves to have, a large and lucrative practice. But without lectures, circles or Lyceums regularly organized, the progress of Spiritualism here proves that it has an inherent life and vigor which the most untoward circumstances can noither destroy nor suppress. It is the beautiful "New Jerusalem come down from heaven, having no spot nor blemish," but fair, lofty and noble in all its proportions.

Volney.

Topeka, Kan, June 21, 1869.—The Spiritualists have a Fourteen-nineteenths of the Common Council.

Eight-tenths of the Supervisors.

"In no European country (says the Post) has the clergy of a Catholic establishment its hands more nearly-closed upon the whole system of public education than here in New York. Nowhere in Europe is the hierarchy of an establishment appointed by the Papal See in such absolute independence of the Civil Government as here."

From the Post's array of facts, it is evident that the Tribune, World, Herald and Times are struggling in the cause of American liberty amidst too many difficulties ever to hope to be sticessful, so long as the conductors of these recreant journals are controlled by the passions of avarice, ambition, and love of position and place; and it would be well for all Spiritualists, as well as other friends of personal and mental freedom, to take into consideration the propriety of withdrawing, and bestow their advertisements and subscriptions on some one paper in New York, which, with their aid, may be able to speak out honestly in behalf of truth and liberty, regardless of the secret and malign influences that have been brought to bear upon the politicians of New York State generally, and of the city and the city editors of the Tribune, World, Herald and Times newspapers in particular.

SAYONAROLA.

POETICAL EXTRACTS.

Oh, Absalom! my son! my son!

His fleece was white as snow;

MASSACHUSETTS.

State Missionary Work. STORER, Secretary Mass. State Association of

DEAR SIR—As it is now three months since I have given any account of my wauderings, I once more humbly beg leave to present myself before you, lest the members of the Association should imagine their representative was idle. In the time I have given from one to eight lectures in the following places in this State: West Sandwich, Hyannis, Dighton, Somerset, Swansea, Scituate, Harrard, Fall River, North Bridgewater, Charlestown and Westport. During the month of May I wandered from the fold into our sister State of Connecticut, passing four Sabbaths with the good friends at Stafford. And I believe the example of the Stafford Spiritualists is worthy of emulation by others here and elsewhere. They have built a hall for themselves, modest and unpretending in appearance, but very pleasant, and have an efficient and harmonious committee, a good choir, which, taken together with the cordial hospitality of the people, makes almost a paradise for the weary itinerant. Sunday, June 13th, I met with the friends at Manchester, N. H., where I Yound small but attentive audiences, and had a very pleasant time. Financially, I have cellected the followed. N. H., where I found small but attentive audiences, and had a very pleasant time. Financially, I have collected the following sums: West Sandwich, \$5.00; Hyannis, \$5.00; Dighton, \$2.50; Somersot, \$6.38; Swansea Factory, \$1.40; Swansea Village, \$6.14; No. Scituate, \$12.92; Hafvard, \$5.56; Fall River, \$30.00; No. Bridgewater, \$20.00; Stafford, Conn., \$60.00; Charlestown, \$11.23; Manchostor, N. H., \$15.00; Westport, \$2.02. Subscriptions renewed: Mrs. Caroline Bradford, \$1.00; Mr. William Veale, \$1.00; Mr. Charles Bradford, \$1.00; Mr. Rufus Clapp, \$1.00; making a total of \$180.08.

Yours respectfully.
Cambridgeport, July 1st, 1869.
AGMES M. DAVIE.

It is wisdom to say but little about the injuries we have received; but as we are mortal, and subject to the frailties of the fiesh, it is a necessity of our nature to complain; otherwise we should never praise.

EDITORIAL CORRESPONDENCE.

BY......WARREN CHASE. "MUCK HEAP."

This was the title which betrayed the true spirit and disposition of Rev. John H. Noyes, founder and proprietor of the Oneida Community, when he used it as a heading in the Circular (the organ of the socialists at Oneida, N. Y.) to a series of articles descriptive of the many varied efforts made in this country to carry out Fourier's system of social life, but which heading was changed for a more decent and appropriate one, by the influence of Alexander Longley, of St. Louis. The series of articles are interesting, and so far as they are extracts are of course authentic, and in no wise chargeable to the prejudice of the Rev. reviewer, but the comments and bitter and spiteful flings of prejudice come with ill grace from one who has already prepared for the same "muck heap" his social experiments with a more offensive odor to the public than any one of the decayed phalanxes of this country. Mr. Noyes was a clergyman ingrained and educated in Orthodoxy, but by some freak of nature had a crotchet in his head on socialism, and many years ago attempted to carry out his schemes in Vermont where he had his first failure, as might be expected, in a scheme which embodied as palpable contradictions as cold and heat or light and darkness. He however found a convert with a farm in Now York, near Oneida, where he moved with a few followers, and where he has since built up quite a large family, retaining the old homestead of the farmer and adding to it several other farms and making some valuable and appropriate improvements for community life. His effort there is a religious failure, and bordering on a social if not a pecuniary one also. Mr. Noyes has ever retained arbitrary and absolute authority over the community, which numbers now about two hundred persons, and by turning off every person who gains the confidence and esteem of the majority, and is likely in any way to disturb his absolute control, and by summarily cutting off all visits, correspondence and conversation of all persons who would suggest improvements and reforms in his community which might change and perhaps preserve it, and by cramping the intellects and education to his own narrow theological views, he has proved detrimental to an enter prise that might have been changed into a successful social and religious experiment for the reorganization of society. His death, like that of Rapp, whose success on the banks of the Ohio was a marvel, will be the end of this experiment, out of the fragments of which there may start, combined with the Fourier experiment, the suc- tion arises whether the form and person itself cessful social order of the future; but at present may not be drawn from the same source as the this experiment is very much like the toadstool forms that we know have perished? How far, growing on the "muck heap" of the former social experiments, and fed by their decayed organiza-

Religiously, Mr. Noyes and his community are Orthodox Christians and strict Bible worshipers, ignorant and bigoted. In their industrial, mechanical, culinary and financial arrangements, they have made improvements on Christian and civilized society in our country. In their social and sexual relations, which is their great and distinguishing feature, they have struck out boldly from the beaten track, and with some new and important discoveries relating to the intimate relations of the sexes, have attempted to ignore and avoid polygamy, celibacy, monogamy and general promiscuity, and we believe have far more successfully than any society in our country, except the Shakers, avoided and escaped liseparated the sexes nor ignored the most intimate for the utterance of important truths in unmisrelations. Their success in this department is certainly worthy of careful and deliberate consideration in this time of general prostitution and general decay of the present christianized system of marriage and divorce, a system which, as society now is, produces more premature deaths and divorces than happy marriage unions, and causes a large part of the licentiousness and prostitution that has become the bane of society.

We did not intend in this to review the Oneida Community, which we may do at some future time, although forbidden to visit or correspond with it by its founder and arbitrary dictator, on account of his fear of our influence on the rellgious ideas of its members. We find in the reviews of the Fourier movements a part of our own history of the Wisconsin Phalanx, as selected from letters and various correspondence, but those who wish a true and condensed account of that experiment, will find it in the "Life-Line of the Lone One." We also wrote quite a lengthy history of that society for a book long promised us through the press by S. J. McDonald, of New York, but which has not appeared, although patiently waited for by many socialists throughout the country; and how far this private review and partial criticism is to be a substitute, we do not

MICHIGAN:

This radical and most excellent agricultural State is the only State in the Union that is not guilty of murder, having never hanged a man or woman by its authority. It has one of the most liberal systems of laws and the best educational system in our nation, and is considered and probably is the banner State in Spiritualism-owing, no doubt, to the advantages of general education. Everywhere school-houses are going up as the churches go down, and union schools and the University are fast supplanting the old sectarian institutions. There are many school-houses that cost from \$5000 to \$50,000, and one we saw in Adrian cost \$70,000, and is just finished. These school-houses are absorbing the money, attention and interest that in many parts of the country, and even here at an earlier day, were used by and in the churches, and they are destined to soon eclipse all churches, greatly to the advantage of the people, and especially of the poor. It is this superior condition of the schools that prepares the people for that more rapid spread of our philosophical religion than it can have in a more ignorant community.

The social, religious and educational advantages of Michigan render it a desirable State to reside in, and combined, give it the prominent and leading position in the nation. There is little difficulty in converting such people to Spiritualism when the facts and philosophy are placed before them, and the churches cannot frighten such people from examining the subject when their attention is called to it; hence Michigan is fast becoming a State of Spiritualists, and carrying out the practical reforms it teaches.

OBERLIN, OHIO.

A short visit and pressing invitation to lecture in this pious town furnished us the evidence that Spiritualism is sapping and mining the college located there, and is only waiting the death of President Finney to blow it up or carry it by storm. President F., who is now an ex-president, but has a controlling power over the institution, mouth.

is a fossilized hunker in religion, and has been an old man theologically crystallized for more than a quarter of a century, and is nearly or quite an octogen**a**rian.

It is a deplorable condition of our colleges that teaches what the teachers and students both disregard in practical life on the habits and relations of life, such as the use of tobacco, liquor, sexual and parental obligations and the intimate relations of the old and young, &c., but such persons as President/Finney depend on an atonement, a belief, a forgiveness to save them from all sins, and hence have no need to use scientific knowledge, but Spiritualism will soon take away these dependences and leave all persons to save themselves by doing right and living in accordance with the true laws of life, health and growth of

We found in Oberlin the widow of that wellknown pioneer in reforms of our day, John O. Wattles, whose physical life went out in Kansas some years ago. Mrs. W. is there educating her girls, because she knew of no more liberal college with the advantages of this.

Educational advantages have done much for the people in Oberlin, and would have done much more had not the theology been a stumblingblock to free inquiry and knowledge. The sectarian bigotry of the college faculty is like a dark cloud in a clear day; it obstructs the light of truth.

QUESTIONS THAT NEED ANSWERS.

A study of Spiritualism constantly brings up new questions requiring answers, which are not always as easily found as the questions. A friend asks us what part of the ancient Suarians and their surroundings, or of the ancient scenery and events, that are so minutely described by Mrs. Denton in the "Soul of Things," and by other seers, are still in existence, from which the facts (if facts they are) are drawn, or the descriptions given. It has long puzzled us to know from what existing thing or record the decayed past is drawn. If perfectly delineated in some daguerrean gallery from which the seer draws the persons, things and events, may not our parents and friends, whose forms have decayed, and who are so minutely described in the dresses, habits and acts of past life, have left on the same plate with animals and trees the pictures from which they are drawn, and be no more really present than the beasts and birds and trees and stones that have no continued existence? The old spectacles, spinningwheels, snuff-boxes, ruffled caps and homespun garments so often described by clairvoyants, as seen to identify our friends, are all gone out of existence, and must be reproduced from some source in Nature to us unknown; and the quesand from what source the past can be drawn forward and described in the present, we are unable to answer. We have facts to study upon to find the causes and the source, but have not found them, and if we should find that the forms of our spirit friends were drawn to us from the same source as the decayed garments and the dead animals, it would not even weaken in us the evidence we have so complete of the continued existence of our friends whose bodies perish from our sight.

Mrs. Alcinda Wilhelm Slade delivered one of the most eloquent, logical and thorough lectures we have ever heard, on the subject of social rights and wrongs in and out of marriage, to a crowded house, in Sturgis, Michigan, at the anniversary meeting, and it was well received and highly appreciated, especially by the women. centiousness and prostitution, and yet have not The people seem to feel that the time has come takable language, and no one is more capable of doing it than Mrs. Slade. The social wrongs of woman have been borne until patience has ceased to be a virtue; and the hypocritical garb of the Church and the iron shield of the law cannot much longer enforce the oppressive laws nor sustain the legal distinctions by which she is robbed of her earnings, her health, her children, and her chastity. A day of justice is near at hand, if we can see and feel aright the signs of the times, and we rejoice that Spiritualists have taken the lead in the reforms and declarations and protestations all-important subject.

Written for the Banner of Light. WHERE SHALL I SPEND ETERNITY?

BY JOSIAH GREENE BENNETT.

Will it be on some island far away, Where at evening's hour the moonbeams play And dance along on the mighty deep, In whose dark, cold bosom mysteries sleep : Where the howling sea-breeze loudly roars, While the fierce waves lash the rock-bound shores Where the white-plumed sea-bird guards her nest In which her favorite fledglings rest? Shall I seek some lonely isledike this, And find on its bosom happiness?

Perhaps to some pleasant vale I'll go. Where dew-drops at morning sunlight glow. As they freshly gleam on the tender flowers That bloom in joy 'mid the sunny bowers? Where Flora extends her mantle fair, And scatters sweet fragrance on the air? Where the crystal streams go babbling on, With a merry dance and choral song, And the tiny warblers, light and free, Are gayly sporting from bush to tree, With their gladsome notes of joy and love To the great "I Am" who reigns above.

Shall I fall to that pit (of which churchmen toll,) That bears the horrific name of hell, Far down in some hideous, gloomy place, Where myriad crowds of the human race Are loudly groaning in deep despair, While burning brimstone obscures the air, Where infernal shricks ring loud and long, And constitute their eternal song? Will my voice be heard 'mong the victims there? Or shall I dwell in a land more fair?

Shall I dwell in that bright and glorious clime. Where angelic voices sweetly chime-In that beauteous land beyond the skies, Where immaculate beauty never dies, Where naught can enter to cast a gloom, And love celestial is ever in bloom? When death shall come with its chilling blast-The cares and troubles of life all past-Oh! there upon silvery wings I'd soar, To dwell with the angels evermore.

THE EFFECT.—An old man says: "I was once a prosperous farmer. I had a loving wife and two fine lads as ever the sun shone on. We had a comfortable home, and lived happily together. But we used to drink to make us work. Those two lads I have now laid in drunkards' graves. My wife died broken-hearted, and now she lies by her two sons. I am seventy years of age. Had it not been for drink, I might now have been an independent gentleman; but I used to drink to make me work, and mark it! it makes me work now. At seventy years of age I am obliged to work for my daily bread."

What roof covers the most noisy tenant? The roof of the

, The Great West.

DEAR BANNER-Having returned from a visit to the Southwest, and thinking I might say some-thing to interest others in that part of the country, or induce them to make a visit to that interesting portion of our land, where cities, farms, rivers and prairies are shown on a grand scale, and the people as a class are as active, intelligent and prosperous as any on the face of the earth, I

furnish you a short account of my travels.

I started from home Nov. 16th, and arrived at
the Hoosac Tunnel, where I stopped for the night. The scenery around that location is beautiful in the extreme—surrounded with hills and mounthe extreme—surrounded with hills and mountains covered with evergreens, making the view romantic beyond description. But the Tunnel itself I will attempt briefly to describe. It is a gligantic work, employing hundreds of men for years, and using millions of capital. At that time they had advanced over a mile from its eastern extremity, and as far from the western using for a power condensed air to turn machinery that makes two hundred and fifty strokes in a minute, with a power of nine hundred pounds per stroke; which when in operation drills the solid rock with unexampled rapidity. The condensers are on the banks of the beautiful Deerfield river, which flows near the eastern terminus of the tunwhich flows near the eastern terminus of the tunnel, making a water-power sufficient to operate four large air condensers, from which the air is

four large air condensers, from which the air is carried over a mile in iron tubes, turning the machinery within the works, with the power and velocity before described.

From thence I passed over the Green Mountains in stages, revealing some of Nature's grandest scenery; then the usual route by cars to the Niagara Falls and Suspension Bridge—one the greatest natural, the other artificial curiosity in the world. From thence to Detroit, and other the world. From thence to Detroit, and other fine places in Michigan; to Grand Rapids, in the western part of said State, a beautiful city, growing rapidly, and somewhat resembling Lowell, Mass., while that city was in its embryo state. From thence by stage over a plank road to Kala-mazoo, on the Michigan Central Railroad, giving the passengers sufficient exercise to last them some days, without any use for electricity or any thing of the kind.

thing of the kind.

Then I stopped one day in the thriving city of Chicago, noted for fast business men and public improvements. Then went through the great State of Illinois, taking a good look at its thousand-acre cornfields and other agricultural improvements, to Quincy, on the Mississippi River, the great father of waters, on which ply thousands of boats of various kinds, carrying the great agricultural products of this vast extent of country to the ocean and to their final destination, to be exchanged for arts and manufactures to supply their rapidly growing population. Thence down said river to St. Louis, Mo., that comparatively young city, but containing over two hundred and forty-one thousand inhabitants, and public buildings and business commonsurate with its extent and rapid growth. Thence over the Pacific Rail-road and Southwest Branch to the Little Piney, the end of railroad communication, thirteen miles beyond Rolla, quite a noted place in Central Mis-

beyond Rolla, quite a noted place in Central Missouri.

From thence I proceeded by stages, over two hundred miles, via Springfield, Mt. Vernon, Sarcoxie, and several fine growing villages, to Neosho, the end of staging, over elevated mountains, extensive prairies, and through clear flowing creeks almost innumerable, to the very southwest corner of the great and rapidly growing State of Missouri, which for fertility of soil, change of scenery, beauty and healthiness of climate, growth of timber, purity of sir, fine springs of soft water. of timber, purity of air, fine springs of soft water, creeks and rivers for manufacturing purposes, and value of minerals, is not to be heaten by any other country of like extent upon the face of the earth, and which, when developed, as they soon will he, by the intelligence and enterprise of its fast increasing population, will make Missouri No. 1 among the States of our Union. And there is adjoining, Kansas, Arkansas, and the Indian Territory, which are not to be scorned by either small means or more extensive capitalists.

In my travels in that section, I made the ac-In my travels in that section, I made the acquaintance of Sister Lois Waisbrooker, who has been doing a great and good work in that new country by sowing the seeds of Spiritualism, the gospel of peace and love, to that liberty-loving people; and I really think that if others would go and do likewise, they would find themselves handsomely rewarded; if not altogether in a pecuniary point of view, they would have the satisfaction of having done something to break the bonds of the oppressor, and let the oppressed by bigotry and superstition go free.

bonns of the oppressor, and the the oppressor, the the oppressor, the bigotry and superstition go free.

Your humble servant attempted something by lectures and scances to forward the cause he has so near his heart, and he must say, in all sincerity, that his labors were thankfully received.

In conclusion, I must say something about the people of that fair section of our Republic. I really believe that for general intelligence, moral worth and business capacities, they are not behind the people of any other part of our land—yet to be the greatest freet and headers against against the section. to be the greatest, freest and happiest country in the world. I also found them social, inquiring, accommodating and cheerful; and I was never better used in any of my travels than by the people that I was conversant with beyond the Mississippl River. They are awake to the improvements of the present age so far as their means will admit—and the means are there, yet in an undeveloped state, that will soon give them schools, colleges and other social institutions that will surpass many of the older States of our Union.

They are a people that will not be satisfied with old theology, or its mixture of mythology, but are seeking for liberal and reasonable views of both the present and future worlds. They cannot be made to even suppose that it was necessary for a ppi River. They are awake to the improvements

made to even suppose that it was necessary for a good Father to sacrifice his Son in order that they might be saved, nor that the future world is a location where God and Satan rule two rival prov-inces, where man is the bone of contention, Jesus a myth, and all things to become an universal contradiction, but a sphere where will dwell peace, happiness and love, as they are prepared to receive it by a life of activity and duty while in this preparatory state of existence.

Yours for truth, H. BARBER.

Warwick, Mass.

Adelaide Russell Sawyer.

Some time ago a friend sent to our office, says the Revolution, an engraving of "The Spirit of Truth," a sweet, girlish face, pure, beautiful, serene, that has been to us a daily inspiration ever since, for as we see woman's higher ideal of her own sex, represented alike in poems, novels and paintings, we feel that a grand army are working side by side to the same end. There is nothing more striking than the wide difference in man's representations of woman with pen and brush, ever as the mistress, wife and mother, shy; dreamy, voluptuous and sentimental, a Madonna or a Magdalen, and woman's conception of a noble, individual, self-poised womanhood, conscious of her true dignity and destiny. Such pictures as Lily Spencer's "Truth Unveiling Falsehood," (now on exhibition in Boston,) and Adelaide Sawyer's "Spirit of Truth," are sermons and loving words of repreach to those whose lives are vapid, objectless and low, and lofty music, songs of triumph to those who have struggled to keep one steady course upward and onward, ever bearing up the multitude by their side. After years like these, what bliss to reach firm, solid ground, where one, with well trained and skillful ear, can catch the low, sweet strain of harmony that runs through all the discords of our mortal life. In the fifteen thousand homes where "The Better Land," "The Empty Sleeve," "The Spirit of Truth," are household gods, let the young girls who gaze admiringly on them each day, remember that tiny fingers like their own have toiled through weary days, and months, and years, oft cold and hungry, friendless and unknown, to give them in this sweet way a new and higher thought of woman's destiny.

Weigh every step that you are about to take, whenever passions become involved. How often do things assume a different aspect when they are fairly considered !

"My son," said an old man, "beware of prejudices. They are like rats, and men's minds are like traps; prejudices get in easily, but it is doubtful if they ever get out."

Written for the Banner of Light. THREE PHASES OF LIFE---MORN, NOON, TWILIGHT.

BY JULIA J. BECKWITH. PART FIRST .- MORN.

What is Life? A radiant morning, With its pearly gems adorning, Every hill and valley cresting, In the lap of childhood resting. Airy castles here are building, Giving youth a happy gliding; Through the Halls of Pleasure dancing. Lit by Hope's bright beacon glancing, O'er our pathway now descending, Like a tinted rainbow bending. Light and Love with us abiding, And our hearts so true, confiding ; Ever trusting and believing. Every trouble soon relieving : Not a thought of future grieving, Or our idols e'er deceiving, Could so soon to dust be crumbling, In the path through which wi 're stumbling. And our Light of Hope congealing, By soul-anguish deep revealing. Oh! those haleyon days are fleeting, Leaving Memory's saddest greeting. Pass we on! through Life's clear Morning, Looking not beyond its dawning. PART BECOND .- NOON.

What is Life? A Noon, with smiling Face, and aspect most beguiling; From our Morning's pleasures winning, Into paths replete with sinning. From Ideal gaze alluring, To the Real world inuring. Bitter is the stern awaking From sweet Vancy's gifts partaking. Evermore we must be tolling, Though from shadows oft recoiling, Tide and wind are now impelling Us to action. Oft dispelling All our fondest morning's dreaming, Vanished proud Ambition's scheming. And through deepening clouds impending. Light and shade together blending. Like the fitful wind that's blowing. Now they 're coming-now are going; Oft from chilling blasts we're shivering, And from piercing darts are quivering. Soon meridian's beams are setting-Futile, now, its light regretting.

PART THIRD .- TWILIGHT. What is Life? A Twilight gleaming, When no more Morn's rays are beaming, And no Noon for us is shining. Twilight brings the "silver lining." And with magic light so soothing, In our pathway rough spots smoothing, When within our thoughts are turning. It has power the Past discerning; Noon's repentant follies chiding, Morn's bright day-dreams no'er deriding. Though our barque in billows surging. 'Neath the angry waves submerging, Yet we trust our Pilot guiding, He, our destinies deciding, Knowing that we're weary waiting, Of that Future contemplating; Through His mercy kind extending. Our frail barque is onward tending, Swiftly o'er the river steering-Jou! the Summer-Land wo're nearing. Look beyond! a brighter dawning, Ushers in Celestial Morning !

Married.

In Boston, June 13th, 1869, by Dr. H. F. Gardner, Mr. O. F. elson to Mrs. Neilie E. Richards, both of Byston. [Our acknowledgments are due for a generous slice of the bridal loaf. May happiness and prosperity attend the newlyvedded couple.)

Gone Home:

[Notices sent to us for insertion in this department must not nake over twenty lines in any one case; if they do, a bill will be sent, at the rate of twenty cents per line for every additional line so printed. Those making a less number published gra tuitously. The pressure of other matter upon our space compels us to adopt this course.)

On the afternoon of June 12th, 1869, after a painful illness of seven weeks, our youthful sister, Olive Harrold, in her 20th year; eldest daughter of Mrs. Margaret Harrold, of Chicago.

seven weeks, our youthful sister, Olive Harrold, in her 20th year; eldest daughter of Mrs. Margaret Harrold, of Chicago.

Seldom is the world blessed with so glorious a mind one combining so aweetly the purity and freshness of early bloom, with the critical understanding and profound perception of a truly illuminated soal. None but intimate filends, and minds above the superficial attractions of passing life, could reach the caim, clear depths of such a nature. Had sho gained her health and accomplished her darling project, she would have proved one of the greatest humanitarians of the age. She was a medium of rare ability as an inspirational speaker—detained from a public ministry only by a frail constitution, which shally sank in this last studgle with disease.

In the lovely month of June, with its vernal wealth of bud and flower just touching the golden harvest of summer, all emblem of her life, the passive form was robed in beauty, and sleeping among the roses. It was the still Sabbath, when bells peal loadest their awakening calls to sni idolatrons world. Kind friends were gathered, and burning words of invocation went up from the inspired lips of our noble teacher, Mrs Colby, followed by a touching discourse which held spell bound the listeners. Sweet words of power and consolation to the listeners. Sweet words of power and consolation in Charlestown, O. It is needless to say that the family burlal-ground in South Charlestown, O. It is needless to say that the family are, devoted Sprilianlists and consistent reformers; and to them, with other irlends, let us say.

Weep not for empty caskets that fill our carly tombs, lut shout for victors walking where saread eternal blooms; seek not in graves your loved ones, mid mourning and disease; lut agek upon the harvest hills the resper with his sheaves!

And bind the golden fruitage a crown upon your brow, Oh mother, sisters, brother, and all ye friends below;

But seek upon the narrest must he reeper with missions. And bind the golden fruitage a crown upon your brow, Oh mother, sisters, brother, and all ye friends below: And may her robe in shining, so free from spot or stain, E'er prove a silver timing to your clouds of earthly pain! Look to the hills above ye, where walk the noble dead, And may ye all prove righteous as these mortal vales ye tread.

trand.

She I as only gone before you, to track the shining way—
Her light has sought the mountain, to give you perfect day ! Chicago, Ill., June 24th, 1869. M. J. WILCONSON.
From Boston, Mass., on the evening of June 22d, 1869,

From Boston, Mass, on the evening of June 22d, 1869, Thomas B. Green, aged 34 years 10 months.

After a protracted lilness of seven months he has at last been called away to fairer scenes. On the second day after his release his mother (who has been a medium for sixteen years) was influenced by his spirit, and he gave unmistakable evidence of his licentity: telling the friends that he was not going far away—that he was with and around them: When he was burled an anchor of flowers was placed on his grave; and, shortly after, his sister saw him (in a vision) standing above the restling-place of his body holding the anchor in his hand, and heard him say: "Be comforted, for I had hope, and have gained the victory."

From Maquon, Ill., June 9th, 1869, Sister Melinda Booth,

Scrottlous consumption dissolved the outer tenement and set free the spirit. For over 15 years she has been a healing and clairvoyant medium, and her house the home of the itinerant lecturer. Her husband waits, in hope, to rejoin her in the land of life.

Monmouth, Ill.

In full faith of an everlasting life from Alleghany City, Pa. June 26th, 1869, Ann Farey, aged 65 years. Cincinnati papers please copy.

From Birmingham, Mich., on the morning of June 30th, 1869, Margaret Connit, aged 48 years.

She was an old ploneer in the spiritual ranks, having been a well-developed medium for 15 years, and an unflinching advocate of the glorious Spiritual Philosophy for that length of E. C.

MST OF LEGTURERS.

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

of a party known not to be a fecturely, we deshot to be so informed.]

J. Madison Allen will lecture in Terre Haute, Ind., six months, from May lirst. Address box 208.

C. Fannie Allen will speak in Stafford, Conn., during July; in Putnam, during August; in Lynn, Mass., during September. Address as above, or Stoneham, Mass.

Mrs. Anna E. Allen (late Hill), inspirational speaker, 129 South Clark street, Chicago, Ill., spill answer calls East or West.

Mrs. N. A. Adams, inspirational, box 277, Fitchburg, Mass. Illarison Aldin, Calamus Station, Clinton Co., Iowa.

Mrs. N. K. Andross, trance speaker, Delton, Wis.

Dr. J. T. Amos, box 2001, Rochester, N. Y.

Mary A. Ampillett, care J. Stolz, M. D., Dayton, O.

Rev. J. O. Barrett, Glenbeulah, Wis.

Mrs. H. F. M. Brown, P. O. drawer 956, Chicago, Ill.

Mrs. Aber N. Burnham, inspirational speaker, 112 Hudson street, Boston, Mass.

Mrs. Sarah A. Byrres will lecture in Willimantic, Conn., Aug. 15, 22 and 29. Address, 87 Spring sreet, East Cambridge, Mass.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mass. A. P. Brown, St. Johnsbury Centre, Vt. Dr. A. D. Barton, inspirational speaker, Boston, Mass. Joseph Baker, Janesville, Wis. Mus. E. Mark F. Jar Rullens, 151 West 12th st., New York, Mrs. E. Burr. inspirational speaker, box 7. Southford, Conn.

WM. Bushi, Esq., 183 South Clark street, Chicago, Ill. Mas. NKLLIKJ. T. BRIGHAM will speak in Detroit, Mich., nring September. Permanent address, Elm Grove, Colerain,

WM. BUSHI, ESQ., 183 Houth Clark street, Chicago, Ill.
MRS. NKLLIEJ. T. BRIGHAM will speak in Detroit, Mich.,
during September. Permanent address, Elm Grove, Colerain,
Mass.
MRS. AUGUSTA A. CURRIER, box 815, Lowell, Mass.
BR. J. H. CORDER, 33 Wall street. Roston, Mass.
J. M. Choate. Irance and inspirational beturer. Address
rear 56 Poplar st., Hoston, Mass., care Mrs. M. E. Hartwell.
Warber Chare. Boston, Mass., care Mrs. M. E. Hartwell.
ALBERT E. CARPENTER, Care Banner of Light.
ALBERT E. CARPENTER, care Banner of Light.
ALBERT E. CARPENTER, care Banner of Light.
Buston, Mass.
Miss. Annie M. Carvyka. trance speaker, Chicinnati, O.
DEAN CLAIR. Chicago, Ill., care R. P. Journal.
Dr. James Cooper, Belteiontaine, O., will lecture and
take subscriptions for the Bunner of Light.
MRS. MARIETTA F. Choss, trance speaker, Bradford, Mass.
MRS. CARRIER, CENERPE, Inspirational speaker, Fredonia, N. Y.
J. B. CAMPBELL, M. D., Chichmati, O.
MPS. E. L. DANIELS, SC Clarendon street, Boston, Mass.
PROF. WH. BENTON, Welledy, Miss.
MISS LIZZIE DOTEN, Pavillon, 57 Tremont street, Boston.
HERMY J. HERGIN, Inspirational speaker, Cardington, O.
GEORGE DUTTON, M. D., West Randolph, V.
DR. E. C. DINN, Rockford, Ill.
MRS. ADDIE P. DAVIS, (formerly Addie P. Mulget.) Whitehall, Greene Co., Ill.
MRS. AGRES M. DAVIS will speak in Stafford, Conn., during
September, Address, 4034 Main street, Cambridgeport, Mass.
MISS CLAIR E. DEVERE, Inspirational speaker, Chicago,
Ill., oare J. Spettique.
DR. T. M. DHUSHOND, Jecturer, Tallahassee, Fla.
E. B. DANFORTH, M. D., Irance, Lawrence, Kan., hox 461.
MRS. PRISCHLA DOTY, Irance, Lawrence, Kan., hox 461.
MRS. PRISCHLA DOTY, Irance, Lawrence, Kan., hox 461.
MRS. PRISCHLA DOTY, Irance, Lawrence, Kan., hox 461.
MRS. CLAIR A. FIRLIN, Jecturer, Newbort, Me.
MRS. CLAIR A. FIRLIN, Jecturer, Newport, Me.
MRS. CLAIR A. FIRLIN, Lecturer, Newport, Me.
MRS. CLAIR A. FIRLIN, Lecturer, Newport, Me.
MRS. CLAIR A. FIRLIN, Lecturer, South Massen, Address, Flory
Street, Washington Village, South Baston, Mass.
DR. H. F.

Mins. Laura Dr. Force: Gordon can be addressed at La Crosse, Win., Ill Aug. 1st; permanent address, Treasure City, White Pine, Nevada. Krasky Graves, Richmond, Ind. Mins Julia J. Hubbard, Portsmouth, N. H., hox 455, Mins. L. Hurchison, inspirational, Owensyllie, Cal. Dr. M. Hurny Horonton-will apswer calls to lecture. Address, Milan, O. J. D. Hascalle, M. D., Waterloo, Wis. Dr. E. B. Holden, Inspirational speaker, No. Clarendon, Vt. Dr. J. N. Holdes, trance, 8 Henry street, East Roston, Ms. Mins. Емма Handingk can be addressed, (postpaid), care of Mrs. Wilkinson, St. George's Hall, Langham Place, W., London, England.

Mrs. Wikinson, St. George's Hall, Langham Place, W., London, England.
Mones Hull, Hobart, Ind.
D. W. Hull, Inspirational and normal speaker, Hobart, Ind.
E. Annie Hisman, Agent Connecticut State Association of Spiritualists. Permanent address, Falis Village, Conn. Mas. S. A. Houtdo, 24 Wanselt street, Lowell, Mass.
CHARLES HOLT, Warren, Warren Co., Pa.
Mus. F. O. Hyzer, P2 East Madison street, Baltimore, Md.
Mus. S. Townsend Hoadley, Bridgewater, Vt.
James H. Harris, lox 99, Abington, Mass.
Wm. A. D. Hume, West Shie P. O., Cleveland, O.
Lyman C. Howe, Inspirational, hox 99, Fredonia, N. Y.
Amos Hunt, trance speaker, Cold Water, Mich.
Miss Susie M. Johnson, Milford, Mass.
Wm. F. Jameson, editor of Spiritual Rostrum, drawer No.
5966, Chicago, Ill.

AMOS HUNT, trance speaker, Cold Water, Mich.
MISS SERIE M. JOHNSON, Millford, Mass.
WM. F. JAMESON, editor of Spiritual Rostrum, drawer No.
5866, Chicago, III.
ARHAHAS JAMES, Pleasantville, Venango Co., Pa., box 34.
S. S. JONES, Esq., chicago, III.
HARVEY A. JONES, Esq., chin occasionally speak on Sundays for the friends in the vicinity of Sycamore, III., on the Spiritual Philosophy and reform movements of the day.
WM. H. JOHNSTON, Corry, Pa.
DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.
DR. C. W. JACKSON, OSWEGO, Kendall Co., III.
GEORGE KATES, Dayton, O.
Q. P. KELLOGG, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, and in Farmington the fourth Sunday of every month.
GEORGE F. KITTLIDGE, Buffalo, N. Y.
Mas. M. J. KUTZ, Bostwick Lake, Mich.
CEPHAS B. LYNN, inspirational speaker, 50 Chelsea street, Charlestfwn, Mass.
MARY E. LONGDON, inspirational speaker, 59 East Jefferson street, Syracuse, N. Y.
J. S. LOVELAND, Monmouth, III.
Miss. F. A. LOGAN, Chicago, III., care of R. P. Journal.
JOHN A. LOWK, lecturer, hox IT. Nutton, Mass.
MIS. A. L. LAWBERT, trance and inspirational speaker, 599
Washington street, Boston, Mass.
B. M. LAWBERT, trance and inspirational speaker, 599
Washington street, Boston, Mass.
B. M. LAWBERT, trance speaker, Taunton, Mass.
JOSEPH B. LEWIS, inspirational speaker, Yellow Spring, O.
CHARLES S. MARBH, semi-trance speaker, Address, Wone-woe, Juneau Co., Wis.
PROF. R. M. MCOOD, Centralla, III.
EMAA M. MARTIN, inspirational speaker, Firmingham, Mich,
JAMES B. MORRISON, Inspirational speaker, Dox 378, Haver-hill Mass.
Mis. F. H. MASON, Inspirational speaker, No. Conway N. II.

Miss. Famor M. Martin, inspirational speaker, No. Conway N. II.

Miss. Famor M. Mortin, Inspirational speaker, No. Conway N. II.

Miss. Famor M. Mortin, Inspirational speaker, No. Conway N. II.

Miss. Famor M. Martin, Jone Miss.
Mis. F. H. Mason, inspirational speaker, No. Conway N. II.

Mass. R. TAMOZENE MOORE, 13 North Russell st., Boston, Mass. R. F. H. MASON, inspirational speaker, No. Conway, N. H. W. MANYEL, trance speaker, 35 Rutland Square, Boston, Robbiller, Montpeller, Vt. R. John MAYHEW, Washington, D. C., P. O. box 607. R. G. W. MORRILL, JR., trance and inspirational speaker, ton. Mass.

LROMILLER, Montpeller, Yt.
DR. JOHN MAYHEW, Washington, D. C., P. O. box 607.
DR. G. W. MORRILL, JR., trance and inspirational speaker
Boston, Mass.
Miss. Rettie Colruers Maynard, White Plains, N. Y.
Mrs. Hannah Morse, trance speaker, Joliet, Will Co., III.
JW. MATTHEWS, lecturer, Helyworth, McLeon Co., III.
DR. JAMES MORRISON, lecturer, McHenry, III.
MISS EIMA L. Morse, trance speaker, Alstead, N. H.
Mrs. J. L. Marsheld, inspirational, box 137, Clyde, O.
DR. W. H. G. Martin, 173 Windsor street, Hartford, Conn
Mrs. Anna M. MIDLERHOOK, box 778, Hridgeport, Conn.
Mrs. Sarah Heler Mattirws, Quincy, Mass.
J. Wh. Van Namer, Brooking, N. Y.
A. L. E. Nash, lecturer, Rochester, N. Y.
RILEY C. Nash, inspirational speaker, Decraed, Mich.
G. Norwood, Inspirational speaker, Ottawá, III.
J. M. Prebles, Hammonton, N. J.
GROGGE A. Prince, inspirational, box 87, Auburn, Mc.

RILEY C. NABH, Inspirational speaker, Deerheat, Mich.
C. Norwood, Inspirational speaker, Ottawa, Ill.
J. M. Prebles, Hamimonton, N. J.
George A. Priege, Inspirational, box 87, Auburn, Mc.
Edwind C. Pirke, Inspirational, box 87, Auburn, Mc.
Edwind C. Pirke, 19 Fleasant street, Roston, Mass.
J. Eva Pirke, 79 Fleasant street, Roston, Mass.
J. H. Powell. Terre Haute, Ind.
Miss. E. N. Palmer, trance speaker, Big Flats, N. Y.
Miss Nettle M. Peare, trance speaker, New Atbany Ind.
Miss. J. Pupper, trance speaker, Nouth Hanover, Mass.
A. A. Pond, Inspirational speaker, Rochester Depot, Ohlo.
J. L. Pottrer, trance, La Crosse, Wis., care of E. A. Wilson,
Lydia Ann Pearsall, inspirational speaker, Disco, Mich.
Dir. S. D. Pace, Port Huron, Mich.
Miss. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.
Henry Packard, 37 Dorchester st., W. V., South-Roston,
Dr. P. B. Randolph, 68 Fleasant street, Boston, Mass.
Ms. Jennier, S. Roberts, Carlotter, R. L. (Indian Bridge.)
A. C. Robinson, Salem, Mass.
C. H. Ribes, Inspirational speaker, Epston, Mass.
J. H. Bandall, Inspirational speaker, Kalamazoo, Mick.
Rey. A. B. Rang, Ball, Appleton, Wis.
J. T. Rouse, normal speaker, box 608, Galesburg, Ill.
Mss. Piank Reid, Inspirational speaker, Kalamazoo, Mick.
Rey. A. B. Randall, Appleton, Wis.
J. T. Rouse, normal speaker, box 608, Galesburg, Ill.
Mss. Palina J. Roberts, Carpenterville, Ill.
Sklam Vannickus, Greenbush, Mich.
Acter E. Simmons Woodstock, Vt.
Dr. H. B. Stoner, Schement, Carpenterville, Ill.
Mss. Fannir Davis Smith, Milford, Mass.
Mss. S. S. Slight, foot of Auburn street, Cambridgeport,
Mass.
Mss. Laura Smith (late Cuppy) lectures in Mochanic's
Hall, Pottstreet, San Francisco, Cal., every Sunday evening.

MRS. FANNER DAVIES SHITE, MIROTI, MRSS.
MRS. S. E. SLIGHT, foot of Auburn street, Cambridgeport,
MRS. LAURA SMITH (late Cuppy) lectures in Mochanic's
Hall, Post street, San Francisco, Cal., every Sanday evening,
Miss M. S. Stulitzvant, trance speaker, Hoston, Mass.
MRS. CARRIE A. SCOTT, trance speaker, Elmira, N. Y.
MRS. CARRIE A. SCOTT, trance speaker, Elmira, N. Y.
MRS. CARRIE A. SCOTT, trance speaker, Elmira, N. Y.
MRS. C. M. STOWR, San José, Cai.
DR. E. Brague, inspirational speaker, Schencetady, N. Y.
MRS. C. M. Shithi, 36 Salem street, Portland, Mc.
ABRAH SMITH, ESQ. Inspirational speaker, Sturgis, Mich.
MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.
MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.
MRS. M. E. B. AMYRK, Fitchburg, Mass.
J. W. SKAVER, Inspirational speaker, Hyron, N. Y.
MRS. C. A. SIRRWIN, Townsend Center, Mass.
MRS. B. J. SWASER, normal speaker, Noank, Conn.
E. R. SWACKHAMER, 128 So. 3d street, Brooklyn, N. Y., E. D.
MRS. H. T. STEARNS, Missionary for the Pennsylvania Stato
Association of Spiritualists. Address-care of Dr. H. T. Child,
634 flace street, Philadelphia, Pa.
JAMES TRASK, Iceturer on Spiritualism, Kenduskeag, Me.
HUDSON TITTLE, Berlin Heights, O.
BENNAMIN TOOD, San Francisco, Cal.
MRS. SARAH M. THOMPSON, Inspirational speaker, 161 St.
Claif street, Cleveland, O.
MRS. CHARLOTTE F. TABER, tranco spaaker, New Bedford,
Mass., P. O. DOX 352.
MISS MATHE TIWHNO, CONWAY, Mass.
MISS MATHE TIWHNO, CONWAY, MASS.

J. H. W. TOOLEY, Providence, R. 1.
MRS. CHARLOTTE, TABER, tranco speaker, New Bedford,
Mass., P. O. DOX 352.
MISS MATTIE THWING, CORWAY, MASS.
MRS. ROBERT TIMMONY, Perry, Rolls Co., Mo.
MRS. FATHER N. TALMADOK, trance speaker, Westville, Ind.
DR. S. A. THOMAS, lecturer, Anoka, Minn.
S. V. WILSON, Lombard, Ill.
E. S. WHEELER, inspirational, Ill Superior street, caro
American Spiratualist, Cleveland, O.; will lecture in Phila
delphia, P.a. during December.
MRS. MARY M. WOOD, Il. Dewey street, Worcester, Mass.
F. L. II. WILLIS, M. D., 16 West 24th street, near Filth avonue Hotel, New York.
MRS. S. E. WARNER, box 229, Davenport, Iowa.
F. L. WADSWORTH, 338 South Morgan street, Chicago, Ill.
HENRY C. WRIGHT, CART Banner of Light, Boston, Mass.
MRS. E. M. WOLCOTT, Canton, St. Lawrence Co., N. Y.
PROF. E. WHIPPLE, Clyde, O
MRS. MARY J. WILCONSON, Chicago, Ill., care S. S. Jones,
192 South Clark street.
Lois WAISHROUGHER will lecture in Dover and Foxcroft,
Me., during July; in Vincland, N. J., Aug. 2 and 9.
N. FARN WHITE will speak in Williamantic, Conn., July 18
and 25; address Hoston, Mass., care Banner of Light, during
August; will speak in Portland, Me., during September and
October; in New York during November.
MRS. MARY E. WITHER, ISE Zim street, Newark, N. J.
DR. R. G. Wells, trance speaker, Beaufort, N. C.
MRS. N. J. WILLIS, 75 Windors street, Cambridgeport, Mass.
A. B. WHITING, Ablon, Mich.
MISS Elvira WHERLOCK, normal speaker, Janosville, Wis.
A. A. WHELLOCK, Toledo, O., box 643.
MRS. R. A. WILLIS, Marseilles, Ill.
DR. J. C. WILSER, Burlington, Iowa.
MRS. HATTIE E. WILSON, 36 Carver street, Boston, Mass.
REV. Dr. WEEKLOCK, normal speaker, State Center, Ia.
WARREN WOOLSON, trance speaker, Hastings, N. Y.
S. H. WORTMAN, Buffaio, N. Y., box 144.
J. O. WHITKEY, Inspirational speaker, Rock Grove City,
Floyd Co., Iowa.
MRS. E. A. WILLIS, MRS. Hannibal, Oswego Co., N. Y., box 44.
ELIJSH WOODWORTH, Inspirational speaker, Rock

WARREN WOOLSON, trained speaker, Hastings, N. Y. S. H. WORTMAN, Buffalon, Y., box 143.

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

Mrs. E. A. WHIMJAMS, Hannibal, Oswego Co., N., Y., box 41.

ELIJAH WOODWORTH, Inspirational speaker, Lealie, Mich. A. C. and Mrs. ELIZA C. WOODRUFF, Eagle Harbor, N. Y. Mrs. JULIETTE YEAW, Northboro', Mass.

Mrs. FANNIE T. YOUNG, tranco speaker, Marengo, Ill., care Miss II. H. Cariton.

Miss II. H. Cariton.

NEW YORK SPECIAL CORRESPONDENCE.

BT......MARY F. DAVIS. EDUCATION FOR GIRLS.

We are told that at the meetings of the trustees of Cornell University this year, the admission of women to the institution was one of the first questions under discussion. By the terms of the charter, State scholarships are not limited to young men; so that it is possible for a young woman of proper character and qualifications to gain admittance, if she presents a State certificate. But no provision has yet been made for the accommodation of such students. "It will be hard." says the Post," to find convenient homes, accessible from the buildings; and some think it will be harder to secure entire freedom from annoyance; for one or a very few young women, in a commu-

nity of nearly six hundred young men." Thus the way is hedged about, as it has always been in the best institutions of learning, for the admission of women. Instead of provision having been made, in the beginning, for the education of our daughters side by side with our sons, by one who said: "I would found an Institution where any person can find instruction in any study," girls were left out of the account until the Institution should be fairly under way, and now it will be found extremely difficult to bring about the changes necessary to their admission. And yet here is a University which really marks the beginning of a new epoch in education. It is broad and comprehensive in its plan. It represents no sect, class, or theory. A man may there learn to be a tiller of the soil, a mechanic, or a scientist; and at the same time ample provision is made for classical, asthetic, and literary discipline for such as choose it. As usual, women have made splendid donations to this institution, which has as yet invited no woman to share its advantages. Miss Jenny McGraw has bestowed upon it a chime of nine bells, and to these Mrs. President White has added a great bell of five thousand pounds. Like other colleges, it is a nucleus toward which gifts and endowments flow freely; and already it has an extensive library, ornithological collections, workshops, drill-rooms, and laboratories, and scrip representing \$80,000

To young women these advantages should be made as free as to young men. And to all these is added the advantage of a moderate outlay for those of limited means. Several young men have paid their way during the past year by giving a portion of their time to industrial pursuits, and others have not exceeded three hundred dollars expense. There are hundreds of young women, daughters of farmers and artisans throughout the States, who hopelessly aspire to just such opportunities for laying hold, with their own ready hands, of the means of culture. The most timid and sensitive girl, thirsting for knowledge, should be welcomed to those halfs, instead of being made to feel that she is pushing her way obtrusively to advantages to which she has no right to aspire!

A mother made the following appeal to the Trustees of Cornell University in behalf of the education of her daughters as well as her sons; an appeal which not only they but all others who have charge of schools would do well to heed:

"The subject" of education is to me as dear as

"The subject of education is to me as dear as life itself, as I was born with an insatiable thirst for knowledge, and which, thank God, does not grow less with increasing years.

I cannot better express my views on this subject than by giving a little of my own experience. My father was a poor man, with a large family to support, and all the education he could give his children was what they could get in a country school, and one term each in a New England Academy, where we hired a room and boarded ourselves, he paying our tuition. My sister and myself attended the Black River Academy, at Ludlow, Vermont, where one of the teachers became so much interested in our progress, that at came so much interested in our progress, that at the close of the term he made arrangements for us to work for our board, and offered to become responsible for our tuition, we remunerating him, provided circumstances rendered it reasonable for to do so. We went home and laid the plan before our parents and other members of the family, and it was decided we could not go, as my mother was quite worn out doing the work, and in fact they could not afford it.

It was a turning-point in my life. My health was rather delicate than a dollar a week in teaching a district school, and fully realized my own inability to accomplish much in the way of earning an education. I had such a passionate desire for knowledge, from infancy, that I had never before realized but that in some way my intellectual longings were to be gratified. I felt that a part of my life had gone out, and that the bright star of my existence had set, and henceforth there was nothing for me but to plod on mechanically, with a soul crushed and lifeless. I hardly need add, though I have never attended school since, that books and periodicals have done much to atone for it-thanks to the earnest and true men and women who write for them, thus reaching the common people. Boys need the gentle, refining, and elevating in-fluence of their sisters, and the girls of the present generation especially need to feel that educated earnest, practical men have so much confidence in their natural endowments as to consider them worthy of an equal share in this great enterprise. It would give them stability of character, and a new impetus to cultivate in themselves all that make them desirable companions for noble and learned men, ay, even more, help to fit them to become the mothers of a race worthy the des-

to become the mothers of a race worthy the destiny of American people.

Feeling as I do the importance of this movement to the youth of both sexes, not only of this generation, but those who are to follow in their footsteps, I do most earneastly entreat you not to leave us out. Let me add, in the name of justice and humanity, and the progress of the pineteenth. and humanity, and the progress of the nineteenth century, do not crush out the little germ of self-respect that is taking root in the hearts of the women of America by so great an act of injus-tice."

The scrap of experience given with true pathos in this letter, indicates the heart-burnings and despair of many a poor girl who has seen the best means of discipline placed beyond her reach. "Reading, writing and arithmetic," used to be thought sufficient for girls, while boys of the same family perchance were sent to college for a four years' course, and then three or four additional years were allowed for professional discipline. When I consider the difficulties that have always stood in the way of women's true education, I am struck with amazement, not that they do not know more, but that they know so much thoroughly. What opportunities have they had for the highest culture save what they have wrought out for themselves? At the age of sixteen, Margaret Fuller gathered around her a brilliant group of literary friends in Cambridge, where she had access to the college library, and reveled in the rich stores of French, German and English literature; but were the doors of Harvard open to her? No; even though two of her brothers afterward went honorably through that College under her supervision. When twenty-four years of age, and still intent upon study, instead of being safely sheltered within the walls of an University, where the cares of study might alone engage her attention, she was hemmed in by hindrances which would have crushed a less dauntless spirit. She wrote in March, 1834:

" Four pupils are a serious and fatiguing charge for one of my somewhat ardent and impatient disposition. Five days in the week, I have given daily lessons in three languages, in geography

and history, besides many exercises on alternate J. days. This has consumed often eight, always five days. This has consumed often eight, always five hours of my day. There has been also a great deal of needlework to do, which is now nearly finished, so that I shall not be obliged to pass my time about it when everything looks beautiful, as I did last summer. We have had very poor servants, and, for some time past, only one. My mother has been often ill. My grandmother, who passed the winter with us, has been ill. Thus you may imagine, as I am the only grown-up daughter, that my time has been considerably daughter, that my time has been considerably taxed. But as sad or merry, I must be always learning, I laid down a course of study at the beginning of winter, comprising certain subjects, about which I had always felt deficient. These were the history and geography of modern Europe, beginning the former in the fourteenth century; the elements of architecture; the works of Albert, with his opinions on them; the historical and critical works of Goethe and Schiller, and the outlines of history of our own country."

Who can wonder that under such a herculean burden the outlines of womanly character should become somewhat distorted, or that the toiler should sink with its weight? On reading the anpreciative biographical sketch of Charlotte Prince Dawes, written by T. W. Higginson, I was deeply moved at the picture therein drawn of a gifted young woman's struggle with poverty and illness in her endeavor to attain high literary culture. In this effort her body failed, and a brilliant soul passed on. "She would always have been ham. Massachusetts Association of Spiritpered," said her biographer, " by the want of early mental training, and by the absence of sound health." For her no Yale or Harvard threw open its doors and bade her welcome; for her no State endowment or individual bequest secured a scholarship in any first-class university.

Dr. Elizabeth Blackwell, twenty-five years ago, was denied admission to all the medical schools of New York, Philadelphia and Boston; but her great perseverance at last opened for her the doors of Geneva College, from which startingpoint she has gone steadily of ward to her present honored and influential position. But it is needless to multiply examples. Their name is legion. Furthermore, there is a change going on in public opinion which will ultimately make the education stancy—this is to be a martyr in the sense which of girls of paramount importance in the estimation of all classes. God speed the day of this awakening. Vassar College is one of the signs. of its coming; and another is the universal agita- drew upon the one suffering it the admiration and tion of the question: "Shall women learn the alphabet?" with all its correlatives and consemences. Thirty-four graduates went forth from assar College at this year's close, and they, with the Alumni of past and future years, will represent a higher type of womanhood. Let woman be truly educated, and we may confidently he knows that the eyes of the multitude are prophesy a higher type of humanity, since she is drawn to him. And when he is supported inthe Mother of the Race.

nies of the world is garnered up in the nature of cured to her without reserve or limitation, that she may stand side by side with the noblest and most cultured; for on her thorough development and perfect freedom depend her own happiness and the redemption and elevation of mankind.

The Annual Pienic

The Annual Pienic

Of the Society of Progressive Spiritualists of New York will
take place on Friday, July 23d, 1869, at Elm Park, entrance
on 22d street, west of Eighth avenue.

The Spiritualists of New York and vicinity, and all friends
of progress and liberal ideas, are invited to spend the day
with us on this occasion. Good speaking and vocal and instrumental music may be expected. At about 3 o'clock r.
w. the platform will be cleared for dancing, which will be
continued until 10 r. m. Mr. George W. Allen's Quadrillo
Band has been ongaged for this purpose. The gate of the
Park will be open at 9 a. m., and the cars of the Eighth aven
ue Raifroad will run within a fow rods of the grounds
every five minutes during the day and evening. Admission
—Gentlemen's Tickets, 50 cents; Ladies' and children's, 25
cents.

Hoard of Managers of the Society—Dr. R. Glover, Pres.; John J. Tyler, Vice Pres.; P. E. Farnsworth, Sccy; D. Doubledny, Treas.; David Parker, Lewis Kirtland, John R. Ames, E. S. Creamer, W. S. Barnard. N. B.—Should Friday prove stormy, the pienic will be postponed until the next day (Saturday).

Canaudaigua, N. Y.

village has for the first time been visited by a parade themselves as formerly. Their part is a trance speaker. Mrs. C. Fannie Allyn gave us an silent one. It is reformation that loudly asserts extempore lecture on the spiritual philosophy, on itself, but martyrdom finds no voice. As soon as hursday evening. July 1st. which has had good effect.. I enclose a few very just comments from the Ontario County Times, that mediums may know that justice will be done them and a liberal hearing will be given them, should they give us a call. We select the following. A good physicalmedium would do well in Canandaigua.

L. B. B. SPIRITUAL SEANCE.-Mrs. Fannie Allyn, who was announced in our last issue to give our citizens an opportunity of witnessing her wonderful zens an opportunity of witnessing her wonderfulpowers whilst in a trance state, gave a free public exhibition last Thursday evening, in the Town
Hall, before a crowded house. She gave us one
of the most interesting literary feasts which it has
ever been our privilege to listen to. Several subjects were given by the audience for impromptu
poems and speeches, while in the trance state, the
first being "The Resurrection," which she produced as an inspirational poem; the second subduced as an inspirational poem; the second sub-ject given was for a prose speech: "Is it safe to believe in Spiritualism?" and the closing pieces were "The Pacific Railroad," and "General Grant," which she gave, by request, in the shape of a poem, and in a manner that electrified almost the entire audience. At the close she exhibited a number of spiritual photographs, after the style of those we gave a description of in a long and interesting article on our first page several weeks since. We think Mrs. Allyn would meet with a good reception here should she come again.

The Camp Meeting on Cape Cod.

MESSRS. EDITORS-I see in your paper that our good friends on Cape Cod are to have a Camp Meeting, commencing the 20th of July, and continuing five days.

Nothing need be said to those who were pres ent at last year's meeting to induce them to attend this season, for they will certainly do so if possible. To those who were not there last year I would say: Go down to the Cape, if you want to enjoy yourselves at a Camp Meeting as you never did before. Ample arrangements are being made to entertain all persons in the best style. The grounds are fitted up finely, the committee being determined to make everything agreeable and comfortable for the large company that will cer-

tainly be in attendance. Many of the best speakers in the ranks of Spiritualism are already engaged, so there will be no lack of good talking to interest and instruct the people in our beautiful philosophy; besides, several of our mediums for physical and other manifestations will be with us. Some persons may object to going because the meeting is held in the hottest part of the season, but to such I would say, that it is never oppressively hot in that section, even in the warmest weather. There is always a sea breeze constantly stirring, that gives the air a delightful coolness which is very agreeable. The hospitality of the Cape Cod people cannot be excelled, as I can testify by personal experience. None of us need fear to place ourselves in their hands. We shall surely be well provided for.

There is no doubt—should the weather be auspicious—that this will be the most interesting and successful Camp Meeting ever held by Spiritual-LL. CARPENTER.

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

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

Bunner of Light.

BOSTON, SATURDAY, JULY 17, 1869.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. AGENOV IN NEW YORK

THE AMERICAN NEWS COMPANY, 110 NASSAU STREET, WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WRITE, . LUTHER COLEY, ISAAC B. RICH.

For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

All business connected with the editorial department this paper is under the exclusive centrol of LUTHER COLBY, owhom letters and communications should be addressed.

unlists.

The members of the Executive Committee of the Massachusetts Association of Spiritualists are requested to meet at the office of the Banner of Light, 158 Washington street, Boston, Wednesday afternoon, July 21, at 3 o'clock. A full attend ance is requested, as important business is to be considered. H. B. STORER, Secretary, WILLIAM WHITE, President:

The Silent Martyrs.

It is not so very difficult to stand up in the admiring gaze of the public, and gain credit for suffering on account of one's belief; but to carry the sympathy, and never hoping to be rewarded with so much as a syllable of approval for one's conand noisy proclamation. The martyrdom of the old time was an easy affair, in one sense; since it sympathies of others, and made him sure of a large share of renown in the future, his name going down with a certain distinction of glory to posterity. There was reward enough in this to serve in some degree as compensation. A person can endure suffering with a sort of stoicism when wardly by a deep and strong religious faith, get-Because this mighty power to away the desti-ting the mastery of his thought and action together, his ejaculations for help from on high are woman, she should be educated and privileged to responded to with fervor by sympathizing spirits, the fullest extent of her capabilities and claims, and thus his fortitude is maintained and his All the advantages that ever accrue to human strength actually doubled. This is the martyrbeings in the best state of society should be se- dom of the olden time. Brought into the experience of our own day, it becomes comparatively an easy thing to bear.

But how many can go through the trials of a martyrdom that has no element of admiration or sympathy in it? Where there is no such inducement as this to call one forth into the field of suffering, how many volunteers will crowd to take the front rank in this army? The world has changed about so completely, it is not the same thing now to oppose one's self to the ruling opinion that it used to be. Nowadays, most people are infected with this spirit of opposition, so that what was formerly martyrdom, has gradually become the controlling side. If we would find any more martyrs, then, we must go into out-of-theway places to look for them. Where are we to go? Has the real spirit of martyrdom departed? Is there nothing left in the world to suffer for? Have all the arrangements of social life grown se smooth and harmonious, and is justice and right dealing so very common, that no single complainer is still to be found for the search? Ah, believe it not. The world has not so greatly changed that suffering is not yet abundant and EDITORS BANNER OF LIGHT-Our beautiful omnipresent. But the downtrodden do not now ter appears to have been lost.

If, however, we would see such examples of this spirit of martyrdom as would put much of the old manifestation of it to the blush, we need but look at the case of the wife who suffers from a drunken and brutalized husband. Perhaps she married against the advice of her family friends, and so has lost their sympathy entirely now. Or if not that, they may have neglected and fallen away from her, nevertheless, from a natural feeling of social mortification. She is thus isolated and exiled from all the consolations of sympathy when it is most needed. None know or care for her case, apparently. She bears her heavy trouble alone and in silence. Day by day she suffers from the increasing brutality of the one she still calls her husband, her pride gone, her affections trampled under foot, her only worldly support and stay stricken down by the power of his own folly, and no prospect opening on the dark horizon which so effectually shuts in all her hopes. Still she endures in silence, without impatience, without so much as repining. She feeds on the sweet, though dried leaves of the memory of the old love. The past is all that affords her any comfort or solace, and she gladly makes the most of it, sorrowful as the task is. Nothing remains for her to anticipate, but rough treatment and sad thoughts. Yet she remains true to herself, to her undying affection, and her virtue. Who shall presume to say that here is not a martyr such as no fire of faggot ever consumed?

There is always a large army of such martyrs, not enrolled on the pages of any book of martyrology, but none the less existent and daily suffering. All social vices, all wrongs persisted in, all heinous crimes practiced and done by inconsiderate husbands, produce this array of silent and unseen sufferers. Mounting the scaffold, in the gaze of a sympathizing and admiring multitude, is easy in comparison with bearing unmurmuringly such a lot as this. And so in other ways. It is as easy, at times, for a man who is resolved to live for the right, and to establish the rule of purity in his being, to go to the stake to be burned, as it would be to stand the jeers, the scoffs and the contempt of his companions of years, merely because he is resolved to quit courses of conduct which he is very sure will end in his and their ruin if persistently followed. So it seems perfectly easy for a man to live and speak the simple truth every day of his life; but there shall come occasions, always surprising him, too, when the hardest thing of his life is what may appear to be but the simplest, and when plain and homely virtue is a harder prize to secure in action than it would be to be stretched on the rack or tortured with any of the other instruments of the old time inquisition. Let us, then, not be in too great haste to believe that the age of martyrdom is over. It is competent for any one of us, who sincerely desires it, to become a martyr every day that he

The Crime Against Nature.

It has not been in vain, we rejoice to say, that the Banner of Light, some considerable time ago, held up to public denunciation the abominable and unnatural crime of feeticide. The physicians furnished us, in their discussions, with some most Impressive statistics to supply the basis for our commentaries, and human nature finally revolted conceive to be too much in the spirit of assault, at the astounding disclosures. Since then the Ro- on each side, to really merit wider publicity. We with the Presbyterian clergy and the woman conwarned their flocks and followers against its practice on the peril of their souls. The Episcopal bishop of Western New York found it necessary to warn the members of his diocese against the habit a second time, and in a formal pastoral letter. "If any doubts existed heretofore as to the propriety of my warnings on this subject, said he, "they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch which defile our land." It is rather a new thing, says a New York journal, for the church If there be a special damnation for those who shed innocent blood, what must be the portion of those who have no mercy upon their own flesh?" The Roman Catholic archbishop and bishops of the Province of Baltimore a month or two since published a pastoral letter, denouncing in set phrase "the daily increasing practice of infanticide, especially hefore birth," and declares the notoriety which this" monstrous crime has obtained of late, and the hecatombs of infants that are annually sacrificed to Moloch to gratify an unlawful passion, are a sufficient justification for burden about unseen, without friends, without balluding to a painful and delicate subject, which should not even be mentioned among Christians. "If," exclaims the letter, " it is a sin to take away the life even of an enemy—if the crime of shedding few know much about in these days of persistent | innocent blood cries to heaven for vengeance, in what language can we characterize the double guilt of those whose souls are stained with the innecent blood of their own offspring?"

The Old School Presbyterians say, "The horrible crime of infanticide, especially in the form of the destruction by parents of their own offspring before birth, prevails to an alarming extent." And they ascribe it to impure publications and false ideas of marriage and its duties; and solemnly declare that they regard "the destruction by parents of their offspring before birth with abhorrence, as a crime against God and against Nature;" and "as the frequency of such murders can no longer be concealed," they "warn those that are guilty of this crime that unless they repent they cannot inherit eternal life." It is none too soon for all the sources of influence and authority over the public mind to utter plain words against so wicked a practice in a community styling itself both civilized and Christian. The prevalence of this crime is far more common than would be generally credited. There surely should be some other remedy than the mere law; it ought to burn a woman's conscience for a lifetime to thus inhumanly lend herself to the wanton destruction of her unborn offspring.

The Revolution of Labor.

It is claimed, not without good authority, that the recent elections in France were a vindication of the rights of labor alone. In a total poll of 8,000,000 votes, the Government was able to secure a majority of but 800,000. The new Corps Legislatif is plentifully sprinkled with Redsthat is, Radicals-and in all the chief cities there have been serious disturbances. Napoleon has an excellent opportunity now to see precisely where he stands. The Empire is not Peace, unless some concessions of a substantial character are made to labor. It is the extremists, and not the moderates, who lead and control, and in fact, constitute the legislative assembly now. They have already made their demand for the estab lishment of a Ministry having its root in the people. We find, in a letter from France to the New election. Its lessons are more social than political. The movement is one that is to result in the overturn of existing labor systems in France and throughout Europe, and in good time is bound to shake to their foundations every social structure in the civilized world. French workmen see and sympathize with the designs of German workmen, and likewise with what organized labor is rapidly doing in England and the United States The belief is profoundly established, that capital has for centuries wrung from labor the lion's share of profit: that labor has been kept under; that capital could combine, while labor was defenceless; and that redress is now within reach through the instrumentality of universal suffrage, or by the agency of trades unions. And we 10th. Among the number we may mention Mrs. shall certainly witness great and surprising Cora L. V. Tappan, Prof. Wm. Denton, Mrs. movements in our day.

Early Cut Hay.

Dr. Nichols, the judicious editor of the Boston Journal of Chemistry, records an experiment on this subject which cannot but have great interest for farmers. He says that he had one acre of grass, red top and clover, that was cut June 19. and the hav stored by itself. On the first of last March he put his herd of ten cows upon it, and the immediate increase in the flow of milk amounted to ten quarts per day. The hay fed them before was of the same variety, but cut after the middle of July. The early cut hay "spent' fully as well as the later cut, no more of it was consumed, and Dr. Nichols estimates that the money value of the product from this hay, fed to ten cows, was greater by near a dollar a day than that from the other. Dr. Nichols also repeats the oninion he has expressed before, that most hay is dried too much, and declares that, if grass is entirely freed from external moisture, as that in the form of dew and rain, it will cure better in the mow than anywhere else, provided enough exposure to wind and sun is had to cause one-half of the water circulating in the vessels of the plant to be evaporated. This is accomplished in six or eight hours of favorable weather.

Spiritualism in Colorado.

We learn from the Boulder Pioneer that the Spiritualists and progressionists held a two days meeting, July 3d and 4th, at the grove on the farm of David H. Nichols, Esq., in Boulder. Mrs. Hannah F. M. Brown was the principal speaker. Mr. Nichols is a strong man in those parts, and his influence in the cause of Spiritualism will be felt effectively.

Prof. Wm. Denton

Is to deliver an address at the Spiritualist Picnic in Harmony Grove, South Framingham, July 16th. Mr. A. E. Carpenter's card, in another column, will give full particulars concerning the tion to the receipts at his benefit, which amounted fare, time of starting, &c. to over \$20,000.

The Bend Controversy.

It can hardly be necessary for us to state specific reasons for declining to transfer to our columns the letter of Mr. Charles H. Read, which appears in the Religio-Philosophical Journal, and the reply which was published in the Waterbury, Conn., American. The entire correspondence we man Catholic and Episcopal bishops, together do not for a moment presume to question the perfect sincerity of the respectable gentlemen who ventions, have openly denounced the crime, and append their names to the article headed, "The Other Side"; but we are equally well apprised of the genuineness of Mr. Read's physical manifestations, by the conclusive testimony of such men as Dr. H. B. Storer, of this city, Mr. A. E. Carpenter, of Connecticut, Thomas R. Hazard, Esq., of Rhode Island, and other individuals of equal responsibility. But, as already hinted, our chief objection is to the spirit of undisguised animosity which has controlled the controversy. Wherever this is permitted to have sway, there can be no really healthy criticism, such as we all require, much less any of that spirit of love which supplies thus to be bidden to reform itself lest the world the sustenance for all teaching and all growth. It should be shocked by its practical impiety; but is the latter which we would everywhere, and on doubtless the reproof was well deserved. "Again all occasions, most earnestly inculcate. It belongs I warn you," continued the bishop, "that they to professed Spiritualists, more than to any other who do such things cannot inherit eternal life. class of men and women, to possess charity and practice it. That Mr. Read may have rendered himself obnoxious to the people of Waterbury, we should not like to dispute, in the face of their united assertione; and none can more slucusely regret the circumstance than ourselves. It is not, however, with him as an individual that we have to do. We advert only to his medium powers, which are abundantly attested. And with such conclusive testimony before us, we could not honestly brand him as an impostor, so long as a single reasonable doubt remained that he is not one.

The Relation between Editor and Writer.

It gives us pleasure to transfer to the columns of the Banner the following sensible remarks of Bro. Hammond, which we find in the columns of the last number of the American Spiritualist:

"The faithful performance of the duties devolving upon editors, requires watchfulness and firm decision. They succeed in this much more by what they reject or modify than by what they accept; and it is not unfrequently the case that they must offend those whose personal friendship they prize, (and whose support they can ill afford to lose,) or else deviate from the path of conscientious and impartial journalism. To fully appreciate any number of any good periodical, the reader should examine the editorial wastebasket, and then the accepted manuscript as it was originally written. People generally reflect as little upon the wearisome labor required to present a readable sheet, when they read it, as they do upon the drudgeries of the kitchen, while

they are feasting upon culinary delicacies.

But the exercise of a wise discrimination as to the literary merits of contributions, though important, is not the principal consideration. Just how fur the managing editor has a moral right to tone down radicalisms, or to expunge common-places, no two persons will agree, but that he should do so to some extent, none will dispute. However, certain usages obtain which appear to have their origin in the general consent of writers and editors—certain customary guarantees of the rights of each. For example, the editor has the undoubted right to exclude personalities, no mat-ter how great the importunity, and the writer has the equally obvious one of demanding that no prominent sentiment of his article shall be sup-pressed, or materially obscured. When there is conflict in this regard, the manuscript should be returned to its author, with the suggested emendations. If the changes are not conceded, the latter has no right to demand publication."

Dover, Me.

A correspondent writes: "We have just got through with our picnic celebration of the third of, July by the Children's Progressive Lyceum. The day has been pleasant, and the whole thing a perfect success. We had addresses from Mrs. Waisbrooker and others. Charles A. Havden speaks here the two last Sundays of this month, and H. P. Fairfield all the Sundays in August, afternoon and evening. The Lyceum will hold its sessions as usual, at 101 A. M. E. B. Averill has resigned his place as Conductor, a position he has long filled with great ability, and A. K. P. Gray, York Nation, what is the real significance of this Esq., has been chosen to fill the place. Miss Annie The Universalists are a little exercised in their minds occasionally on account of the efficient work our good brother, Rev. E. B. Averill, is doing in the cause of Spiritualism, and I am not at all disposed to blame them. It is provoking to see a church and Society and all the fixings sliding out from the fold after all the labor and anxiety expended in making them secure."

Music Hall Meetings Next Winter.

Arrangements are being made to secure able lecturers for the third course on the Spiritual Philosophy to be given in Music Hall, Boston, next season, commencing Sunday afternoon, Oct. Emma Hardinge, (now in England.) and Thomas Gales Forster. Other names will be announced hereafter. Those desiring to secure season tickets, with reserved seats, would do well to make application at once at the counter of the Ranner of Light-personally, or by note. Tickets will not be ready for delivery till the middle of September.

Williamsburgh, N. Y.

A correspondent assures us that Spiritualism is increasing quite rapidly in the above named city. The Society of Spiritualists is gradually filling up with those who take a deep interest in the subject. All the expenses for the year ending with June have been paid, and the prospects for another year are most encouraging. Our correspondent adds-"We are indebted to the late ministrations of Mrs. Nellie J. T. Brigham far beyond any words of praise and admiration I can express. Large audiences were delighted with her fine lectures."

Who are "Heretics"?

Rev. John Weiss says: "I do not believe in a single alleged supernatural fact in the life of Jesus or any other man." The object of those who wish to get a religious clause inserted in the Constitution of the United States is to obtain the power to put such "heretics" and "free-thinkers" to the rack. None but religious bigots would then be safe. William R. Alger even would not escape, for already the Watchman and Reflector denounces him as "a known and acknowledged denier of the Lord Jesus Christ."

Pecuniary Results of the Peace Jubilce.

According to a printed statement supposed to have emanated from the Peace Jubilee directors, the great festival netted \$110,700. A large portion of this is to be divided among the subscribing towns, for the benefit of the widows and orphans of deceased soldiers. Mr. Gilmore has been presented with a house and lot worth \$25,000, in ad-

Message Bepartment.

Each Message in this Department of the Bannum or LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant,

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

We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive

The Banner of Light Free Circles. These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on MONDAY, TURDAY and THURB-DAY AFTERNOOMS. The Circle Room will be upon for visitors attwo clock; reviews commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited. Mas COMMY receives no visitors an Mondays. Tuesdays.

Mas. Comant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. N. She gives no private sittings.

Bouquets of Plowers.

Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are found of beautiful flowers, emblems of the divinity of creation.

Invocation.

We pray thee, our Father, to deliver us from the selfishness of sin and the sin of selfishness, for then, and then only, can we be just unto others. can we practice that golden rule taught us by the sages of all ages. Then, and then only, can we understand ourselves, and our relations to thee. Our Father, baptize us with thy light. Dispel the darkness that clusters around our being, and turn the shades of night into morning. May we behold the radiance of the spirit of wisdom filling our sphere, causing us to do deeds of kindness, prompting us to holy acts and holy thoughts. Our Father, thou hast been pleased to return us to earth again, that our coming may be of good. May we gain something of light, and wisdom, and truth. May we part with some of our errors. May we bestow something of truth upon those, to whom we come. We pray thee that the shades of error, of every degree, may speedily pass away from the earth, and may the souls therein rejoice in the morning of truth. May they be glad because error is no more; and yet in asking, our Father, for this blessing, we know that we must wait for time. We know that in accordance with Nature's law this may not come at present, but we are satisfied to wait. Thou hast taught us to ask for things that we need, and since we behold the need of strength, of wisdom, of truth, we pray that these gifts will come to us like holy dew falling upon the dry places of our being, causing the buds to blossom, and the seemingly dead vines to bud forth new shoots. Our Father, we thank thee for all thy blessings. We praise thee for death and for life-two names, but one degree of being, for there can be no death where thou art, | they need to materialize or externalize them- infringe upon the whites. Better be looking after and thou art everywhere. Oh, we pray thee, our Father, that our mission may be long upon the earth. Send us where sorrow abounds, and freight us with holy love, so that we may do thy will, and perform thy work in ministering to the needs of those who dwell here. Our Father, may the hearts of thy children everywhere turn toward truth. May they open the chambers of their inner lives, that the sunshine of truth may stream in, making glad their lives. Oh, our Father, may the faces of those who have passed beyond the shades of the change that men call death, peer through the darkness of doubt, and cause thy doubting children on earth to doubt no more, May they know of the hereafter, and no longer be seeking the promised land, but may its green shores and its clear waters be present to their view, cheering the darkness of their present life, and causing them to worship thee anew in spirit and in truth. Amen.

Questions and Answers.

May 31.

CONTROLLING SPIRIT.—If you have questions Mr. Chairman, I am ready to consider them.

QUES.-Is it wise for mortals here to consult with spirits on questions of a purely business nature? Is their advice likely to be valuable. and can we trust it more than th

tals on the earth? ANS.—There are a large class of spirits freed from the mortal form who are intensely interested in the business of this physical life. They find their heaven here, and are never more happy than when acting out the desires or peculiar conditions in which they find themselves placed. They are attracted to your business sphere. They have never been cut loose from it. They revolve in it as motes revolve in the sunshine, and under favorable conditions they may be good advisers to those who dwell in mortal, because they can see further than mortals can. They can reach the thoughts of your friends, of your enemies, can see their secret motives, can understand what they intend to do, what moves they intend to make in life; while you, with your human senses shrouded by mortality, might not be able to determine concerning the thoughts that might be revolving in the brain of your neighbor, they might be able to determine concerning all. And yet it would be poor counsel fo advise that you lay down your own powers of perception at the feet of any spirit, in or out of the body. Advice is most excellent, but it is not always well to anpropriate to our own use all the advice that may be given us, whether it comes from the world of spirits out of the body or in the body. There are some minds who consider it very impious to call upon spirits to aid them in the things of this life. That is a mistake. Since they move in that sphere yet, it is not at all unright to call upon them to act for you. But again I say, have a care how you lay down your own power, how you fail to use your talents when you have them, but are ready to use those that belong to another,

Q .- Notwithstanding the advent of Spiritualism, is not materialism on the increase, and mainly through the study of the science of mat-

A .- Spiritualism cannot become a reality to

those dwelling in physical life only through materialism, and that crude kind of materialism that physical senses are able to recognize. Spiritualism and materialism progress, not only so far as physical life is concerned, but I might go still further, and say so far as all life is concerned, for spirit and matter; so far as action is concerned, are one and inseparable. Spirit and matter act eternally together. Spirit rising through matter perfects matter, carries it along with it. Do you not behold it in the vegetable kingdom, in the fioral kingdom, in the mineral kingdom, in the animal kingdom, in all the kingdoms and degrees of human and divine life? Do you not perceive this? When we undertake to separate spirit from matter, we undertake to separate God from his works, which we cannot do. Matter. you will by and by learn, is the scripture of the infinite and all-pervading spirit, and no other is reliable. Scientists are fast determining concerning this truth. They tell you it is vain to seek to separate spirit from matter. You cannot.

and you cannot divorce him.

such a force as we call vitality, and what is it? ied. I am not disposed to find any particular Where is it formed or made?

to behold the light will do it at their peril. Those surprise. who claim to be teachers of the people should understand something more than the shell-some- agin our copper-colored neighbors for the compilthing more than the sign. They should underalso determined by the same.

sons under magnetic influence? be, to all intents and purposes, so far as my spirituality is concerned, myself through you,

Q.-I am a psychologist, and impersonate the living as well as the dead, so that my subjects see me and describe me as some person they know in the form. How is this?

A.—I do not believe that the power rests wholly with yourself, but that you are acted upon by outside intelligences; that they assist you; knowing your wishes and the wishes of your friends, they become assistants. They, knowing the law, take advantage of it.

Q.—Is it possible for a person or spirit in the form to control a medium?

A .- It is, certainly. That fact is demonstrated by mesmerism, so called.

OR.-Not unless spirit-friends will allow it. I have always found that spirit-friends could prevent it. Am I correct?

A.—Not always. The law is greater than the individuals composing the law. It is a self-evi- Yesterday morning, between nine and ten o'clock dent fact that certain persons possess a psycho- by my old watch. The red-skins got that. Hope logical power they can use over negative minds they will know how to wind it up. It had to be at will. They psychologize them to see, to hear,

Q.—You said just now, the law is greater than the persons composing the law. Was not the meaning intended to be expressed that the law was greater than the persons acted upon by the law?

A .- I believe that all intelligence is but fragments of the law. Therefore I said that the law was greater than the intelligence acted upon. O.-When you pray to the Father, how do you expect that prayer to be answered? Through the means of spirits, or by the Father himself?

A .- I believe that God is ever present with us that the Infinite Spirit makes all things to serve it; and when we pray we do but make ourselves receptive to the highest good. We fit ourselves to receive blessings, and they come to us. We pray for truth, and our very desire for truth fits us to receive it. May 31.

Sylvester Hunt.

[Ah! have you waked up?] Yes, I've waked up. I never was fond of taking too much sleep. Took a very short nap, a few hours, and got in very good trim to return and announce myself as newly dead. Yes, that is what I mean. Just what I mean—newly dead! I have friends here in Massachusetts who always considered me as a worshiping at no particular shrine, and having no particular God to worship. When I started for the Western country, which I did some nine years, yes, it is ten years ago, I thought I might possibly bring up in Salt Lake-well, I mean in Salt Lake City. My friends seemed determined that I should be a Mormon, whether I wanted to or not. They said I was a sort of religious outlaw, and I'd better join Brigham Young's church. Well, I wandered West, thinking I'd go out and look at the old fellow; but I aint got there yet. I had a pretty fair offer at business in my line shortly after I went out to Oregon, and I done pretty well there. So I was n't at all inclined to pay my respects to the old saint. I wrote to some of my friends and told them I hadn't become a Mormon yet, but did n't know how soon I should. They answered my letter in something after this strain: "Why, I supposed by this time you had got to be one of the leaders of the Mor-Now they will say it 's only one of my wild fan

cles—this coming back. But they must admit that I have come back, because they will have ample means of testing the truth of what I state here, so far as my death is concerned. I was killed yesterday morning between nine and ten o'clock, by

God, the infinite, hath joined himself to matter, and so they played at me with their arrows till I lend. If we answered your call in charity, we could n't stand it any longer, and I gave up beat. Q.-How can a physician best study the meth- But I am here to-day as good as new, just as ods of curing the sick by magnetism? Is there good as new. The body as yet remains undurfault, nor disposed to feel very bad over it. I al-A .- Magnetism was called by the ancient sages, ways thought that the other life was a sort ofthe regenerating dire. When properly understood, well, I thought this, here, was a kind of photoit is thoroughly able to dispel all disease-to over- graph of that; that was the real, and this the come all disease. And when we, in our intellect, unreal, and I used to tell my friends so, and they are positively harmonious with our magnetic life, laughed at me. Well, I was right, tell them, we cannot be diseased, because the harmonious for I am just as much a real personage now as I magnetic life prohibits disease. And when change wer was. See here! My name, of course, is recomes, and we have finished our mortal course, quisite. Sylvester Hunt. I was born in Wellwe should not pass out by disease, but according fleet, Mass., and I graduated to the higher life, as to the order of Nature. Disease is not of natural. I told you, yesterday morning, Sunday. A good law. It is the result of a misunderstanding of Na- day to come. Now, you see, it 's not at all out of ture's law. Medical men have only glanced at the course of nature-my coming back. I did n't the surface. Very few of them dare to look be- profess to know much about these things, and yond-the signs. They all ask: "Give us a sign, what I did know; come sort of intuitively. I We can tell how you are diseased, only give us a read a few Spiritualist books, but I had no defisign." They would not be obliged to call for a nite ideas, such as you Spiritualists have, and sign, for it would be apparent to them, if they when I come across and found how the thing would but go down below the surface to the life was, I was possessed with such an intense desire of things-the magnetic and electric life, the centor return just as quick as I could, before they tre of physical being, the great motive power could get the news-hear that I was dead-that I which, if in order, will prevent disease, if in dis-suddenly found myself asking those near how I order will court it. The present age offers large should come back, and a party of little children inducements to the scientists of this day to probe led me here-little children. [That was good.] beyond the surface to the life of things. There Yes, I think so, too. They said, "Come, we will never was an age when the facilities were so show you where to go, and we will help you, too." great, so perfect for all classes to gain an under. Sure enough, they did. I followed in their wake, standing concerning occult sciences as in the pressonant they brought me up here. I had heard of the ent; and whosever refuses to hear the voice and place, so you see it did n't take me entirely by

Well, stranger, I've nothing particular to say

ment they paid me-nothing at all to say agin stand the inner, the subtle force that moves the them. They done just what Lsuppose I should hand, that acts upon the brain that moves them, have done if I had been in their moccasins. In and that sends out souls to the other life by thou- the first place they demanded my horse. Well, I sands and tens of thousands, at every breath. It didn't see how I could give that up and get along is vain to say this is one of the mysteries and can-very well, so I declined. Then they demanded not be understood. It is not. It hath pleased our what I had to eat. I could do very well without Father to open the books to us, and if we refuse to that, so I gave it up. Then they demanded my read them and study them and ponder upon them ammunition. I couldn't do without that very till the truth dawns upon us, it is our own sault; well, so I said I reckon not, can't have that. So by no means the fault of the great Infinite Spirit they demanded tobacco, and that I did n't use at moving through Nature. Yes, there is such a all, so I could n't give it. They demanded what force as you call ritality, and it is the electro-mag-money I had, and I shelled out. That didn't netic aura, or gas, which is the same to the hu- seem to satisfy them. They thought they would man body that hydrogen is to water, or oxygen is play at me with their arrows, just for the fun of to the atmosphere. It is generated by the func- the thing, I suppose, to see how well I'd take it. tions of the body, and its power and quality is So I've no fault to find with them at all. I know very well that this government has been playing Q .- How can one impersonate spirits, either in the deuce with its wards ever since it was a govor out of the form, so as to be recognized by per-ernment, and if I was a redskin I don't know, stranger, but what I should annihilate every A .- Knowledge is power; and when a spirit is white man, woman and child that came within ossessed of the knowledge requisite to the car- my territory. Government gives the right of rying out of its desires, it can carry them out. The squatter sovereignty to whites, but denies the air holds within its embrace everything that is same to the Indian. Where is the justice of requisite to the forming of a material hody, that? I never could see it. Government will Spirits can gather from the air those elements say they only do as they have to do. They will selves so that they can be perceived, recognized what the whites is doing to them-stealing their by friends in the body. If I, as a spirit, possess very eye-teeth from them. Just as soon as they a certain quality of positive, magnetic and elec- get 'em cut, they steal 'em. I know all about tric life, I can control your physical forces, wheth- it. I've seen the thing done. Some of my wester you will or no. I can render your spirit sub- ern friends used to say, "You defend the cause servient to myself; and not only that, but your of the infernal redskins, and by and by they physical form subservient to my wishes. I can will pay you for it." All right. They have, I am satisfied. I pocketed the compliment, and have come here, fast, to shell it out. To my friends West I want to say, "I hope you wont get any worse treatment at their hands than I got, and I hope you will only be as fortunate when you get across as I am. That's all. See to it you don't carry too many traps with you in the way of church creeds, bundles of tracts, bibles, and all them foolish things. I talk plain, stranger. I used to when I was here, and aint got over it yet. Aint been out long enough, May-

be I shall improve when I have. Now, if there's anything better on the other side than this coming back, I am ready to receive it; but I was n't ready to receive it, not the first farthing, till I'd been here. Now if my friends in Massachusetts would like to hear from me in a nearer quarter, say so, and I'm round. If they don't want to, I don't know whether I'll be round or not. Do n't forget the day, will you? wound up about every three hours to make it to feel this or that at pleasure. This is nothing run. I was thinking of going somewhere to get it fixed, but I had n't got round to it. I hope they will learn how to take care of it, because it would be a valuable acquisition to their savage life.

Good-day, captain, general, or whatever you May 31. are.

Elizabeth Moore.

I have only been in the spirit-world between four and five months. Elizabeth Moore was my name. I died of consumption, in Boston. I was born in Concord, N. H. I lived there between sixteen and seventeen years. I lived in Boston about as long. I took a severe cold a year before my death, and was all that time sick. My friends had no idea that I was to die so soon, and they have still less idea that I can return. I am particularly auxious to return on account of my sister. She had a most terrible fear of death, and I am very anxious to do what I can to change that fear, to make her know that death is not what it has been represented to be, and that this spiritlife is but a part of this earth-life. We live in the shadow here, but in the hereafter, in the spiritlife, we live out of the shadow. We are not obliged, in the spirit-world, to work ten, twelve, perhaps fifteen hours, for our daily bread each day. If I had not been obliged to work as I was. I might have lived perhaps many long years here. strange type of humanity—a sort of nothingarian, But I have no complaint to make, not for myself; but I have for those poor souls who are dragging out miserable existences here in your attics and cellars, who are, in their misery, calling upon God and kind spirits to deliver them. When the question is asked: Why so many die so early in tife?-why consumption seizes so many and hurries them to the spirit-world?-the answer can be given by those who employ nine-tenths of the persons who die thus, giving them scarce enough to hold spirit and body together. They must toll all day, and sometimes all night, for enough to pay their scanty way through this life. Is it right? No, it is not right. I have no complaints to offer for myself, for I am free; but I have for those who are still suffering under the yoke. I am glad that the women of this age are rising everywhere, and demanding their rights. Have they had them? At the hands of some noble souls they have, but at the hands of others they have not. There are more slaves than those in black skins.

There is one individual in this city to whom I have a word to offer. I worked for that person many, many months. I served him well as seamstress. When disease was upon me, and my means were exhausted, not knowing what to do, I sent to that person to borrow ten dollars, a party of Indians that were coming over the that I might subsist a little longer perhaps with-Smoky Hill route. I had nothing against them, out starvation. The reply came back: "We do but they seemed to have something against me, not owe you anything, and we cannot afford to

might have to answer many others." I said: "The time will come when I shall be able to rebuke that spirit of selfishness in love." The time has come. I do not ask that any avenging angel outside of the good angel that dwells in every human tions, and sent it to J. V. Mansfield to be ansoul may come to chastise him; but I do ask that that good angel may spur him, and all others ingit, she sealed it up in the following unusual situated as he is, on to justice, so that they may not have to dwell in darkness in spirit-life; so that remorse may not be like a heavy millstone about their necks to prevent them from rising, and making everything dark and unpleasant. Oh, people had better keep their spiritual gar-Anents clean and unspotted here, if they would enjoy the life that belongs to the spirit after death. Farewell, sir. May 31.

Albert Wedger.

I was asked by one of my friends, a few nights ago-one of my friends in this world-if I was "engaged to participate in the Peace Jubilee, the coming grand humbug." I said yes; and I should endeavor to do my best there. They asked if I would not come and report here-tell what part I was going to take. I told them I would, if I could.

Well, I don't know as I can call into existence the old violin I used to have here, but I can improvise one for the occasion. I don't know-I do n't expect to do much to help along that "humbng," but I'll do what I can. I don't know as I shall be leader-in-chief, but I may bring up in the

Hallo! You do n't know me, do you? Albert Wedger. That's my name-used to be; suppose I'll have to claim it, but it's like a fellow taking to a suit of clothes he has thrown off about sixteen or seventeen years ago. Rather out of date with me, but I have to don it every time I come back here. Some of the folks want to know why I can't materialize myself so as to give better satisfaction all round. Well, I don't know but what I could, but it's pretty hard work, and I never was fond of working very hard-always liked to take the easiest things for my share.

I hope I have n't trespassed on anybody's time coming here. You see, I was kind of anxious to answer the call of my friends before the grand rinktum. [Do you intend to be there?] Why ves: I intend to be there. I always did take a particular fancy for pushing along any real gigantic humbug. There's fun in it, you know. [Where shall we look for you? up or down?] Well, you may look for me from below. Don't like to as nire too high, for fear I might get invited to take a seat a little lower. Then, again, you know, there might be a smash-up, and I should n't have so far to fall. [You do n't anticipate anything of the kind, do you?] Oh, no. I shan't get my head broken, not at all. I'm safe. I can't say as much for the rest of you, though, if you happen in there. But all right. I'll do my best to entertain you; and if any of you happen to get across on the line of music, why, I'll just play a funeral dirge in good shape. Now, is n't that generous?

Marm will say: I'm worse than ever, coming back here talking this way. Well, I do n't know as I've made any progress. Ought to got ahead some in eighteen years, but somehow I kinder take a liking to this world, and don't see fit to get out of it entirely. But I'm a happy customer -was when I was here. [Did you reside in Boston?] Did I? Yes; I resided in Boston-North End. Down Unity street. Yes, that 's the place;

will draw you down there for sixpence. Well, I'm happy, you see; I'm right happy, Good-day. The Lord bless you; and if he do n't, I'm sure I don't know how I'm going to. May 31.

Samuel Warren. I was killed at the battle of the Wilderness.

twenty-first year. I knew nothing about these things before my death, but have been trying the best I could to learn about them since I died. I've been traveling all round to the different persons or ways by which we can come; and I went to that man in New York who answers letters for us, and find I can go to him first-rate, and I'd like to and find I can go to him first-rate, and I'd like to have my friends send me a letter, and I will answer it in that way. If I don't give satisfaction forth by spirits, "whether in the body or out of I shall be much mistaken. I believed, I suppose, the body," ought to be accepted as true, unless it in religion, in the hereafter, in God, and heaven, and hell, but I don't see any such things any more than when I was here. And I rather think we were all mistaken on that point, very much mistaken. My old grandmother was a very liberal Universalist, and she was brought into that faith by my grandfather. I don't remember her. Some of the folks used to think that as good as she was, she never would enter the kingdom of heaven. She is one of the most beautiful spirits I've met here. She is well posted on all matters of return, and is well posted in almost anything that you ought to know to make you happy. I teil you I was glad to meet her: I was glad to know I had such a friend to welcome me to the other life. Though she said it was a very poor way to come, yet it was one of the results of human ignorance, and we must have charity for the ignorance, but it was best to dispel it by wisdom. She did n't blame me for entering the army and doing as I did, for I did the best I could. She found no fault with me. She did n't tell me that there was any hell ready to swallow me up, or an angry God ready to wreak vengeance on me; but she told me that spirit-life was a life where the soul could perfect itself in harmony much better than here in this earth-life. Tell my friends that the Bible I had was buried with me; my watch was taken by some of my comrades, I cannot tell who-and all the rest of the things I had didn't amount to much, any way. Say I am happy in spirit-life, and I wish to show them that I can return and give them some information in regard to it. Nothing would make me happier than to be able to do so, if they will only give me a chance. Fare you well, sir. May 31.

Séance conducted by William E. Channing; letters answered by H. Marion Stephens.

MESSAGES TO BE PUBLISHED.

Tuesday, June 1.— Invocation; Questions and Answers; Simeon Wild, of Boston, to his friend, Mr. Parknurst; veorge William Orlethor e, of New York city, to his mother; Peter Denny, to his brother James; Emma J. Norris, of Indianapolis, died in Maranzas.

Thursday, June 3.—Invocation; Questions and Answers; Edward C. Brainard, to his father, in New Orleans; Robert Owen, to friends in Manchester, Eng.; Aunt Ruth; Marletta S., Fogg, of Concord, N. H., to her friend Susan Davis; Reading by "Prairie Flower."

Monday, June 7.—Invocation; Questions and Answers; Edward J. Nickerson, of Brewster, Mass., 58th Mass., Co. A, to his friends; Elizabeth McKean, of Derry, N. H.; Mrs. Sally Endlectt, of Saiem, to her friends.

Tuesday, June 8.—Invocation; Questions and Answers; John Randolph of Romork; Johnnie Jole: William Cheney, 3d N. H. Regiment, Co. I, to his friend Sam Richardson; Monsieur Allan Kardec, of Paris; Mary Evangeline Jerrould, of New York city.

Monday, June 14.— Invocation; Questions and Answers;

sieur Allan Kardec, of Paris; Mary Evangeline Jerrould, of New York city.

Monday, June 14. — Invocation; Questions and Answers; Israel Robinson, of Montgomery, Ala., to his children; Eliza C. Perkins, of Canandaigua, N. V., to her friends; Dennis Hogan, 9th N. Y., to his brother James; Betsey Furber, of Newmarket, N. H., to her children and grandchildren; Silliman Frazier, of New Orleans, La.

Tuesday, June 15.—Invocation; Questions and Answers; Felix Zoilleoffer, to his friends in the South; Aunt Jean, to David Glichrist, Franklin, N. H.; Mary Adelaide Thompson, of Bangor, Me., to her sister in Roston; Thomas Leighton, of Portsmouth, N. H., to his son Thomas; James Riley.

Monday, June 21.—Invocation; Questions and Answers; Charles Tierce; Gracle Sharland, of Boston, to her father and mother; Willis Barnabee, of Portsmouth, N. H., Alexander Sanborn, of Greenshoro' Co., A'a.; Adelaide Scaver, of New York; Bennis Manahan.

A SINGULARLY SEALED LETTER ANSWERED.

Mrs. Sarah Briggs, of Springhill, Whiteside County, Ill., informs us that she wrote a letter to her daughter in spirit-life, asking several quesswered. To prevent the possibility of his openmanner feeling sure that if answered satisfactorily the test of spirit aid would be unquestionable. In writing the questions every precaution was take to prevent Mr. Mansfield from knowing that the spirit addressed was any relative of the sender of the letter. The questions were sealed up securely, and the envelope was then spread all over with glass cement, and put in another envelope, and a hot sad iron was placed on it until it became as solid as a board. In this condition it was sent to Mr. Mansfield. The questions were satisfactorily answered, and the package returned in precisely the same condition it was when forwarded. It had to be broken to pieces before the contents could be examined by friends who wished to compare the questions with the answers. Not much chance here for even a quib-

From the New Philadelphia (O.) Democrat. SPIRITUAL COMMUNICATION.

IOHN HOWARD, LATE SHERIFF OF TUSCARAWAS COUNTY, RETURNS TO EARTH AND TALKS TO HIS FRIENDS - THE LETTER AND ANSWER PUBLISHED BY REQUEST.

FRIEND MATHEWS—Without endowing your views of "Spiritualism," I furnish you the following request for publication in the Democrat. The consent of Mr. Howard's family has been obtained for the publication of the "communication" re-ferred to. It is proper to say that the signers of the request (comprising almost every shade of re-ligious belief,) do not intend thereby to endorse your views, but they desire it to be understood as an expression of their conviction that where there is such wide differences in belief there ought to be toleration—and not proscription. Toleration begets good will and friendship—proscription stirs up hatred and strife. Let us have the spirit of kind-ness and brotherly love. And let those who are convinced that they have TRUTH on their side, have no fear that it will be destroyed by ERROR. The truth, on whichever side it may be, will come off victorious in every encounter with falsehood.

Yours for the Right, V. P. W.

NEW PHILADELPHIA, O., May 17th, 1869.
MR. C. H. MATHEWS—Sir: Learning that you have recently received a communication purporting to be from the spirit of JOHN HOWARD, late sheriff of Tuscarawas County, we hereby request its publication in your paper, with the consent of the family of Mr. H. We make this request irre-spective of our belief or diabelief in the doctrine of "modern Spiritualism," but simply because we elieve in free thought, free investigation, and a

free press. Hoping that you will comply with the request herein contained, we are,
Respectfully, &c.,
GEORGE ARNOLD,
ALBERT BATES,
JOSEPH SHULL,

Morris Shisler, Samuel Schweitzer, ALVIN VINTON. Augustus Beyer, Jacob DeGrief, L. A. CORNET Ö. H. HOOVER, Johnson Ellis, Andrew P. Risher, GEORGE RIKER Thomas Dixon, Jacob Doerschuk, JEFFERSON DELONG, John Browning, A. W. PATRICK, ADAM MILLER, CHARLES GENTSCH. NICHOLAS MONTAG R. S. SHIELDS, A. T. RAIFF. DAVID JUDY. ANDREW PATRICK,
JOHN BURRY,
JOEL WARNER,
V. P. WILSON,
CHARLES STEESE, ISAAC ANGEL. J. J. Robinson, J. Cox Jones,

E. P. BUEL, JOHN A. ROENBAUGH, JOHN MURPHY, J. A. THOMPSON, GEORGE N. JOSS, W. W. RICHARDSON, JAMES MOFFITT, EDWIN BULTZLEY, E. WARDLE, SAMUEL FERTIG. JOHN BARGENT, E. BURNET, JAMES E. GRAHAM, WM. B. WINCH, DANIEL KORNS, J. D. OTIS. John English, town, S. P. Jenkins, ABRAHAM KATZ.

We take pleasure in laying the following correspondence before our readers, at the request of so many of our friends. It is given through the mediumship of James V. Mansfield, Esq., of New York City, who is a good medium, and a reliable gentleman. The letter containing the questions was without superscription, and it was returned from the medium with the seal unbroken, and was opened for the first time in the presence of a Samuel Warren, from Middleboro'. Was in my was opened for the first time in the presence of a witness and Mrs. H., who made no objection to comports with man's highest attribute, REASON.

> MY DEAR JOHN HOWARD: I hope you will pardon me for addressing you to soon after leaving the body.
>
> Will you do me the favor to answer the enclosed

will you to his the law of the sections?

Hoping soon to hear from you, I remain, yours for the Truth,

C. H. MATHEWS.

New Philadelphia, Ohio, May 9, 1869.

MY DEAR MATHEWS:

Yours of Sunday is before me. Surprising as this mode of communication is, yet I embrace this, the first opportunity, to assure you I have a conscious existence beyond the mangled clay ten-ement that reposes in yonder cold grave. QUES.—Have you seen our brother, D. W. Stam-

baugh, since your death, or have you seen any other spirit that you knew prior to leaving the

Ans.—My imperfect control* at this time you may be enabled to account for, from the fact of my short stay in spirit-life. For it really seems but yesterday I was riding over the county with but yesterday I was riding over the county with my dear, now sorrowing, wife, who came so nigh losing her life at the time I received those injuries which cost me my life in the hody. The shock my nervous system received, was too much for nature, assisted by the physicians, to overcome, hence I passed on. From that time until the 10th inst. I was not conscious of the chauge that had inst. I was not conscious of the change that had taken place. But on awakening to consciousness, I looked about me, and the first one that spoke to me was Hebbard Hill, the next was John Dearth, and then our dear God-gifted Stambaugh, who took me by the hand, and welcomed me with his usual friendly shake, saying, "Howard, this is earlier than we expected you, yet we welcome you with joyful souls."

Q.—Were the doctors mistaken in regard to your injuries, and if so, what were the nature and extent of those injuries?

A.—The shock my nervous system received had

extent of those injuries?

A.—The shock my nervous system received had more to do toward terminating my earth existence, than from that received by broken bones. I ruptured some blood vessels within, which no doubt was the final cause of death. Dr. Horace A. Ackley, once of Cleveland, Ohio, gave it as his opinion, and I think it reasonable.

Q.—Please give me such information in regard to your earthly affairs as may be of benefit to me and also of benefit to your family?

A.—You ask about my earthly affairs. As to

A.—You ask about my earthly affairs. As to them, I am not yet able to explain how they stand. After a while I hope to be better prepared to do so

Q.-Will you give me some suitable test (to be shown to your skeptical friends,) in relation to the great future upon which you have now entered?

A.—It is no use now. They are too much wedded to their idols, or preconceived ideas, to listen to any new revelation, especially when they run contrary to teachings known as stereotyped theol-

ogy.

Then keep your colors unfurled to the breeze, that those passing by your office may read, "C. H. M. dares to preclaim his honest soul convictions; and while he claims this individual right for himself, he has charity for all such as honestly differ with him." Bro. Mathews, you must not differ with him." Bro. Mathews, you must not expect everybody will see through your spectacles; for it is as natural for mortals to differ in opinions a theological nature, as it is to differ on politi-

The time is rapidly approaching when present

. of the medium.

theological teachings will be displaced by teach-ings more liberal, teachings that have vitality, and assurances of immortality, beyond the cold,

-Have you any message for your wife, or for your children?

A.—Say to my dear, now affected, wife, I will

speak to her as soon as I recover sufficient strength to do so. Say to Bro, Trunau [the coroner] not to fear. I will be with him.
Q.—Who do you desire to have administer on your estate?

A.—I should be pleased to have you, brother Mathews, settle myaffairs. I will assist you to the extent of my control.

To Revs. Moliyar and Fleischer, my kindly re-

By the by, here comes John Robb. He would be remembered to the people of New Philadelphia.

Yours, very truly,

JOHN HOWARD.

To C. H. MATHEWS, New Philadelphia, Ohio. 12th Hay, 1869.

Camp Meeting on the Cape.

A Spiritualist Camp Meeting will be held near Harwich Centre, Cape Cod, in Nickerson's Grove, (coak and maple) one of the firest in the State, about half the distance from Harwich Centre depot of our last year's meeting. The meeting will commence July 20th, and close on the 25th. All those attending the meeting will be furnished with a free pass home over the road by the Committee. We cordially invite Spiritualists and all irlends of progress to attend and ald us in making this meeting in every way worthy of the good cause in whose interest it is called. The Committee have made arrangements with R. A. Lothrop, of Harwich, to provide refreshments, board and lodging on the ground on reasonable terms.

Per Order Committee,

DOAN KELLEY, Dennispart,
W. B. KELLEY, Harwichport,
GILBERT SMITH, Camp Meeting on the Cape.

W. B. Kelley, Harwichport, Gilbert Smith, E. Doan, Jr., Grored D. Smalley, "
Zabina Small, "
Hanan Snow, Dennisport, Cyrus Howes, East Dennis, 18aac Kriii, West Sandwich, Nathan Giosby, Brewster, B. G. Hiogins, Easthon, Amasa Smith, Provincetown, Mas J. Lottinop, Hyannis, Mrs. A. Burges, Harwichport, Harwich, Mass., June 15th, 1869.

Mediums in Boston.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminent
by successful in treating Humors, Rheumatism, diseases of the
lungs, Kidneys, and all Billious Complaints. Parties at a distance examined by a lock of hair, Price \$1,00. 4w—June 19.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w—July 3.

JULIA M. FRIEND,

MEDICAL CLAIRYOYANT, Office 120 Harrison Avenue.
Examination \$1,60; by lock of hair \$2,60. Medical prescriptions put up and sent to all parts of the country.
July 3.

scriptions put up and sent to all parts of the country.

July 3.

PR. JAMES CANNEY OHESLEY, No. 16
Balem street, Boston, Mass., Eclectic and Magnetic Physician, cures mind and body. Dr. C. is eminently successful in treating those who are called insane; cures strange fellings in the head, fits, and all diseases of the lungs, liver, kidneys, rheumatism, humors, billous complaints, and all diseases which arise from impurity of the blood, disordered nerves and want of magnetism. Those requesting examination of diseases, business, or anything by letter, from Dr. C., or Mrs. Stickney, will please enclose Si, stamp and lock of hair, also state sex and age. If you wish to become a medium of Aote, call on Dr. C., the great healer and developer of clairvoyance. Developing circles Monday and Friday evenings.

MRS. S. J. STICK NEY, 18 Salem Street, Medical and Business Clairvoyant, examines and prescribes for persons at any distance, by a lock of hair. Sho is also a test medium; the spirit of your friend takes control and talks with you about the affairs of life. Circle Monday and Friday evenings.

MARRY M. HARDY. Test and Business Me-

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Sealed letters answered by enclosing \$2.00 and two red stamps. Circles every Thursday evening. Admittance 25 cents.

May 15.—15w*

MISSES SEVERANCE AND HATCH— TRANCE, TEST AND BUSINESS MEDIUMS. Medical exam-inations given. No. 268 Washington street, Boston, room No. 6. Hours from 9 to 12, and 1 to 6. 13w*—May 29. HODGES, Test Medium, holds circles Sun-

Office hours from 10 A. M. to 8 P. M. No. 36 Carverst., Boston July 17.—1w* MRS. M. A. PORTER, Business and Medical Clairvoyant: A cure for Catarrh and Headache. No. 8 Lagrange street, Boston. 5w*—June 28.

MRS. L. W. LITCH, Trance, Test and Healing Medium, has taken rooms at 97 Sudbury street, second door from Court, room No. 18.

JACOB TODD, Healing Physician, 532 Washington street, Bloston. Claive over a symination street.

Ington street. Boston. Clairvoyant examinations given. Prescriptions sent to all parts of the State. 3w.—July 10. HATTIE E. WILSON, Trance Physician, No. 1w*-July 17. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w*—July 3.

Miscellaneons.

SOUL READING.

A R. S. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental alaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00; Brief delineation, \$1,00 and two 3-cent stamps Address.

No. 402 Sycamore street, Milwaukee, Wis.

DR. J. R. NEWTON,

PRACTICAL PHYSICIAN FOR CHRONIC DISEASES. 23 HABRISON AVENUE, ONE DOOR NORTH OF BRACH STREET Boston.

Diseases and maladies cured that are considered hopeless. A cordial invitation to come and be healed, " without money and without price," to all who are not well able to pay. Dr. N. will usually be at his home in Newport, R. I., Saturdays and Sundays.

July 3.

LAYING ON OF HANDS! DR. D. C. DAKE, THE HEALER, A NALYTICAL AND CLAIRVOYANT PHYSICIAN, No. July 3.

Healing by Laying on of Hands!

THE MAGNETIC PHYSICIAN, has arrived from San Francisco, Cal., whose for the last two years he has practiced with great success healing by the laying on of hands. He treats successfully most chronic diseases, as well as some of an acute character, such as Erysipelas, Rheumatism, Neuralgia, Croup, Cholera Infantum, Brain Fever, Liver Compilant, and general derangement of the system.

Office, 193 South Clark street (between Monroe and Adams), Chicago, Ill. Office hours from 9 A. M. to 12 M., and 1 to 4 P. M. July 10.

DRUNKARD, STOP!

C. BEERS, M. D., 25 Decatur street, Boston, Mass., has a medicine, given him through spirit aid, which cures all desire for strong drink. Particulars may be learned by sending a stamp for circular. Thousands have been cured.

3w*—July 10.

\$20 A DAY TO MALE AND FEMALE

A GENTS to introduce the BUCKEYE \$20 SHUTTLE SEW-A ING MACHINES Stitch alike on both sides, and is the only LICENSED SHUTTLE MACHINE in the market sold for less than \$40. All others are infringements, and the seller and user are liable to prosecution and imprisonment. Full particulars free. Address W. A. HENDERSON & CO., Cleve-land, Chio. 13w-May 8.

PLANCHETTE SONG:

"Set the Truth-Echoes Humming." WORDS by J. O. BARRETT; music by S. W. FOSTER. For sale at this office. Price 30 cents.

Lithograph Likeness of Dr. Newton. WILLIAM WHITE & CO. will forward to any address by mail, post-paid, a beautiful Lithograph Likeness of Dr. J. R. Newton, on receipt of 50 cents.

SPIRITUAL SONGS.—A New Collection of Original Music for the use of Spiritual Gatherings and Lyceums, by S.W. Tucker, author of "Evergreen Shore," and others in Spiritual Harp. Price 15 cts., postage 2 cts., or \$1.50 per dozen. For sale at the Banner of Light office. May 8.—12w*

MRS. MARY LEWIS, Psychometrist and Healing Medium. By sending autograph or lock of hair, will give psychometrical readings of character, answer questions, &c. Terms 81,00 and two three cent stamps. Address, MARY LEWIS, Morrison, Whiteside Co., ill. 12w*—July 3.

MRS. C. O. SEAMAN, Psychometrist, by sendacter, answer questions, also describe diseases. Terms \$1.00
and two 3-cent stamps. Address, C. O. SEAMAN, Beloit, Wis.,
box 598.

12w—June 12.

Servet, New York.

MRS. H. S. SEYMOUR, Business and Test Medium, 136 Biecker street, corner Biecker and Laurens
streets, third floor, New York. Hours from 2 to 6 and from 7
to 9 r. k. Circles Tuesday and Thursday evenings.

July 3.—6w

Miscellaneous.

PURE SALERATUS A HOUSEHOLD NECESSITY.

TMPURE SALERATUS A PUBLIC ENEMY-The destructive influence of which, every housekeeper should beware, and always secure that which is generally acknowledged reliable. Pyle's Saleratus has stood the test of time, and become the standard in New England. Ten years' experience has substantiated its claim to perfect purity, as well as the economy of its use. Yet many housekeepers, by reason of the grocerymen's determination to supply only that from which the largest profit is derived, are deprived of getting that which they know to be best adapted to their wants. Grocers under such circumstances do great injustice to all concerned. Their relation to the public is an important one, and duty demands that they should aim to supply articles that have merited unquestioned reputation. Housekeepers, too, should insist upon having their choice, and all who secure Pyle's Saleratus in pound packages, will always be well compensated for the effort. The same may be said of Pyle's Cream Tartar and celebrated O. K. Soap, articles of established value. Nearly all first-class Gro-

JAMES PYLE, Manufacturer, Depot, 350 Washington street, New York.

PROF. BARNES'S PATENT DRY SPIROMETER,

MEASURING AND DEVELOPING THE LUNGS,

Shotting their capacity in Cubic Inches.

Shotting 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 Lyceum should possess one of these valuable instruments.

It is recommended by the following eminent Physicians in Boston:

ston: . S. Cabbot, John A. Lamson, H. It. Storer, J. H. Warren,

DR. A. GOULD.

"JAMES C. WHITE,

"T. GEVER,

"C. D. HOMANS,

"E. D. G. PALMER,

"H. P. HEMMERWAY,

"CHAS. CULLIS,

"H. B. WINSHIP,

"L. R. SHELDON. " J. H. WARREN,
" WILLIAM INGALLS,
" WM. W. MORRLAND,
" AARON P. RICHARDSON,
" NATH. B. SHICERTLEFF,
" A. C. GABRATT,
" GEORGE GAY.
" GEORGE GAY.
" The ship packed and sent by Express, on receipt of \$10,00.

RELIGIO-PHILOSOPHICAL JOURNAL.

THE above is the name of a large sized weekly newspaper, I printed upon extra fine paper, devoted to Spiritual Philosophy, Arts and Sciences, Literature, Romance and General Reform. In it are published the choicest of Henry Ward

Reform. In it are published the choicest of Honry Ward Beecher's sermons.

For the purpose of giving Spiritualists and others an opportunity to judge of the merits of this paper we will send it to any person for three months on the receipt of Fifty CENTS. Here is an excellent opportunity for Spiritualists to put a FIRST-CLASS Spiritual Paper into the hands of riends (who otherwise might remain ignorant of the Spiritual Philosophy) for three months at the simple outlay of fifty cents for each three months' subscription. which is just the cost of the blank paper at the Paper Mill, and entering the names on the mail list. It is a Western Faper, and perhaps manifests some of the peculiar characteristics of Western life. We appeal to our Eastern friends, as well as all others, to give the Journal a trial for three months.

The Address, S. B. JONES, No. 192 South Clark street, Chicago, Ili.

JUNES AND SECTION DESCRIPTION OF THE SECTION OF THE

CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at the Banner of Light Office, for 25 CRUTS BACH:
REY. JOHN PIERPONT, LUTHER COLRY, JUDGE J. W. EDMONDS, EMMA HARDINGE, ABRAHAM JAMES, WILLIAM WHITE, ISAAC B. RICH, WARREN CHASE, ANDREWJACKSON DAVIS, DR. H. F. GARINNER, MRS. J. H. CONANT, J. M. PFEBLES, D. D HOME, PINKIE, the Indian Maiuen. 50 cents.

THE THIREE BROTTIERS.

Sent by mail to any address on receipt of price.

TRACTS! TRACTS! First Edition 100,000. Haif Sold.
NOW ready, a series of short, pointed articles, "Pebbles,"
in the form of four page Tracts, prepared expressly for
general distribution. By Lois WAISBROOKER. Terms,

50 cents extra on each 1000 when sent by mail. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

PHOTOGRAPHS OF THE THREE BROTHERS I

PROM one of PROF. ANDERSON'S latest and finest productions. These beautiful Spirit Portraits will be sent by mail, postage paid. Price 25 cents.
For saie at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

SEWING

MACHINE.

Shuttle, "Lock Stitch," Straight Needle, Simple, Durable, Practical, Adjustable. We have four sizes, adapted for manufacturer's use, besides our rew ETNA IM-PROVED "FAMILY MACHINE. Agency for N. E. States,

318 Washington street, Boston,

H. S. WILLIAMS, Agent.

H. S. WILLIAMS, Agent.
AGENTS WANTED. 12teow. PHOTOGRAPH OF DR. GARDNER

WE have procured an excellent photograph likeness of Dr. H. F. Gardner, the well known pioneer worker. In Spirit ualtem, which we will mail to order on receipt of 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 189 Washington street, Boston.

NEWSPAPERS FOR SALE.

BACK numbers of the Banner of Light, (without regard to volume or number,) at \$1.00 per hundred; when sent by mall, postage 60 cents. WM. WHITE & CO.,

Dec. 19.—tf 158 Washington street, Boston. Education for Farmers.—For information respecting to Massachusetts Agricultural tollege apply to June 12.—13w W. S. CLARK, President, Amherst. JOB PRINTING of all kinds promptly exe-cuted by EMERY N. MOORE & CO., No. 9 Water street, Boston Mass.

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 are contained in this little booklet. It is just what thousands are asking for, and coming from such an able, experienced and re liable author, is sufficient guaranty of its value.

PRICE, 10 cents; postage free.
For sale by the publishers, WILLIAM WHITE & CO., 158
Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

"THE LITTLE ANGEL." A Temperance Story for Children, by Mrs. H. N. Greene, Author of Plne Cottage Stories. Price 15c: postage 2c. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

New York Advertisements.

BUST OF

ANDREW JACKSON DAVIS.

NEARLY life-size, in Plaster of Paris. It is acknowledged to be one of the best likenesses of the Seer yet made. Price \$7.00—Boxed, \$8.50. Sent to any address on receipt of the price, or U. O. D. Aliberal discount to agents. Address, MACDONALD & CO. May 15. 697 Broadway, New York City.

PILES A POSITIVE CURE. The treating, followed by marked relief of pain and consequent cure. Ointment \$1.00 per box. DR. HAUGHTON, 248 West 25th street, New York.

Acw Nork Zovertisements.

THE GREAT SPIRITUAL REMEDY. MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

MEN and Unitablifies, mad them a success.

The POSITIVES cure Nournigin, Headache, Rhoumatism, Pains of all kinds; Diarrhea, Bysentery, Yomiting, Bysepesin, Flatulence, Worms; all Femnile Wenknessen and derangements; Fits, Cramps, St. Visus, Dance, Spasmy; all high grades of Fever, Small Pox, Measles, Scarlatina, Erystpelas; all Inflammattions, acute orchronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Untarril, Consumption, Bronchitis, Coughs, Colds; Scrofuln, Norveusness, Staceulessness, &C.

Strongentes, County, Colas; Scrottin, Nervousness, Siccelessness, &c.
The NEGATIVES cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blundness, Desfiness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhold and the Typhous; extreme nervous or muscular Prostrution or Relaxation.

Both the POSIAIVE AND NEGATIVE are needed in Chills and Fever.

ed in Ohilis and Fever.
PHYMIOIANS are delighted with them. AGENTS
and Bruggists find ready sale for them. Printed terms
to Agents, Bruggists and Physicians, sent free.
Fuller lists of diseases and directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer special written directions.

Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in registered letters. OFFICE, 371 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE.

M. D., Box 5817, New York City. If your druggist hasn't the Powders, send your money at once to PROF. SPENCE, as

For sale also at the Banner of Light Office No. 158 Washington street, Boston, Mass.

DR. WILLIAM CLARK'S MAGNETIC REMEDIES.

COMPOUNDED AND PREPARED BY Jeannie Waterman Danforth,

Clairvoyant and Magnetic Physician, 54 Lexington avenue, three doors below 25th street, New York. Sent by Mall or Express to all parts of the World.

Tonic and Strengthening Powders; Catarrh and Dyspepsia Remedy; Vegetable Anti-Bilious Pills;

PRICE \$1.00 EACH. MAILED FREE. Vegetable Syrup;

Eradicates Humors: cures Cancer, Scroftlin, Rhen-matism, and all chronic diseases. Female Strengthening Syrup;

For Female Weaknesses. Nervine Syrup;

Bronchial and Pulmonary Cordial; Children's Cordial, for Fits, Colle, dec.; And Worm Syrup; Price \$1,50 each, sent by express. Address, MRS. DANFORTH, as above.

A limited number of patients can be accommodated with come and heard at her residence. PARTIES AFFLICTS Desired to consult Du. Clark's Spirit caudo so by addressing Mus. Danfouru, and the proper remedies will be compounded and sent where the medicines advertised are not applicable. By permission, the following parties are referred to:

By permission, the following parties are referred to:

Berkeley street, Cambridge, Mass., Feb. 5, 1869.

Dear Mrs. Danyorit—Will you please cause to be sent by express to the address given below three bottles of your "Vegetable Syrup." and one bottle of the "Bronchial Syrup." They have both been used by a relative of mine in a case of bronchial derangement and of threatened pulmonary complaint, with excellent effect, and I should be glad to hear that the sale of these medicines is extended, both because of the good they have shown themselves capable of effecting, and because of the evidence they furnish that practical ald may come to us from the next world.

'Truly yours. ROBERT BALE OWEN.

Address the medicine, Mrs. R. D. Owen, care Philip Hornbrook, Eq., Evanswille, Ind.

St. Louis, Mo., Nov., 1868.

brook, Esq., Evanaville, Ind.

St. Lonis, Mo., Nov., 1868.

Bro. S. S. Jones.—I see you are advertising the medicines of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeannie Waterman Danforth. Per mit me to tell you, with deep feeling, friend Jones, that I have used these remedles—the Syrups, Nervines and Powders—with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clark is a noble and brilliant spirit.

M. MILLESON, New York City, writes: "Was under treatment at Mrs. Danforth's residence three weeks last winter, for ulcerated inflammatory sore eyes. Returned home well; have used the remedies in my family, and am satisfied of their virtues."

of their virtues."

T. W. TAYLOR, Ancora, N. J., writes, ordering more medicine for his wife; says she has gained 15 or 20 nounds since she commenced freatment; neighbors notice the improvement, one of whom sends lock of hair for diagnosis. ABBY M. LAFLIN FERREE; Georgetown, D. C., writes: Vegetable Syrup sent to her milk woman's husband, who was suffering with pains and internal tumors confining him to his room; in ten days was out and at his work.

him to his room; in ten days was out and at his work.

Cincinnati, O. 1868.

Mis. Damportii—The cialryoyant examination for the lady
whose hair I sent you is perfectly satisfactory. She informs
me that the diagnosis is more accurate and complete than she
could give herself. Please forward remedies recommended.
Yours, &c., OHARLES H. WATERS.

ISRAEL HALL, Toledo, O.

CHARLES S. KINSEY, Cincinnati, O. PAUL BREMOND, Houston, Tex. "A good clairwoyant medium is a blessing to humanity, We know Mrs. Danforth to be such. While practicing in this city she established a good reputation. She is now located at 54 Lexington avenue, New York. One of her controlling spirit gaides (Dr. William Clark, well known in this city as a most excellent physician, has prescribed through herseveral good remedies for those afflicted."—BANNER OF LIGHT, Boston, Mass.

2teow—July 3.

OUR AGENCY NEW YORK CITY.

AMERICAN NEWS CO., NO. 119 NASSAU STREET. THIS WELL-KNOWN FIRM KEEPS FOR SALE

ALL OUR PUBLICATIONS.

THE COMPLETE WORKS OF ANDREW JACKSON DAVIS.

The Works of

JUDGE J. W. EDMONDS, MRS. EMMA HARDINGE, WILLIAM HOWITT, HON. ROBERT DALE OWEN, D. D. HOME,
PROF. WILLIAM DENTON,
MISS LIZZIE DOTEN,

J. M. PEEBLES, MRS. J. S. ADAMS PROF. S. B. BRITTAN, HUDSON AND EMMA TUTTLE, HENRY C. WRIGHT, WARREN CHASE,

CHARLES S. WOODRUFF. DR. A. B. CHILD.

MRS. LOIS WAISBROOKER,
P. B. RANDOLPH,
WARREN S. BARLOW,
MRS. ELIZAW. FARNUM, GEORGE STEARNS. ETC., ETC., ETC.

THE AMERICAN NEWS COMPANY ARE ALSO OUR WHOLESALE AGENTS

FOR THE BANNER OF LIGHT.

Thaving made permanent arrangements with this Company for the sale of all our Works, we have no hesitancy in saying to our friends in New York and vicinity, that all orders sent to the above-named catablishment will be promptly attended to, a Department having been especially assigned us for the sale of our Books and Periodicals, for which there is a growing demand at the present time.

WILLIAM WHITE & CO.,
Publishers and Booksellers,
108 Washington street, Boston, Mask

New Yooks.

SECOND EDITION.

THE SPIRITUAL HARP, The new Music Book for the

Choir, Congregation and Social Circle. By J. M. PEEBLES and J. O. BARRETT.

E. H. BAILEY, Musical Editor.

Tills work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to merit commendation.

The growing interests of Spiritualism demanded an original singing book. Everywhere the call was loud and earnest. The authors have endeavored to meet this demand in the beautiful gift of the Spiritual Harr.

Cuiled from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, its doubtless the most attractive work of the kind ever published.

The Harp contains music for all occasions, particularly for

misic, it is doubtiess the most attractive work of the kind over published.

The Harp contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its beautiful songs, ducts and quartets, with plano, organ or melodeon accompaniment, if purchased in sheet form, would cost many times the price of the book. These are very choice, sweet and aspiring. Among them may be mentioned "Spark ling Waters." "Dreaming To-night," Nothing but Water to Drink," "Heart Song." The Heart and the Hearth, "Make Home Fleasant," "Sail On," "Angel Watcher's Serenade," "The Song that I Love," "Maternity," "Translation," "Build Illm a Monument," "Where the Roses ne'er shall Wither," Gentle Spirits, "I Stand on Memory's Golden Shore," Ac. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a choice compilation of original and eelectic songs for the social circle.

as a choice compilation of original and eclectic songs for the social circle.

Although not specially prepared for the Lyceum, yet its musical claims have been heartily supplied with a rich variety of music appropriate for children. Let its heavenly harmonies be sung in all our Lyceums throughout the country.

The authors have also arranged an ALL-SINGING STSTEM for the congregation. Hence, every spiritual family every speaker, medium and friend of Spiritualism, should have the Harp, not only for the home circle, but for public meetings, that all may partake together of the feast of soul. It becomes the more needful because of the "Sliver Chain Recitations" introduced in an improved form, under the title of "Spirit Echoes," containing statements of principles uttered by the wise and good of different ages, arranged in classified order, with choruses and chants interspersed, thus blending music with reading in most inspiring effect upon speaker and congregation.

gregation.

Over one third of its poetry and three quarters of its music are original. Home of America's most gifted and popular musicians have written expressly for it. Single copy...... \$2,00

Single copy.

6 copies.

810,00

12 **

10,00

25 **

Sequired on each copy.

When sent by mull 20 cents additional required on each copy.

When it is taken into consideration that the Spiritual HARP is a work of over three hundred pages, comprising some of the choicest music and poetry ever put in print—such as 89N6S, DUETS and QUARTETS, with PIANO, ORGAN or MELOBEON accompaniment—none, we venture to say, will demur at the above figures.

Send in your orders to WILLIAM WHITE & CO., Publishers, (Banner of Light Onice.) 188 Washington street, Boston, Mass.

For sale also by J. M. PEEBLES, Hammonton, J. J. O. BARRETT, Sycamore, Ill.; E. H. BAILEY, Charlotte, Mich., and by Liberal Booksellers throughout the United States and Europe.

THE FUTURE LIFE: As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet. WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS.

CONTENTS.

Chapter I.—The Holy City.
Chapter II.—Spiritual Message.
Chapter II.—Powers and Responsibilities of Mind.
Chapter V.—Communication from a Spirit.
Chapter V.—Spirit Life.
Chapter VII.—Spirit Life.
Chapter VII.—Spirit Life.
Chapter VII.—A Picture of the Future.
Chapter VII.—Margaret Fuller.
Chapter IV.—Ressonable Words.
Chapter IV.—Ressonable Words.
Chapter XII.—Interview with Pollock.
Chapter XIII.—Interview with Pollock.
Chapter XIII.—Interview with Webster.
Chapter XVII.—Soln C. Caliboun.
Chapter XVII.—Interview with Webster.
Chapter XVII.—The Path of Progression.
Chapter XVII.—The Path of Progression.
Chapter XVIII.—Valley of the Shadow of Death.
Chapter XVII.—The Path of Progression.
Chapter XVIII.—The Book of Life.
Chapter XXII.—Retrospection.
Chapter XXII.—Retrospection.
Chapter XXII.—The Mechanic.
Chapter XXVII.—The Mechanic.
Chapter XXVII.—The Drankard.
Chapter XXVII.—The Drankard.
Chapter XXVII.—The Statished.
Chapter XXII.—The Self Satished.
Chapter XXII.—The Spiritual Influence.
Chapter XXIVII.—The Miser.
Chapter XXIVII.—The New City.
Chapter XXII.—The Ider.
Chapter XXIVII.—The New City.
Chapter XXII.—The Ider.
Chapter XXII.—The New City.
Chapter XXII.—The The Ider.
Chapter XXII.—The Decar. CONTENTS.

Chapter XXXV — A Scene in Spirit-Chapter XXXVIII.—Spiritual Inf Chapter XXXVIII.—Spiritual Inf Chapter XXIX.—The Sew Cit Chapter XII.—The Idier. Chapter XIII.—The Beggar. Chapter XIII.—Inspirituance of Man. Chapter XIV.—The Skeptic. Chapter XIV.—The Skeptic. Chapter XIV.—The School Spirit-Life. Chapter XIVII.—The Compiler Chapter XIVII.—The Coulds Assira

Chapter XI.II.—The Convict.
Chapter XI.II.—The Soul's Aspiration.
Chapter XI.II.—The Soul's Aspiration.
Chapter L.—The Inner Temple.
Chapter L.I.—The Foolish Mother.
Chapter I.II.—The Psobledient Son.
Chapter I.II.—Cardinal Richelien.
Chapter I.II.—Cardinal Richelien.
Chapter I.V.—Gillmpse of a Higher Life.
Chapter I.V.—Communication.
Chapter I.V.—A Word from Voltaire.
Chapter I.V.—A Word from Voltaire.
Chapter I.V.—Experience of Voltaire.
Appendix.

Price \$1,56; postage 20 cents.

Price \$1.50; postage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston. JUST ISSUED.

THE QUESTION SETTLED: A CAREFUL COMPARISON

BIBLICAL AND MODERN SPIRITUALISM.

By Rev. Moses Hull, FORMERLY A NOTED SECOND-ADVENT MINISTER.

The reputation and ability of this author are so well known, we need only announce the issue of the work to insure it a wide circulation. The subjects discussed are treated in a concise, masterly and convincing manner. It is a complete and triumphant vindication of the Spiritual Philosophy.

PRICE, \$1.50; postage 20 cents.

For sale by the publishers, WILLIAM WHITE & CO., 158
Washington street, Boston, and also by our New York Agents,
the AMERICAN NEWS COMPANY, 119 Nassau street. NEW BOOK-JUST ISSUED.

ALICE VALE: STORY FOR THE TIMES.

LOIS WAISBROOKER. THIS is one of the best books for general reading anywhere to be found. It should and no doubt will attain a popularity equal to "The GATES AJAR."

PRICE, \$1,25; postage, 16 cents. FOLSAIC at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston, and also by our New York Agents,
the AMERICAN NEWS COMPANY, 119 Nassau street.

AFTER DEATH; OR,

Disembodied Man.

THE Location, Topography, and Scenery of the Supernal Universe; Its Inhabitants, their Customs, Habita, Modes of Existence: Sex after Death; Marriage in the World of Souls; The Sin against the Holy Ghost, Its Fearful Penalties, etc. Being the Sequel to "Dealines with the Deal." By the Auther of "Pre-Adamite Man," Dealings with the Dead," Racalette," etc. Paper \$1,00, postage 8 cents; cloth \$1.25, postage 16 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. FOURTH EDITION ISSUED.

A REPLY TO WILLIAM T. DWIGHT, D.D. SPIRITUALISM. THREE LECTURES. By JABEZ C. WOODMAN, Counselor at Law. Frice, 25 cents; postage 4 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. New Books.

SEERS OF THE AGES: Ancient, Mediaval and Modern SPIRITUALISM.

A BOOK OF GREAT RESEARCH. BY J. M. PEEBLES.

HHIS volume, of nearly 400 pages, octavo, traces the phe I nomena of SPIRITUALISM through India, Egypt, Phoe-nicia; Syria, Persia, Greece, Rome, down to Christ's time, TREATING OF THE MYTHIC JESUS,

" " CHURCHAL JESUS,
" " NATURAL JESUS. How begotten? Where was he from twelve to thirty? Was

e an Essenian? MEDIÆVAL SPIRITUALISM.

Gymnosophists, Hierophants, Magicians, Prophets, Apos-tics, Seers, Sibyls, &c.; Spiritual Mediums; Their Persecuions by the Christian Church, and frequent Martyrdom. MODERN SPIRITUALISM.

The Wave commencing in Rochester; Its Present Altitude: Admissions from the Press in its Favor; Testimonies of the oets; Testimonies of its Truth from the Clergy; Beecher, hapin, Hepworth, &c., &c.

ITS DOCTRINES SYSTEMATIZED. What Spiritualists believe concerning

PACTION,
FAITH,
REPENTANCE,
INSPIRATION,
HEAVEN, IIELL. EVIL SPIRITS,

street.

JUDGMENT, PUNISHMENT, SALVATION,
PROGRESSION,
THE SPIRIT WORLD,
THE NATURE OF LOVE,

Spiritual Movement. It is dedicated to Anyon Nito, a Spirit,
With Horoscope by REV. J. O. BARRETT.
It is a fit companion of the "Planchette."
Bound in beveled boards. Pice \$2.00; postage \$2 cents.
For sale by the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, Mass., and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Sassau

THE GENIUS, TENDENCY AND DESTINY OF THE

JUST PUBLISHED.

A WONDERFUL BOOK: EXETER HALL. A THEOLOGICAL ROMANCE.

The most Startling and Interesting

Work of the Day. AVERY Christian, every Spiritualist, every skeptic, and La every preacher should read it. Every ruler and states man, every teacher and reformer, and every woman in the land, should have a copy of this extraordinary book. As tounding incidents and revelations for all.

[37] Phirtz, 75 cents. For saie at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

TWENTIETH EDITION. THE

GATES AJAR.

By Elizabeth Stuart Phelps.

THIS is a remarkable book, and has created more sensation than any work issued outside the ranks of Spiritualism, on account of its beautiful delineation of the Spiritual Philosophy. It cheers and blesses all who read it, and has thrown rays of light into many a darkened soul. Every one should own this little gem.

The writer of this volume is a true, woman, and—her Work is characterized by all the tenderness, delicacy and pathos of a woman's heart. She has suffered much, and this suffering has prepared her to feel keenly the woes of others. Hence her book is nill of consolation for the sorrowing, and will be cagerly read by all who have loved ones "Over the River." Few writers have ever touched more closely on the spirit-land. While following her you often feel as if you are "absent from the body and present with the Lord."—[Christian Quarterly. Price \$1,50; postage 16 cents.

Price \$1.50; postage 16 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

THE HARVESTER: Gathering the Ripened Crops on every Homestead, leaving the

Unripe to Mature. BY A MERCHANT

THIS Book is the result of a constant and laborious study into the history of the rise, progress, and introduction to the world, of the various Arts and Sciences, and also a comparison of the incidenta connected with the experiences of men who have advanced beyond their age in the development of Literature or Art, Religion, Politics or Trade. The subject grew so vast in importance and so interesting in detail, that the heat powers of the author's mind became thoroughly involved in sympathy with every effort of the men who in every age have struggled to advance into the mystic labyrinths of the Great Unknown.

For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston.

PROGRESS OF RELIGIOUS IDEAS THROUGH SUCCESSIVE AGES.

BY L. MARIA CHILD. ~ THESE handsome volumes contain a historical review of the religious ideas which have been current in different nations, and in successive ages of the world. The religions of Hindostan, Egypt, China, Tartary, Chaldea, Persia, Greece and Rome, the Celts and Jews, are surveyed in the first volume. The second treats of the Jewish religion after their exile, takes a retrospect of preceding ages, and gives the writer's views of Christianity in the first and second centuries. The Christian religion and Mahometanism are the principal themes of the third volume. The style of the work is familiar, simple and beautiful.

Three volumes. Grown 870. Price, 46.75; postage 72 cents. For sale at the BANNER OF LIGHT, BOOKSTORE, 158 Washington street, Boston.

ROSE AND LILY. THE TWIN SISTERS,

THE TWIN SISTERS,

AND THEIR TESTIMONY TO THE TRUTH

OF THE SPIRITUAL PHILOSOPHY.

ONE a "Sunbeam" in Spirit-Life," the other a "Rosebud"
on Earth. A narrative of their COMMUNION before
they were FOUR YEARS OF AGE.
Photographs of the Spirit-Picture of LHLY, taken by
WELLIA and PET ANDERSON, Spirit-Artists, New York.
Photographs of ROSE, Lify's twin sister.
Photographs of ROSE, Lify's twin sister.
Price of the Book, 15 cents; postage 2 cents.
Price of the Book, 15 cents; postage 2 cents.
Price of the Photographs: 25-cents cach, postage 2 cents cach.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

FOURTH EDITION.

PRE-ADAMITE MAN: DEMONSTRATING THE EXISTENCE OF THE HUMAN BACE

Upon this Earth 100,000 Years Ago!
BY DR PASCHAL BEVERLY RANDOLPH. PRICE \$1,25; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. TRIUMPH OF CRITICISM.

A CRITICAL AND PARADOX WORK ON THE BIBLE,

ND our Theological Idea of Delty, as received from its authors, showing the Mosale Conceptions of a Divine Bein: to be incompatible with the Philanthropy, Progress and Lecality of the present age; and blending ancient Judaism, Paganism and Christianity Into a common original. By M. B. CRAVEN. Price 40 cents; postage 2 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. NINTH THOUSAND.

THE HARBINGER OF HEALTH. CONTAINING MEDICAL PRESCRIPTIONS FOR THE HUMAN MIND AND BODY. By ANDREW JACKSON

DAVIS.

A handsome 12mo., of 432 pp. Price, \$1,50; postage, 20 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston. THE APOCRYPHAL NEW TESTAMENT

D'EING ail the Gospels, Epistles, and other pieces now ex D tant, attributed, in the first four centuries, to Jesus Christ, is Aposties, and their companions, and not included in the New Testament by its compilers. Price \$1,25; postage 16c. For sale at the BANNER OF LIGHT BOUKSTORE, 125 Washington street, Boston.

Banner of Light.

TURNED OUT OF THE CHURCH FOR BE-ING A SPIRITUALIST

INTERESTING DEFENCE OF SPIRITUALISM.

To the Editors of the Banner of Light:

Having been a member of the Evangelical Congregational Church in Middleton, and having been convinced, by investigation, of the truths and teachings of modern Spirltualism, I have been instrumental with others in causing to be held a number of lectures upon the subject, during the last three years, in this place; one result of which was a visit from the pastor of the church, who regarded my views and action a hindrance to its prosperity in Middleton.

In the course of two or three weeks, Mr. G. H. Tufts, also a member of the church, and myself were invited to meet the church committee at the residence of the pastor, where we were questioned with regard to the articles of faith adhered to by the church, and our obligations to it, &c. Accordingly we met the pastor and committee, and. though the former did not wish to discuss questions concerning our differences in opinion, but wished simply to learn facts with regard to our belief, yet much freedom existed in expressing opinions, which made it a pleasant and profitable season to us all.

Meeting the pastor about two weeks later, I asked him what was to be done with Bro. Tufts and myself. He stated that the committee, with himself, thought it advisable to drop the matter inasmuch as there was not really so much difference in opinions as was supposed to be in the outset. He, therefore, could not advise action on the part of the church. The pastor suggested the propriety of stating to the church, at some future time, my views upon Spiritualism and my position as a member of the church, as much had been said relative to those points, both within and outside of the church. After some consideration I assented to the proposition, and it was suggested that on the evening of the 2d of May the church would meet to listen to a lecture preparatory to the communion the next Sabbath, and, if agreeable to me, I could present what statements I might choose at that time. The church came together at the appointed time in good numbers. together at the appointed time in good numbers, and, after the lecture by the pastor, this meeting was dismissed and another opened by some remarks from Rev. Mr. J. M. Hubbard, stating that he had talked with us, as before stated, respecting our belief, &c., and advised me to present my views and feelings to the church and be subject to their decision.

Accordingly I addressed the church, using substantially the following language:

In presenting for your consideration some of the truths and principles adhered to by the Spiritualists, I shall labor under much embarrassment, from the fact that the theme is go important that I confess my inability to bring to your minds, in so clear and satisfactory manner as I could desire, the chains which, my article thought his relatives.

The reservable of the assembly, Sow, My friends, could not the wonderful power of Josean Christ and that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of mediantistic talent of his own industrial that splendid array of his own industrial that splendid and, after the lecture by the pastor, this meeting was dismissed and another opened by some remarks from Rev. Mr. J. M. Hubbard, stating that he had talked with us, as before stated, respecting our belief. Se, and advised me to present my views and feelings to the church and be subject to their decision.

stantially the following language:

In presenting for your consideration some of the truths and principles adhered to by the Spiritualists, I shall labor under much embarrassment, from the fact that the theme is so important that I confess my inability to bring to your minds, in so clear and satisfactory manner as I could desire, the claims, which my subject demands. But I remark, in the first place, that Spiritualism is founded on the knowlthe first place, that Spiritualism is founded on the knowledge of and belief in spiritual intercourse and communion.

All may be regarded as Spiritualists in theory who honestly believe this, but a part only can truly be called practical Christian Spiritualists.

It is estimated that there are from ten to eleven millions of nominal believers in spirit-communion in our own land. It embraces some of the ablest writers of the day, many of the brightest intellects and those consessing eminent later.

It emeraces some of the ardest writers of the day, many or the brightest intellects, and those possessing eminent her-ary and scientific attainments. And no sine person, with an ordinary degree of intelligence, ever investigated the subject of modern Spintmaism, in all its bearings, without being convinced of its truths and teachings. These facts alone entitle it to the serious and careful consideration of every conditioning.

every canning mind.

There are perhaps in America five hundred media or more, who are publicly, from week to week, advocating the doctrine of spirit-communion, and spreading broadcast over the land the chreat of life, or the "spirit of truth," to the the land the "bread of hife," or the "spirit of truth," to the hungry, starving millions. They are literally obeying the Divine injunction, given by the despised Nazarene to those illiterate men, "Go, preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils, and, when they shall deliver you up to the councils and scourge you in their synagogues, take no thought how or what you shall speak, for it shall be given you in that same hour what ye shall speak, for it is not ye that speak, but the spirit of your Father which speaketh in you."

It is an undeniable fact that nearly all of our media, as It is an undermade fact that hearly all of our media, as they go from place to place to address-the people, make no preparation or take any thought whatever as to what they shall speak, and very frequently the subject is given them by their hearers, so that not one moment's time for reflection is given them upon that subject. The apostles and earlier Christians recognized and practiced the method of healing by the laying on of bands in limitation of Christ and imitation of

In obedience to his commands.

In Mark xvi: 18 we read: "And they shall lay hands on In Mark xvi: 18 we read: "And they shall lay hands on the sick, and they shall recover." By the touch of the hand, under spirit-control, and the exercise of the will-power (or faith) there is a wonderful electric influence or spirit-substance imparted to the patient, the effects of which are in proportion to the power of the spirit operating, and the organization, faith and condition of the patient. This method of healing is said to be done on the strictest principles of science. There are many who are healing by virtue of this power. One of the most prominent and famous, and who has recently been near us, heating many of their furnities, is Dr. Newton. He fully believes in the tenchings of Christ and the apostles, and, in his work, he is exemplifying the truth of the promise made by Christ to his disciples, "Verily I say to you, he that believeth on me, the works that I do he shall do, itso, and greater than these shall be do." Jesus said to his followers, "If ye have faith, acc, ye can remove mountains." Dr. Newton asserts that much faith is an important requisite to perform the cures much falth is an important requisite to perform the cures and works which were made by Christ, the only test of true bellef. Dr. Newton further assures us that he can do noth bellef. Dr. Newton further assures us that he can do noth-ing of himself, though conscious of what he is doing and what is transpiring about him; he is also aware that there are ministering angels supplying to him the healing balm as fast as it is imparted toothers through his organism, and, what is better, (thank God,) he states that they are just such angels as we may be when we lay aside this mortal

rm. Bianding near him, observing some important cures. I was forcibly reminded of the wonderful cure of a woman, performed by Christ, who had an issue of blood for twelve years. She says: "If I can but touch his clothes I shall be made whole." And be, perceiving her faith, and that virtue had gone out of him, said: "Go in peace, thy tatte hath made then whole."

While Newton was pronouncing cures, bidding disease de-

While Newton was pronouncing cures, bidding disease depart, &c., some one touched him. He immediately said: "That is right, have faith, g. on your way rejoicing." Then turning to the throug, he said: "I wish it distinctly understood that it makes no difference whether you touch me, or that I lay my hands upon you—the effects are the same, and you cannot do it without my knowledge."

The Apositic Faul possessed many and different gifts as a medium. This is obvious, from the fact that he saw and felt the effects of the remarkable spiritual manifestation which attended him on his way to Damascus. He healed many of their diseases, and we read that the people brought unto him aprons and handkerchiefs and he healed them. In like manner has Newton healed many far distant who were unable to visit him. But you will say terhans, that In like manner has Newton healed many far distant who were unable to visit him. But you will say, perhaps, that many of these cures are not permanent or lasting in their character, and many are not relieved at all. We find it stated that Jesus was not able to do "many mighty works," in a certain place, because of their unbelief. Shall we not infer from this that there were certain conditions to becompiled with? Was it not equivalent to saying: "You are fathless and unbelieving? I cannot do many mighty works in your midst." Or. "I have tried and failed." Now, who will positively declare that Dr. Newton could not have performed, many more mighty cures, were it not for the doubling, skeptical, unbeligning, fathless Scribes and Pharisees that were tical, unbelieving, faithless Scribes and Pharisees that sur-rounded him in Old Silem!

Both the state of the same spirit. The plain meaning seems to be that the gifts another the gift of norther the gift of another the gift of the indicates the tendency of the spirit. The promises to believers? Was not the blessing promised to Abraham and his seed? Did he not expressly state that these signs should follow them that believe? Most larne and impotent conclusion. How unreasonable and absurd. Paul says: "Concerning spiritual gifts, I would not have you ignorant. To one," he says, "Is given the gift of heating; to another the gift of prophecy: to another the discerning of spirits; to another divers kinds of tongues, and all by the same spirit." The plain meaning seems to be that these gifts are attributable to the same law or principle. For instance, an angel or spirit may perform a cure through For instance, an angel or spirit may perform a cure through the mediumship of Dr. Newton and many others, but be un-able to release him from prison as Peter was released, beable to release him from prison as Peter was released, because his peculiar organization differs from that of Peter. A spirit can speak divers kinds of tongues, such as the Hebrew or Latin language, through the mediumship of many of our illiterate media, which is very often the case, but be unable to give a test which shall identify himself, or move a ponderable object, or discourse sweet strains of music from the plane, without the aid of mortal contrivance, or present to your vision a suirt hand, or fee, and other demonstrations. your vision a spirit hand, or face, and other demonstrations which were done in this ball, through the same organism. Paul says: "Earnestly covet the best gifts." Touching the resurrection, he says: "Some man will say, 'how are the

dead raised up, and in what bodies will they appear? Thou fool, that which thou sowest is not quickened except it die." How fitting sublime and truthful the illustration. Yet Paul is hardly understood at the present day. Presuming you understand him, I cannot but explain: If we deposit a grain of corn in the earth, it will not g riminate until the case or hull begins to decompose—the tender shoot is the vitail y, the essence, yea, the very sort of the grain. Paul goes on to say: "That which thou sowest does not appear, literally, but field given it is abody as it hath pleased him, and every seed its own body." And after further illustrations says: "So also is the resurrection of the dead; it is sown in corruption; it is sown in corruption; it is sown in weakness, it is raised in power; it is sown a natural body, and is raised a spiritual body." Do we not possess two natures?

At the chemical change called death, commenges, the spiritual body." There is a natural body, and there is a spiritual body." There is a natural body, and there is a spiritual body." Do we not possess two natures?

At the chemical change called death, commenges, the spiritual birth, the process of which is said to be receipally beautiful, as seen by some clairvoyants, and others in their superfor condition.

This may seem to you somewhat vague and visionary; but is tany more mysterious than the formation of our natural bodies? Who can understand or explain the process as they are formed, particle after particle, atom to atom, in their earlier stages of development? The new shorn soul, then are the higher life, assumes a position in harmony with its cheep of the Bible and the doctrines of the Gospel as believed by this church; therefore.

Voled That Hiram A. Stiles had in holding opinious contrary to the teaching of the Bible and the doctrines of the Gospel as believed by this church; therefore.

Voled That Hiram A. Stiles and in holding opinious contrary to the eaching of the blible and the doctrines of the abourch; therefore.

Voled That

are formed, particle after particle, atom to atom, in their ear-lier stages of development? The new-born soul, then as it enters the higher life, assumes a position in harmony with its growth and development, carrying with it the characteristics of earth-life, and being judged by the deeds done in the body out of the "Book of Life," which is the book of memory, it receives its rewards and punishments.

Said Jesus to his followers: "The kingdom of heaven is within you." We are not to infer from this that the spirit-world is a locality, but a condition of mind; and have we not all had some foretaste of heaven? and have we not also had a foretaste of hell?

not all had some foretaste of heaven? and have we not also had a foretaste of hell?

My friends, can you not see the reasonableness, the harmony and beauty of these truths, when compared with the unreasonable, illogical, unphilosophical and absurb idea that we shall slumber in our graves until some remote period, and then come forth in bodily form to be judged!

After the resurrection of Christ, we find the disciples together in a room with closed doors, when Jesus stood in their midst, and subl, "Peace be unto you!"

Scott, in commenting on the scone, says: "It was an ancelent opinion that Christ came in through the goor in some form:" but argues that it was a very absurd and unphilosophical idea, from the act that flesh and bones could not penetrate the door. Very reasonable indeed, judging from a material standpoint; yet he would have their natural vision obscured by the supernatural power of Jesus, that he might come in unobscryed by the door they were anxious to be kept closed for fear of the Jews.

I have already alluded to the fact that angels may and have produced to our natural vision, under favorable conditions, an exact picture of their own natural bodies. Those facts are not intended to show a power equaling that of Christ, but simoly as natural vision, to the Stooning at the

conditions, an exact picture of their own matural bodies. These facts are not intended to show a power equaling that of Christ, but simply as approaching to it. Stopping at the home of Brother G. H. Tufts, at the north part of this town, was an artiess girl, Mary Eddy. Through her mediumship, (without the slightest possibility of deception, collusion, or trickery,) spirit hands of different sizes were presented to the natural vision of all the members of the family. My eldest son being present on that occasion, describes the scene as being intensely beautiful, and interesting, and states that they appeared natural; and as one was passed gently over his forchead and face, it felt more like soft velvet than the hand of flesh.

At a public scance held in the city of Lowell, the Eddy

vet than the hand of flesh.

At a public scance held in the city of Lowell, the Eddy media being in a very passive condition, a distinguished gentleman, once a dweller in human form in that city, presented to the view of the audience a picture of his natural body, in so perfect a manner that he was immediately recognized by his relatives and many others in the assembly. Now, my friends, could not the wonderful power of Jesus

or relatives.

There are many passages in the Bible which may be cited by prove direct and tangible intercourse with mortils from

to prove filteet and tangible intercourse with mortals from the angel-world; and, as God is unchangeable, the same laws by which they communed with mortals are in exist-ence and in operation to-day.

It is apparent that the terms angels, spirits, men of God, men in shining garments, &c., signify the same spiritual beings, who were once dwellers upon earth in human form; and it is equally true that all the (so-called) miracles, reve-lations, angel visitations, powers invisible, &c., recorded in the Bible, are accounted for and are explainable and under-stood by the same laws and principles that govern the spir-itual manifestations of the present time, thus showing that the past, present, and future are linked together, and proving that there is a continual and divino inspiration in man.

man.

If Spiritualism be not true, then there is no truth in the Bible; for if the Bible be shorn of its Spiritualism, it becomes a dead letter. If there is no truth in Spiritualism, there is no heaven—there is no hell—there is no soff in the prayer of the prayer is no heaven. man, and consequently no immortality beyond the grave, But thanks to God and the angel-world, Spiritualism is true. Millions have proved it; they have had the facts de-monstrated to them in various ways; yea, more, the an-gels have told them so; and are they all deluded? Answer

It has converted the Infidel to a belief in God and the immortality of the soul; it has healed the sick—comforted the mourner—reclaimed the victous and wandering—caused the lame to leap for Joy—made the blind to see—unstopped the ears of the deaf—and has cheered the dwing with Joys unspeakable, and with visions of glory beyond the tomb. To believe in Spiritualism is one thing; but to be a practical Spiritualist is another, and quite a different thing; stern dutles are enjoined by our angel-friends, and many practical lessons are enforced to be lived out. They commune with us, that they may make us better, purer, wiser—to make our lives more like Chrisch and our homes more. Ike heaven. Although milligus have yearned for the truths, It has converted the Infidel to a belief in God and the heaven. Although millions have yearned for the truths. the consolations, and the assurances of a life beyond the grave, which Spiritualism affords, yet it came into this world rather unexpectedly; but however you may ignore the fact, it is going to stay; I repeat, it is going to stay, and happy, thrice happy he who cordially receives it, exclaiming, "Even so, Father, for it seemeth good in thy sight"

claiming, "Even so, Pather, for it seemeth good in thy sight."

I have now given you an imported idea of some of the leading truths as connected with the beautiful philosophy of Spiritualism. They are my honest and highest convictions of right. Twenty-seven years have passed since I became a member of this church, and my-experiences in it, and in all of God's dealings with me, I cannot but regard as steping-stones to a clearer and more exalted and rational view of God, of Christ, and the wants of humanity. I have a work to do. It may appear to you may regard it, as you have, a hindrance to your faith and form of worship, yet in the name of Christ it must be done. But when the church shall return to the faith once delivered to the saints, when you shall recognize the Divine principle of God in man, shall return to the faith once delivered to the saints, when you shall recognize the Divine principle of God in man, when you shall care more for the truth than the creed, more for the spirit of progress than the sect, and when you shall not knowingly exclude from the pulpit the ministry of the angels, no matter how objectionable the media may seem to be it is then, and then only, that you may expect a blessing from on high, that there may not be room to receive it, and be filled with the Holy Ghost, and begin to speak in different tangues and truly capity a temperagual season.

be filled with the Holy Ghost, and begin to speak in different tongues, and truly chipy a pentecestal season. The time is fast approaching when we all shall be of one faith, and can you not discern the signs of the times? The angels are preparing the way. They are knocking for admission to our hearts, striving to dispel the gloom, the darkness, the errors, the ignorance and superstition in which we are enveloped.

In conclusion, let us then accept the glittering pearls that escaped the Nazarene's lips, that we may be 'prepared to enter the higher life with Joy. Though now we look through a glass darkly, yet soon shall we be seized away from this mortal sphere of existence to enjoy the communion of the loved ones that have gone before us, to-learn of them and more illuminated spirits, face to face in the Summer-Land forever.

We were invited by the pastor, May 29th, to meet the church at his residence the 31st of May, to answer some questions relative to our belief. which the church claimed not to understand. Questions were propounded respecting our belief in God, the Divinity of Christ, and endless punishment, &c., to which we responded very briefly, as explanations were neither permitted nor desired.

When retiring from the house, the pastor stated to us that there would be no decisive action that evening by the church, unless it was a gentle warning to us. We received the "warning" in a few days from the clerk of the church, as follows: Brother Tufts is suspended for three months from the privileges of the church."

No member of the church has ever tried to persuade me to give up any opinions which they regarded not in harmony with the teachings of Christ, or presented any arguments calculated to refute the doctrines which I advocate, as has been intimated. HIRAM A. STILES.

Middleton, Mass. VOTE OF SUSPENSION.

4 ...

At a meeting of the Congregational Church, in Middleton, Mass., holden at the house of Rev. Mr. Hubbard, May 31, 1867, p. M., the following preamble and vote were adopted:

Whereas. Hiram A. Stiles, a member of this church, having become a believer in the so-called doctrine of Spiritualism, and having been many times conversed with by the paster and members of this church on that subject, he still persisting in unbelief of the existence of a personal God, as

commonly with this church for reasons assigned at a meeting of the church, holden May 31, 1807, and recorded page 25, and having persisted in such opinions and conduct, be and he is hereby excommunicated from this church.

A true copy of the record.

Attest: E. S. Phenes, Church Clerk,

From the Rutland (Vt.) Independent, July 3. The Spiritualist Convention at Cady's Falls.

Falls.

The Quarterly Convention of the Vermont State Spiritualist Association, which closed its three days' session at Cady's Falls, on Sunday ovening, June 27th, was fruitful of greater practical results than any similar Convention ever held in this State. The number in attendance the first day was small, but the second day's sessions were attended with full houses and a good deal of enthusiasm, and the third day witnessed such a gathering in of the people as did one's soul good to behold. Sunday morning the Convention met in the small church, but, from the press of numbers which could not gain admirsion, it soon adjourned to a pleasant grove near by, where multitudes were already assembled.

But the grand event of the Convention was the appoint-

grove near by, where multitudes were already assembled.
But the grand event of the Convention was the appointment of a State Missionary for the enough gyear, to canvass the State and preach the gospel of spirit-communion and kindred reformatory subjects. No act of provious Conventions has given so general satisfaction, and inspired such hope and confidence in the hearts of the people as this. It indicates work, enrest, laborious work, and a true realization of the needs of the communities in back towns and byplaces where a Spiritualist lecturer has never yet been head.

There was a unanimous expression that in securing the There was a unanimous expression that in securing the services of S. P. Cheney, of Dorset, Vt., the right man was appointed to the right place. Mr. Cheney has peculiar qualifications for missionary labor. He is a very earnest man, zealous in advocacy of the cause he has espoused, discret in pressing its claims, and judicious in selecting and selzing opportunities. He is a man of culture and fine sensibilities, has social qualities of a high order, which will win him a welcome wherever he goes. He has at command a fund of information, incident and anecdote, from which he draws with marvelous autitude and facility to inwin minin welcome wherever he goes. He has at command a foul of information, incident and ancedote, from which he draws with marvelous aptitude and facility to instruct, amuse or illustrate. A man of strictly temperate habits and pure morals, he will never bring repreach upon the cause he has so near at heart, nor confusion to the friends who so love and cherish him. His material, form was cast in nature's grandest mold, which gives him the advantage of a commanding presence, most happily combined with a pleasing address. Full of magnetic force and vital furting, his delivery is always attractive and often thrilling. He holds his audience as with a spell, and sways them by the power of his cloquence, as the forests are swayed by the mighty winds.

The long train of circumstances by which he has been brought into his present field of important labor, partakes largely of the marvelous, and as clearly indicates the guiding, overruling hand of an invisible intelligence, as does the conversion of Saul of Tarsus.

Though unlike Saul, his conversion has been the work of years instead of minutes. From time to time during his

years instead of minutes. From time to time during his years of careful, critical investigation into the spiritual years instead of minutes. From time to time during his years of careful, critical investigation into the spiritual phenomena—for Mr. Cheney is by no means a credulous man, but has invariably acted on the injunction to "try the spirits whether they be of God"—the prophecy has come to him through different mediums, strangers to him and to each other, and in many cases living hundreds of miles apart, to the effect that he had "a work to do in speaking to the people and preaching this new gospel of spirit communion and a demonstrated immertality." The sure hand of Destiny has shaped his ends and brought about the grand consummation of getting him fairly enlisted in the missionary work of spiritualistic reform.

His malden effort as a public lecturer on the Spiritual Philosophy, was made at the Cady's Falls Convention, on Saturday afternoon, June 20th, and did not disappoint the high expectations of his warnest friends. There was no slumbering in the audience while he was speaking, no indications of weariness. Every eye and every ear was fully awake to catch every gesture and comprehend every sound of his voice. On such occasions time flees unheeded, Probably but for the proposition of the propos

of his voice. On such occasions time flies unheeded.

of his voice. On such occasions time flies unheeded. Probably but few in that raptaudience had taken any note of the lapse of time, when at the end of an hour the speaker broke abruptly off in the midst of his-discourse, and said: "I don't know but I am trespassing too long upon your time. This is new bushness to me. How long have I been speaking?"

A voice in the audience replied: "Fincen minutes!" while others called out: "Go on, go on!"

And he want on. And when at the expiration of another full hour he sat down, and was shown a watch by a friend who sat near him, he was filled with blank amazement. "Is it possible," said he, "that I have been talking two hours? Of all things that I wanted to avoid is this long speaking," But there was no manifestation of impatience on the part of the audience. There was a general expression of delight, and in the following evening the remark came from many lips: "I could have sat till this time and listened without weariness."

and in the following extrangler in this time and listened without lips: "I could have sat till this time and listened without weariness."

Mr. Cheney's father was a Baptist elergyman; a devout Christian, an eloquent preacher, and a noble man. For many of the last years of his life he labored in Derby, where his earthly remains now rest, and where our worthy missionary spent the years of his childhood; and here, as curl-ously arranged by the guiding powers above, he is to commence his missionary work as a Spiritualist lecturer and referrier

An important part of Mr. Chency's mission in canvassing the State, as delegated by the Convention which sends him forth, is to agitate the subject of founding a free school, lorth, is to agitate the subject of founding a free school, where Spittualists and liberalists generally can educate their children unbiased by sectarian dogmas. He is further commissioned to discuss the question of woman suffrage and the establishment of Children's Progressive Lyceums. With what singleness of purpose and self-sacrificing devotion he enters the missionary field in advocacy of liberalism and emancipation of the enslaved mind, may be gathered from the fact that he volunteered to give his services for a year, on condition that the Association may his expenses. year, on condition that the Association pay his expenses, Before he left the church-he had more calls for speaking than he can answer in three months, and the hospitalities of the homes of friends in all parts of the State were freely of the homes of friends in all parts of the State were freely tendered him. So the work goes on. With constantly brightening prospects and hearts full of cheer, the assembled multitudes separated at a late hour Sunday evening, returning to their several homes, feeling that the work of the Convention was more promising of practical results, further reaching and clearer seeing than any of its predecessors. There was a most gratifying harmony in all its deliberations, and unantuity in all its actions. And there seemed to be a general reloicing among the people that it had been their privilege to enjoy so rich a season of heavenly impiration and angelic ministration. Conscious strength gave them confidence, for they feel that "Spirits unlism is a power in the land."

South Framingham Pienie.

POSTPONEMENT OF THE SPIRITUALISTS' UNION PICNIC AT HARMONY GROVE. On account of the severe storm, on Tuesday, June 22d,

the Spiritualist Picnic at South Framingham was postponed to FRIDAY, JULY 16th. Extra trains will be run by the Boston and Albany R. R., to

Extra trains will be run by the Boston and Albany R. R., to convey parties from Boston and other places on the line of its road to and from the grove. Refreshments can be obtained upon the ground, and dinners provided if desired. A fleet of boats is also provided. Good music will be furnished for those who wish to dance. Prof. WILLIAM DENTON will be present and address the meeting; also others of our best male and formle sucakers.

male and female speakers.
REDUCTION OF FARE.—Tickets will be furnished, along the lie of the Boston & Worcester; Boston, Clinton & Fitchburg; and Milford Railroads, at reduced rates. Call for Excursion Tickets. A Special Train will leave Boston at 0 A. M., and return at 5:30 r. M. Extra cars will be attached to the 9:25 express train for the accommodation of people from Worcester. Fane from Boston and Worcester, to and from the grove, including admittance, \$1,00. Tickets can be obtained at the Banger of Light office by necodia gainst from Boston. at the Banner of Light office by people going from Boston from Fitchburg, of James Stone; from Worcester, of E. R from Fitchburg, of James Stone; from Worcester, of E. R. Fuller; from Milford, of J. L. Buxton; from way stations, of the station agents. The same tickets will be used that were issued for June 22d.

The Plenic is held in the interests of the Massachusetts State Association.

A. E. CARPENTER, Agent.

The Grand Union Picnic of the Spiritualists of Boston and Vicinity, for 1860, Will be held at ISLAND GROVE, ABINGTON, on Tuesday, July 13th. Special trains will leave the Old Colony Depot for the Grove at 8:40 and 12 o'clock. Returning, will leave the Grove at 6 o'clock r. M. Fare from Boston to the Grove and return: Adults, 80 cents, children 50 cents. Passengers from all way stations between Boston and South Braintreo will take regular train which leaves Boston at 9 o'clock. From all stations between Boston at 9 o'clock. From all stations between Plymouth and Hanson, Fall Rive From an stations between riginouth and minison, gain rive and Bridgewater, will take the regular trains to and from the Grove, at half the usual fare. Refreshments in abundance and at reasonable prices, may be obtained at the dining sa loon. Good music for tancing will be in attendance. No

on. Good music for tancing will be in accendance. In eddlers allowed on the ground.

Boston, June 21, 1869. H. F. GARDNER, Manager.

Pienie at Walden Pond.

The Second Grand Union Picnic under the management of prominent Spiritualists of Boston and vicinity and the "Sons of Joshua," will take place Wednesday, July 28th, at Walof Joshua," will take place Wednesday, July 28th, at Wal-len Pond Grove, Concord, Mass.

Excursion trains leave Boston and Fitchburg Depot at 8:45, '11, and 2:15, stopping at Charlestown, Somerville, Cam-

ridge and Waltham. Excursionists above Concord will take regular trains. Tickets : Adults, \$1,00; children 75 cents.

Per order of Committee,
Dr. A. H. RICHARDSON,
J. S. Dodge,
E. R. Young.

1. 1.

FROM LYBN, SALEM, MARBLEHEAD, BEVERLY AND FEABODY, AT WALNUT GROVE, FOREST LAKE, MIDDLETON, MASS. The First Grand Union Spiritualists' Picnic at Middleton, Mass., will take place on Tuesday, July 13, 1869, under the management of prominent Spiritualists. Arrangements have been made with many well-known and able speakers

nave been made with many weig-known and ante speakers and mediums to be present.

The following order of exercises will be adopted for the day: Dancing, beating, swinging and other anusements. At two o'clock there will be speaking by inspirational and trance mediums; after which the general festivities will be resumed and occupy the time until the train leaves for home. It. O. Upton's Brass and String Band has been engaged to furnish music for the occasion.

II. O. Upton's Brass and String Band has been engaged to furnish music for the occasion.

The Pienic train will leave Eastern Railroad Depot, Salem, at 94 o'clock, stopping at Peabody. The Sollowing list of prices has been fixed: From Lynn—Adults 75 cents, children 40 cents; Marblehead—Adults 59 cents, children 35 cents; Peabody and Beverly can purchase tickets in Salem; Salem—Adults 50 cents, children 30 cents.

Per Order Committee,

Dr. Ruben Barron, Chairman.

Spiritualists' Piente at Niagara Falls.

The Spiritualists of Western New York are to hold a Basket Plenie at Ferry Grove, Niagara Falls, Thursday, July 15th. Excursionists will leave Rochester, Buffalo, Batavia and way stations by the regular morning Italia, at regular fare, arriving at the Falls about 10 o'clock; returning, leave the Falls about 6 o'clock for Rochester, Buffalo, &c., no train for Binavia that night, except via Buffalo, &c., no train for Binavia that night, except via Buffalo, &ra, Nettic C. Maynard, Mr. E. S. Wheeler and other speakers are expected to attend. Although this is a basy season of the year in the rural districts, we feel a sured that the pleasures of the excursion, the attractions of magnificent senercy, the Falls, new Suspension Bridge, &c., the reindom of friends, and rich spiritual feast to be enjoyed from inspired and other utterances, will furnish sufficient inducements to draw a large number to participate in their enjoyments and share in their pleasure. A cordial in vitation is extended to all. For the Pienic Commutee.

J. W. Seaver, Chairman. Spiritualists' Picale at Niagara Falls.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

ADRIAN, Mich.—Regular Sunday meetings at 10% A. M. and 17 F. M., in City Hall, Main street. Children's Progressivo Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ežra T. Sherwin, Secretaçy. APPLETON, WIS.—Children's Lyceum meets at 3 p. M. every sunday.

ASTORIA, CLATSOP Co., OR .- The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly

ANDOVER, O. — Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 M.M. J. S. Morley, Conductor; Mrs. T. A. snapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Boston, Mass.—Mercantile Ind.—The First Spiritualist Association meet in this hall, \$2 Summer street. M. T. Dole, President; Samuel II. Jones, Vice President; Sum. A. Dunck-lee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 51 Pleasant street.

Charles W. Hunt, Secretary, 51 Pleasant street.

BROOKLYN, N. Y. - Sacquer's Hall,—The Spiritualists hold meetings in Nawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 33 and 73 r. m. Children's Progressive Lyceum meets at 10 3 m. d. G. Klpp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberlan's-street Lecture Room, near De Kalb avenue. Circle and conference at 10 2 o'clock A. M.; lectures at 3 and 74 r. M.

BATTANEW Mrs. - Scruters (1811—The Niets Spiritualist

at 10g o'clock A. M.; lectures at 3 and 74 P. M.

Baltimore, Md.—Saratoga Hall.—The "First Spiritualist
Congregation of Baltimore" hold meetings on Sunday and
Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. llyzer speaks till further notice. Children's Progressive Lyceum meets every

ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritu-alists of Builtimere." Services every Sunday morning and evening at the usual hours.

BRIDGEPORT, CON., -Children's Progressive Lyceum meets every Sunday at 10\(^1\) A. M., at Lafayette Hall. Travis Swan, Conductor; Mrs. J. Wilson, Guardian.

BEFFALO, N. Y.—The First Spiritualist Society hold meetings in Kremlin Hall, West Eagle street, every Sunday at 10\(^1\) A. M. and 74 F. M. Children's Lyceum meets at 2\(^1\) P. M. II. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BELVIDER, ILL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and even-ing, at 10½ and 7½ o'clock. Calldren's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Hay-wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian.

wood, Assistant Conductor; Mrs. Iliram Bidwell, Guardian.
BATLE CREER, MICH.—Meetings are held in Wakelee's
Hall every Sunday morning and evening. Lyccum between
services. Jeremiah Brown, Secretary.

**CHARLESTOWN, MASS.—Central Ilall.—The First Spirituallst Association hold regular meetings at Central IIIII, No:
25 Elm. street, every Sunday, at 23 and 78 p.m. Dr. A. II.
Richardson, Corresponding Secretary.

**Washington Ilall.—The Children's Progressive Lyccum No.
I hold their sessions every Sunday at 103 A.M., at Washington
IIII, No. 16 Main street, near City Square. G. W. Bragdon,
Conductor; Lizzle Saul, Guardian; N. G. Warren, Musical
Director.

Director.

CHELSEA, MASS.—Fremont Hall.—The Children's Progressive Lyccum meets every Sunday at Fremont Hall, at 1/2 A. M. Conductor, John II. Crandon: Asst. Conductor, F. C. Davis; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salisbury; Secretary, Mrs. S. E. Davis.

Free Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup'l.

Ricker, regular speaker. The public are invited. D.J. Ricker, Sup'i.

Cambridgeport, Mass.—The Children's Progressive Lyceum meets every Sunday morning at 10½ a.m.; in Williams Hall. M. Barri, Conductor; John J. Wentwetth, Assistant Conductor; Mis. II. Newman. Guardian; Mirs. Dolbearc, Assistant Guardian. Meetings at 3 and 7½ o'clock.

Chicago, Ill.—The Spiritualists hold meetings every Sunday in-Crosby's Music Hall, at 10% a.m. and 7½ p.m. Children's Progressive Lyceum meets in the same hall immediately after the morning fecture. Dr. S. J. Avery, Conductor. Cleveland, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 190 Superior street, opposite the 'ost Office, morning and evening, at the usual hours. Children's Lyceum at 1 p. M. Officers of the Society. Dr. Parti, President; George Rose, Vice President; Dr. M. C. Parker, Tresuver. Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director; D. A. Eddy, Secretary.

Carthage, Mo.—The friends of progress hold their regular meetings on Sunday affarroors.

CARTHAGE, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary. CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kilne's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

DELAWAR, O.—The Progressive Association of Spiritual-ists hold regular meetings at their hall on North street every Sunday at 74 r. M. Children's Lyceum meets at 102 a. M. Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian. Du Quoix, ILL.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sun-day lo each month. Children's rrogressive Lyccum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor: Mrs. Sarah Pier. Gandlan. Social Levee for the benefit of the Lyceum every Wednesday evening.

DORCHESTER, MASS.—Free meetings in Union Hall, Hancock street, every Sunday evening at 72 o'clock. Good speakers

DOVER AND FOXOROFT, Mr. -- The Children's Progressive yceum holds its Sunday session. in Merrick Hall, in Dover, it 10½ A. M. A. K. P. Gray, Esq., Conductor: Miss Annie B. Averill, Guardian. "A conference is held at 1½ P. M.

_DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Subday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10\(\frac{1}{2}\) A. M. and 7 P. M., and the Children's Progressive Lyccum at 1\(\frac{1}{2}\) P. M.

F. M., and the Chiaren's Progressive Lyceum at 17 P. M.
FOXBORO', MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10½ A. M. C. F. Howard, Conductor;
Mrs. N. F. Howard, Guardian.
GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. The Children's Progressive Lyceum meets at the same place at 2½ P.
M. Dr. Reuben Barron, Conductor: Mrs. M. H. Sayward, Guardian: Mrs. M. H. Illil, Corresponding Secretary.
GEORGETOWN, COLORADO.—The Spriftualists meet three

GEORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HAMMONTON, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian of Groups.

Hindham, Mass.—Children's Lyceum meets every Sunday afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. Houlton, Me.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. by the Spirituanist Society Sumany arternoons and evenings. Lowell, Mass.—The First Spiritualist Society hold a goe eral conference every Sunday at 2½ r. M., The Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum Holds its sessions at 10% A. M. John Marriott, Jr. Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf.

LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 A. M. and 7 M. P. M., in Temperance Hall, Market street, between 4th and 5th MARBORO', MASS.—The Spiritualist Association hold meetings at Forest Hall. Mrs. Lizzie A! Taylor, Secretary.

MALDEN, MASS.—Regular meetings will be held in Plerpont Grove, every Sunday, at 2½ r. M. Speaker engaged:—Dr. J. H. Currier, July 18.

MLFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 a. M. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director and Corresponding Secretary.

and C. Buxton, Ghardman; S. W. Gilbert, Musical Director and Corresponding Secretary.

Morrisanta, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Flith street. Services at 34 p. m.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 103 a. m. and 74 p. m. Children's Progressive Lyceum at 23 p m. P. Erarnsworth, Secretary, P. O. box 5673.

North Scitlate, Mass.—The Spiritualist Association hold meetings the second and fourth Sunday in each month, in Conlhasset Hall, at 10 a. m. and 2 p. m. Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. m., and alternate Sundays at 12 m. Daniel J. Bates, Conductor; Mrs. Della M. Lewis, Guardian; C. C. Lewis, Military Director; A. A. T. Moiris, Musical Director.

Newburnfort, Mass.—The Children's Progressive Lyceum

NEWBURYPORT, MASS.—The Children's Progressive Lyccum meets in Lyccum Hall every Sunday at 2 P. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Diffector; J. T. Loring, Secretary. Conference or lecture in same hall at 71 o'clock.

NEW ALBANY, IND.—The Society of Progressive Spiritual-ists hold meetings every Sunday at 2 and 7 P. M. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Record ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer. W. Hartly, Treasurer. The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% A. M. E. Whiting, Conductor.

NEW OBLEANS, LA.—Lectures and Conference on the Philosophy of Solranalism. every Sunday, at 10M A M., in tue hall, No. 94 Exchange place, near Centre street. William R. Miller. President; J. H. Horton, Secretary.

Oswego, N. Y.—Th. Spiritualists hold regular meetings at their new "Lyccum Han," Grant Block, every Sunday at 11 A. M., and TM P. M. John Austen, President. Children's Progressive Lyccum meets at 2 P. M. J. L. Pool. Conductor; Mrs. C. E. Richards, Guardia, F. H. Jones, Musical Director.

Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director;
Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director,
Portland, Mr.—The "Fire, Portland Spiritual Association" noid meetings every Studgay in their (new) Confrest Hall, Congress street, at 3 and 73 o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 103 A. M. Wit, E. Smith, Conductor; Mrs. R. J. Hull, Glardian; Miss Claic F. Smith and Miss Incz A. Blanchard, Assistant Guardian.

Philaddelphia, PA.—Children's Progressive Lyceum No. I., meets at Concert Hall, Chestnut, above 12thatreet, at 93 A. M., on Suadays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.—Lyceum No. 2, at Thompson street thurch, at 10 A. M., Mr. Shaw, Conductor, Mrs. Mary Stretid, Guardian. The First Association of Spiritualists has its lecures at Concert Hall, at 34 and 8 P. M. every Sunday.—"The Philadelphia Spiritual Union" meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

PUTNAM, CONN.—Meetings are held at Central Han every Sunday at 12 P. M. Progressive Lyceum at 103 A. M. PLYMOUTH. MASS.—Children's Progressive Lyceum meets every Sunony at 11 A. M., in Lyceum Hall.

PAINESVILLE, O.—Propressive Lyceum meets Sundays at 16.
A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian.
Quincy, Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

gressive Lyccum meets at 13f P. M.

ROGHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings.

W. W. Parsells, President. Children's Progressive Lyccum meets every Sunday, at 23 P. M. Mrs. Collins, Conductor; Miss E. G. Recebe, Assistant Conductor.

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

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

SALEM, MASS.—The Lycoum Association have lectures every Sunday at 3 and 74 r. M. at Hubon Hall. Progressive Lycoum meets at 122. Wm. Harmon, Conductor; Mrs. Wm. Harmon, Guardian; Wm. O. Perkins, Secretary. STAFFORD, CONN.—Speakers engaged:—C. Fannie Allyn, July 24, 31 and Aug. 7; Agnes M. Davis during September.

D. W. Hull during November.

STONEHAM, MASS.—The Spiritualist Association hold meetings at Hirmony Hall two Sundays in each month, at 22 and 7 P. M. Afternoon lectures, Irec. Evenings, 10 cents. The Children's Progressive Lyceum meets every Sunday at 102 A.M. E. T. Whittler, Conductor; Ida Herson, Guardian.

A.M. E. T. Whittler, Conductor; Ida Herson, Guardian.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyccum" of St. Louis hold three sessions each Sunday, in Philiarmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A.M. and 8 P. M.; Lyccum 9 A.M. Charles A. Fenn, President; Mary A. Fairchild, Vice President; W. S. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron, Coloney, Conductor of Lyccum; Miss Sarah E. Cooks Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Musical Director.

SAN FRACISCO, CAL.—Meetings are held every Sunday evenings in Mechanic's Institute Hall, Post street. Mrs. Laura Smith (late Cuppy), speaker.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. E. F. Woodward, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. J. H. Lewis Conductor: Miss G. A. Brewster; Guardian. Speaker engaged:—Miss Eliza Howe Fuller.

Guardian. Speaker engaged:—Miss Eliza Ilowe Fuller.

Springfield, Il.L.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Ilali, southwest corner Fifth and Adams streets. John Ordway, President; A. A. Brackett, Vice Fresident; W. H. Planck, Secretary; Mrs. L. M. Hanson, Treasurer. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

Sycamore, Ill.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference myets at the same place on Sunday at 3 o'clock; session one flour; essays and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Barah D. P. Jones, Corresponding and Recording Sec'y.

Troy, N.Y.—Progressive Spiritualists hold meetings in Har TROY, N.Y.—Progressive Spiritualists hold meeting sin Har mony Hall, corner of Third and Riverstreets, at 10 A. M. and The M. Children's Lyceum at 2 P. M. Benj. Starbuck, Conductor.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall. Summit street, at 7½ r.m. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A.m. C. B. Eells, Conductor; Miss Elia Knight, Guardian.

Guardian.

VINELAND. N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell: Vice President, H. H. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretary. L. K. Coonley, Children's Lyceum meets at 12½ P. M. Dr. David Allen, Conductor: Mrs. Julia Brigham, Guardian; Bliss Ella. Beach, Musical Director; D. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretary.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the committee, or of H. Witt, Secretary, 92 Fourth street.

WASHINGTON. D. C.—The First Society of Progressive

tee, or of 11. Witt, Secretary, 32 Fourth street.

Washington, D. C.—The First Society of Progressiva Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 74 P. M. Children's Progressive Lyccum every Sunday, at 122 colock. George B. Davis, Conductor: Mrs. M. Hosmer, Guardial of Groups. John Mayhow, President. WORCESTER, MASS.—Meetings are held in Horticultural Hall, every Nunday, at 24 and 7 r. n. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M.

BANNER OF LIGHT:

AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, I LUTHER COLBY, ISAAC B. RICH.

AIDED BY A LARGE CORPS OF ABLE WRITERS.

THE BANNER OF LIGHT is a first-class Family Newspaper, quarto in form, containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING, classed as fellows: LITERARY DEPARTMENT.—Original Novelettes of reformatory tendencies, and occasion tions from French and German authors. MESSAGE DEPARTMENT.—A page of Spirit-

Messages from the departed to their fiends in enri-life, given through the instrumentality of Mrs. J. H. Conant, proving direct spirit-intercourse between the Mundane and Super-Mundane Worlds. EDITORIAL DEPARTMENT. - Subjects of General interest, the Spiritual Philosophy, Current Events, Entertaining Miscellany, Notices of New Publications, etc. ORIGINAL ESSAYS .- Upon Spiritual, Philo-

REPORTS OF SPIRITUAL LECTURES -By Trance and Normal Speakers. All which features render this journal a popular Family Paper, and at the same time the Harbinger of a Glorious Sci-

entitic Religion. TERMS OF SUBSCRIPTION, IN ADVANCE:

Six Months..... 1,50 There will be no deviation from the above prices. When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, a Post-office money order.

Subscriptions discontinued at the expiration of the time

id for. Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage.
POST-OFFICE ADDRESS.—It is useless for subscribers to
write, unless they give their Post-Office Address and name of

State.
Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent.

Subscribers are informed that twenty-six numbers of the Banner compose a volume. Thus we publish two volumes a very.

ADVERTISEMENTS inserted at twenty cents per line for the rst, and fifteen cents per line for each subsequent insertion. ADVERTISEMENTS inserted at twenty cents per line for the ret, and fifthen cents per line for each subsequent insertion.

All communications intended tor publication, or in any way connected with the Editorial Department, should be addressed to the EDITOR. Letters to the Editor, not intended or publication, should be marked "private" on the envelope, All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.," William White & Co.

WHOLESALE AGENTS: NEW ENGLAND NEWS COMPANY, 41 Court street, Boston,
AMERICAN NEWS COMPANY, 121 Nassau street, New
York City.

Fork City.
WESTERN NEWS COMPANY, Chicago, III.
A. WINCH, Philadelphia, Pa. RETAIL AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street, NEW ENGLAND NEWS COMPANY, 41 COURT Street, Boston.
A. WILLIAMS & CO., 100 Washington street, Boston.
C. W. THOMAS, 431 Fourth avenue, New York.
HENRY WITT, 32 Fourth street, Brooklyn, E. D., N. Y.
GEORGE H. HELS, west end Iron Bridge, Oswege, N. Y.
E. E. ROBINSON, & Market street, Corning, N. Y.
MRS. H. F. M. BROWN & MRS. LOU. H. KIMBALL, Room
21, Pope Block, 137 Madison street, Chicago, 111
W. B. ZIEBER, 108 South Third street, Philadelphia, Pa.
EDWARD BUTLER, Chestnut street, above Fourth, Philadelphia, Pa.

delphia, Pa. W. D. ROBINSON; 20 Exchange street, Portland, Me. DAVIS BROTHERS, 53 Exchange street, Portland, Me. C. H. ANDERSON, 158 Seventh street (opposite the Post office), Washington, D. C.

SUBSCRIPTION AGENTS:

ALBERT E. CARPENTER.
MRS. H F. M. BROWN & MRS. LOU. H. KIMBALL, Room.
21. Pope Block, 137 Madison street. Chicago, Ill.
J. BURNS, 1 Wellington Road, Camberwell, London, Eng Publishers who insert the above Prospectus three times

in their respective papers, and call attention to it editorially-shall be entitled to a copy of the BANKER OF LIGHT one year. It will be forwarded to their address on receipt of the papers. with the advertisement marked.