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Written for the Banner of Light. MY LILIES. """

BY GRACE LELAND.

A spell of agony was torturing every quivering nerve, 

The fever tide ran hot and high, as on my couch of pain One yearhing filled my heart alone, one thought my weary brain.

"Oh for one tiny flower, that on my pillow it might lie, And, feeding me from its sweet life, might still this agony !" The wish was baried in my heart, it found no vent in

speech : Cold blow the winds of March, I knew the flowers were out . of reach.

Still puried in their winter sleep all fast the spring flower

And these kind friends, whose sunnier windows blossome like the May,

Know not that I was home again, they thought me far away,

While through the weary hours I tossed till near the close of day. Each mement fell like lead upon that wordless agony

And still I only wished that I that one wee flower might seo t

It seemed at last that it was more than human strength 

Again and yet again I closed my eyes in dumb despair. Then suddenly, as soft and sweet as some Æolian lyre, Or purest strains of melody from far angolic choir,

I felt, soft pressed against my face, Pond Lilies fresh and fairi

Oh, how they bathed my weary soul in their sweet baptism the rel

Each tortured nerve was stilled at once, and calm and strong I grew To bear the burden on me laid, for well-ah | well I knew

Those lilles had but just been plucked from out some crystal tide

In that fair land that waits for us just on "the other side!" I knew that loving angel hands had brought those flowers to me,

That they might give me needed strength through their sweet ministry.

And ever as I closed my eyes I felt the lilies there, And through their blessed influence I gained the heights of praver.

And Hoaven again was near, nor seemed it ever far away In those long days and weeks of pain in which I waiting lay.

Think you my lilles, plucked from parent root, and brought to earth

Faded and died? Not so: nought dies that is of heavenly birth l

Days passed, and there was one who brought me rarest earthly flowers, So sweet, they seemed akin to those that bloom in heavenly

bowers. The air was fragrant with their 1 reath for many a livelong

day-I could not think such loveliness could over pass away [

Yet flowers of earth the sweetest, rarest, have their time t dio-At last these precious gifts of love lived but in memory !

Yet still my lilles bloomed for me, as sweet, and fresh and

there I

fair. when our angel Alma's hands at first had placed ther



BY EMILE SOUVESTRE.

Translated from the French, for the Banner of Light, BY SARAH M. GRIMKE. ~~~~~~

CHAPTER X. 1 Lesson—An Anchor—Mauricet raises Money—A Lawsuit—The Gilly-Flower.

It is hard to come down from a position which we have attained by industry and courage, and which we have long enjoyed. Black bread is hard to masticate when the teeth are only accustomed to chew white. However, I met my misfortunes with a pleasant exterior, but in the depths of my heart I nourished a feeling of rancor which rendered me very irritable and produced a thorough distaste for life. Although she had also a cheerful countenance, Genevieve was in fact no more resigned than I was. Both of us were truly unhappy. We used to sing, both of us, but it was only to set fate at defiance, not to express our galety. For fear of opening our hearts to each other we became silent and reserved; pride induced us to conceal our distress, and we got harder and harder. I felt this painfully, but saw no remedy for it. I was like a man who staggers: the only way to keep his feet is to stand still upright.

One evening I was returning from my work my sack slung over my shoulders. I whistled as I ascended the hill. I walked along leisurely, for the sight of my home no longer filled my heart with joy and gratitude. I could not accustom my eye to the empty spaces which my furniture formerly occupied, to the naked walls, and above all, to the careworn, hunted countenance now always worn by my dear wife. In our days of prosperity everything bade me welcome; a perpetual sunshine gladdened our home; but since our misfortune we seemed suddenly transplanted from the genial climate of the South to all the desolation of a Northern winter. I was walking with measured steps at a slow pace, regardless of a fine snow which was falling, as through a sieve, and powdered the glazed ice with which the road was covered. I had nearly arrived at the end of the faubourg, when I perceived an old woman, who seemed quite exhausted, feebly pushing one of those little carts which may be called the itinerant shops of the people of Paris. The glazed ice rendered her task doubly laborious. Her coarse woolen shawl was covered with snow, as well as the folds of the Madras handkerchief which enveloped her head; her breathing was labored; she halted every movement, as if unable to go a

step further, and then taking courage she renewed her efforts. Involuntarily my heart was filled with compassion; the thought of my mother

cord which secures it must be fastened to the tide, and I began to feel that I was rising again,

throne of God. When I bade farewell to the old woman, she thanked me, but to tell the truth it was I who was indebted to her, for she had awakened was irrevocably bound to his; we found our hands thoughts and feelings which lay dormant in the depths of my being. I arrived at home, my mind drawing. Meanwhile the bonds we had given fully occupied with these reflections. That evening, I knew not why, Genevieve was more sad due; the payment of them was mercilessly dethen usual; her eyes were inflamed as though she had been weeping. Our supper passed in silence; the child was asleep; we were sitting by the fire, which was nearly extinguished. When the clock creditors. Perhaps we would get an extension; struck, Genevieve rose; she sighed deeply. It perhaps we would pay some debts in order to was our usual time for retiring. I rose also; I took the hand of my dear, wife and drawing her this unremunerative labor. I was receiving nothto my bosom, "We have borne our burdens alone ing, and my resources were nearly exhausted. for a long time," said I in a low voice; "let us ask God to bear his portion."

I threw myself on my knees. Genevieve did the same without saying a word. I began to repeat all the prayers I had learned in my childhood, and which had remained, as it were, on deposit in one corner of my heart. As the words revived in my memory, they seemed to have a sense which I had never before apprehended. I had taken holiday, or the other party had decomprehended their meaning for the first time. I manded a delay. Weeks and months passed know not if similar thoughts passed through Genevieve's mind, but I soon heard her weeping, and when I arose she embraced me, sobbing.

"You have suggested an idea which saves us." she said; " you have turned my thoughts to God. and I can now resume my courage."

In fact, from that day everything went on better at home. Our hearts were opened; we thought aloud as formerly; our evening prayer always brought a calm and tender feeling. Poor old woman! whilst she related to me her life, she little thought of the blessing she was conferring upon me. I never met her again, but more than once Genevieve and I have blessed her.

"You see that the times of the good fairles are not quite gone," said my wife, " since you found one who rewarded a trifling service by giving you the talisman of resignation."

Although driven back to the trowel by dire necessity, I did not abandon the hope of being able to make contracts and enlarge my business. and often has my heart been smitten by seeing work pass into other hands, which I knew would have been so profitable to med One contract especially tempted me by the great advantages it offered. Unfortunately to get it required the payment of several hundred francs. I returned to the work-yard feeling very sad that I could not avail myself of such a fortunate chance. Whilst my mind was thus occupied, suddenly two large hands were placed upon my shoulders. I turned round quickly; it was Mauricet.

The master-mason, who had been detained several months in Burgundy, had returned on account of some business to Paris, and expected to go back that evening." He insisted on my accompanying him to the restaurant, and in spite He was dressed in a splendid coat of Elbeuf tice, who destroy our fortune, our happiness and

when a lawsuit, which was commenced against our principal employer, suddenly arrested all our proceedings. My fortune, and that of ten others, tied, without the power of going on or of withfor the materials which we could not use became manded, and we had to face all these attacks, weapon in hand, as they say. We had to resort, every day, to some new means of satisfying our maintain our credit. Whole days were spent in Whilst I was spending my time in trying to avoid hankruptcy, Genevieve and the child had not the common necessaries of life.

I racked my brains without being able to make matters better. The lawsuit was always near its termination, but was always dragging on. One day some document had been forgotten; another day the lawyer was absent; the next the Court away in this manner. Our poor household resembled the crews of those vessels which are becalmed in the midst of the ocean; the rations are shorter every day, while the eye is strained in vain to discover some token of the rising wind. I have had bitter trials in my life, but none at all comparable to this. Generally the misfortunes which assail us leave us some room for action, through which we may seek relief or salvation; but in this case all effort was ineffectual; there was nothing to be done but cross our arms and await the issue.

At length anxiety and helplessness rendered me gloomy and crabbed. Not knowing whom else to accuse, I vented my vexation on my poor Genevieve. I made no account of her efforts to conceal from me our poverty, of her ceaseless toil to lessen it. It seemed as though I was glad of the privations she endured. But, in fact, by irritation sprung from my tenderness for her. I could not bear to see her suffer. I would have given my heart's blood to purchase for her case of mind and relief from care and labor. But my good will only showed itself in ill humor, because could not do what I desired for her. I was like a hedge of thorns, constantly piercing her because I was exasperated at being unable to make a shield to protect her.

One day, especially, I entered the house more soured than usual. I had spent three hours at the lawyer's, who was talking and laughing with his friends while my heart was gnawed with anguish. He was listening to their pleasant stories, and when at length he condescended to see me. I found a man who yawned while he was listening to me, who knew nothing of my business, and referred me to his head clerk, then absent. I reachof all I could say persuaded me to take a second ed home swelling with rancor and indignation breakfast. Prosperity had enriched Mauricet. against the people who pretend to administer jus-

citement, which made my dear wife tremble-She looked at me with her eyes full of tears,

"In the name of God, do not speak thus, my husband. Oh, do not say that you regret having lived to bless me, lest you make me also wish to dle. You have been tormented by business all day, iny beloved, and you have come to your, home worn out with care and disappointment. Forget your crosses to day, and think only of those who love you."

Perhaps I might have complied with her request, for her words had moved my heart, but just then some one rapped at the door, and a sergent de ville entered.

"Pardon me," said he, politely." "I called because you have transgressed the regulations by placing that flower-pot in the window, and I must inform against you."

I was about to reply that he was mistaken. when Genevieve ran to the window and hastily uncovered a cilly-flower which she had concealed under a sheet of paper. She declared that she had but just purchased it and placed it there, and that it was behind soveral bars. The sergent de ville listened patiently to her explanations, but after having registered what he called the substance of the offence, he took down our names, warning us to appear at court to pay the fine, and then, saluting us, he retired.

This unexpected interruption and the prospect of having to meet this new demand for money, dissipated all my good intentions. When Genevieve spoke to me I rose hastily, in a state of great exasperation, cursing the folly which had thus thoughtlessly added to our misery. I walked the room with rapid strides. I raised my voicemy very words added to my passion. My poor wife, pale and trembling, gazed at me in silence. I had vented my spleen while she was trying to speak, and now her silence augmented my rage. Beside myself, I ran to the window, and seizing the flower-pot, the original cause of my provocation, was about to dash it into the street, when a cry from Genevieve arrested my arm. She was, standing near the cradle of our little boy, whom I had just awakened. She took him up, pressed him with one arm to her bosom, and extended the other to me.

"Don't break it, Pierre Henri," she said, in a voice which I shall never forget; "it is consecrated. It is the symbol of our anniversary."

I still held the pot in my hand, uncertain what to do, when I suddenly remembered that at every return of this anniversary Genevieve had celebrated it by the purchase of one of these flowers, which my mother used to cultivate at the Woods Riaut. At this thought I shuddered inwardly: all my anger vanished; the fountain of tenderness was opened in my heart. Genevieve perceived the change, and immediately running to me she threw herself and the child into my extended arms.

When all was pardoned and forgotten, he sat down to our evening meal. What had jut happened had prevented my good wife from making any preparation. I would not consent to her going out to purchase anything, and we made our

More real to my inward sonso were these fair flowers from Heaven.

Than e'en the rarest earthly flowers that Friendship's hand had given.

Two years have passed since then, and still my lilies bide with me;

They seem a tie of purest love linking my soul with thee. Oh! Alma, friend of earlier years, whose young life was so bright,

Till its fair radiance was lost in Heaven's more glorious lighti

Still in the sunny hours of life I feel my lilies near And when the shadows darken 'round sweet is their spell to cheer !

These gifts the loving angels give, from their pure home above-

Oh, how they serve to brighten earth in ministries of love !

Written for the Bannor of Light.

## OUR LOVED ONES NEVER DIE.

BY BELLE BUSH.

They live-the loved companions of the heart, Though hidden from our view, And oft the blessings that their smiles impart Our faltering steps pursue.

We feel their presence as a living light About our pathway shed; And oft we hold, in watches of the night, Communion with our dead.

Our dead I we call them so, forgetting Our loved ones never die; 'But live where love, no buried hopes regretting, Looks on a cloudiess sky.

They weave about our hearts a goldon chain ; They beckon us, with shining hands, to come, Unterrified, across death's dusky plain, And give us promise of a brighter home.

They whisper peace to us, when grief and pain Call the wild tempest of our passions forth ; They sing to us a sweetly soothing strain, And teach us lessons of divinest worth.

We 're ne'er alone. In sorrow's darkest hour They walk with us and whisper loving words, That drop into our hearts with soothing power. Waking to music its most silvery chords.

There is no winter in their friendship dear: No dreary autumn to our hearts they bring ; Though flowers of summer fade and wither here, Their love knows only a perpetual spring.

It buds and blossoms on the tree of life, And heavenly zephyrs bear its breath away To where we wander on the shores of strife, And we look up and greet the perfumed day.

They walk with us-the loved of other days, Unseen, it may be, by our mortal sight; They tread the airy paths where morning strays, And talk with us in dreams by day and night.

Why should we droop, then, 'neath our load of care? Or falter in the path we're called to trend? Have we not strength the heavy cross to bear? With such high fellowship, what need we dread?

crossed my mind, and I immediately joined the peddler, who had just stopped.

"Ah! my old woman," said I, smiling, "that is too hard a task for you."

"True, my son," she replied, wiping her forehead, where the perspiration was mingled with the snow; "strength departs as old age advances; whilst our necessities are not lessened we have far less ability to supply them; but the good God does all things well; he does not abandon the poor."

I inquired where she was going; she pointed to the suburb, and was about to resume her walk, I laid my hand on one of the handles.

"Let me have it," said I gently; "I am going your way, and it will cost me nothing to push your cart," and without waiting for her reply, I pushed her cart along. The old woman made no resistance; she simply thanked me and walked along at my side. She told me she had just purchased a fresh supply of nuts which she must sell in order to provide for her daily wants. At all seasons, and in all weathers, she continued to thread the streets of Paris until she had sold them all. For thirty years she had lived by this trade, and had been enabled thereby to bring up and educate her three sons.

But when they were grown up and able to help me, they were torn from me," said the poor woman; "two of them died in the army, and the other is a prisoner."

"So then," I exclaimed, "you are entirely alone in the world, without any other resource than your own courage."

" And the Protector of those who have no one else to look to," she added. "Surely, the good God wants something to do in his Paradise, and how can he spend his time better than in taking care of such noor creatures as I am. Old age and poverty would crush us, if the idea that the King of Kings loves us, and cares for us, and judges us, did not sustain us. When I am overcome with fatigue, when my limbs can no longer bear me-well! I fall on my knees; I tell the good God what troubles me, and when I rise my heart is always lighter. You are too young to comprehend this now, but the time will come when you will understand why little children are taught to say, "Our Father who art in Heaven."

I made no reply. The light had dawned upon my soul: My companion continued in the same strain, until we reached the end of the faubourg. In all her trials she had sought consolation beyond this world in her Heavenly Father's love. Whilst listening to her my heart beat quicker. I gazed at this old woman, crippled by age, her head trembling with palsy, so bent that she seemed to be stooping down to pick up her winding sheet, and I was astonished to find that she had more fortitude than Genevieve and myself. I then felt that man needed a support which his fellow men could not give him, and that to tread with unfaltering steps the scaffelding of life, the

cloth, a fine beaver hat and a cravat of cherry- our honor, and who frequently do not even invescolored silk. His heart was still the same, but tigate the business confided to them. To exasperhis manner was altered. Mauricet no longer ate me still more, I had just been refused the paydoubted of his success, now that he found him- ment of my last bill.

self superintendent of fifty workmen. He had always been so reasonable and moderate, that tion, I found Genevieve in high spirits. She was his confidence in himself seemed to arise only singing while she arranged things in order, and from the knowledge of his prosperity.

As soon as he arrived in Paris he had heard of my misfortunes, and was anxious to learn the particulars. When I finished relating the facts, he struck the table with the sealed bottle of Bordeaux which he had called for in spite of my obiections.

"Good heavens!" he exclaimed, " why did you not write to me about it? I would have lent you money enough to carry on your business and pay your debts. What are you doing now? Let us see! Where are you? Cannot I put a little lime into your mortar?"

I acquainted him with my present condition, and hinted at the opportunity Fnow had of making an advantageous bargain.

And is five hundred francs all you need? demanded Mauricet.

I answered him that that sum would be more than sufficient.

He instantly called for the waiter, who soon appeared.

"A pen and ink," said the master-mason. I looked at him with astonishment.

"You do n't understand what I am going to do with all this trash, nay, verily ?" said he laughing. 'I am no more an advocate for black and white than I ever was; but one must bray for asses. When I found that it was impossible to carry on business successfully without the quill and the inkstand, 'By my faith,' said I, 'Rear guard to the front.' and now I make use of them just as other people do.'

"You have learned to write then !" I exclaimed. "You shall see," said Mauricet, with a wink of his eye.

He had taken from a portfolio a stamped paper, on which he made me write an order for five hundred francs. When I finished, he signed his name in irregular letters imitating print.

"Now," said he, when the difficult task was accomplished; " present that to Périgeux, and you will receive the money on the spot. The signature of Father Mauricet is known in that counting house, and I can lend money at discretion."

The money was paid without any demur, and the next day I engaged the lucrative job which I so much desired. Everything went on admirably at first. The work was prosecuted with energy, and the finishing stroke was put to it before the time agreed upon had expired. I might have returned Mauricet his money, after receiving the first installment; but, while erecting that building. other proposals were offered which it would be greatly to my advantage to accept, and for which | quietly in the public burial ground in Paris!" I needed the money. I took advantage of the

As if everything combined to add to my vexa-

received me with an exclamation of delight. I asked her somewhat sharply what good fortune had happened to us since my departure; whether we had received a legacy from America. She replied pleasantly by throwing her arm around my neck, and leading me to an almanac suspended near the chimpey.

"Well?" said I.

"Welli you do not notice the date, sir," said she gaily. "This is the 25th of the month."

"Yes," replied I, disongaging myself rudely, and soon the 30th will be here-the day when my note falls due. The devil take notes and almanacs!"

Her countenance changed from tonderness and joy to an expression of sorrow and consternation. What has happened to you, Pierre Henri?" said she anxiously. "Have you heard any bad news?'

"I have heard nothing more than usual."

"Then," replied she, placing her arm over mine, let us postpone trouble till to morrow, and give this day to happiness."

I looked at her with an expression which proved that I could not understand what she meant.

"Come! come! you naughty man," said she, in a tone of friendly reproach. " Do you forget that this is the anniversary of our marriage?"

I had indeed forgotten it. Every preceding year this anniversary, whether heralded by clouds or sunshine, had been to me a day of rejoicing, in which my heart overflowed with love and gratitude. But now it was guite otherwise. Past happiness, as it loomed up before me, rendered my present sufferings more bitter. The comparison of the past and the present excited a feeling of despair, and I fell into a chair, uttering stifled maledictions. Genevieve, who was quite frightened at this unexpected outburst, tenderly inquired what was the matter.

What is the matter?" I cried. "God forgive me! One would think I had never told you all my troubles! What is the matter? I have debts which I cannot pay, notes which I cannot take up, a lawsuit which will ruin me while I am waiting to have it settled. I have three mouths to feed every day, without any other dependence than two arms which are incapable of working. Ahl do you ask what alls me? I am sorry I did not break my neck the day that I fell from the third story scaffolding, because then I was a single man; I had no responsibilities, no family. A coffin worth four francs would have settled all my worldly account, and I should have rested All this was uttered in a tone of passionate ex

supper, with happy hearts, on bread and radishes, the gilly-flower in the middle of the table, embalming our feast with its fragrance.

[To be continued.]

### MORAL REFORMS.

EDITORS BANNER OF LIGHT-The Chicagonus are a most magnanimous, wise and philanthropic people. They build Washingtonian Homes and Magdalen Asylums, and then turn round and issue about one thousand licenses for the sale of intoxicating liquors, and allow their landlords to rent their property for evil purposes, in order, as one might naturally suppose, to secure subjects to fill them. Could a man keep a hotel without first securing a hotel to keep? Can a woman keep a house of ill fame without the house, or the natronage of men? . If the institution is thus licensed by common or silent consent, why then arrest and legally, or illegally, rob the proprietor of her ill-gotten treasures, or cast her among thieves? Would it remedy the evil? Would it not and does it not sink her lower and lower into the very depths of degradation and vice, step by step, and year after year, until poor human nature gives way, and then she is lost forever? Now let us men pause and consider this point well, for we make the laws, and it is worthy of consideration, for, to say the least, fifty thousand women are through this means sent to the next world yearly, to stand as living witnesses against us, their legal and natural protectors.

Upon the Western plains the immense herds of buffalo and wild horses, when frightened, move off in one grand phalanx or body with the swiftness of the wind, leaving naught behind from their deadly tramp save a low rumbling sound resembling distant thunder, a cloud of dust, and the maimed and lifeless forms of the weak and unfortunate, who by the strong are trampled under foot, and then left wholly unprotected to the mercy of midnight prowling wolves; while to man, noble and godlike man, said to have been created after the image of his maker, was given a high order of intellect, in order that he might frame and enact laws for the protection of that class of humanity which the brute creation would with impunity trample under foot. Have they done so? Yes; the laws, in many respects, are good enough, but badly administered. For example: "I draw my birth," says one, " from a long line of gallant ancestry, who only feared a lie, yet I dare not even slight a daughter of wealth or position, for I know full well her kindred could avenge; still I dare play and palter with the pure soul of some unprotected, friendless girl, who, being smitten, speaks not a word of complaint, but sinks quietly into her grave and takes her wrongs with her." • E. H. C.

A coat out at the elbow may be buttoned over a generous heart.

# Original Essaya

THOUGHTS ON THE HEREAFTER.

BY F. V. POWERS.

2-

This subject has been the perplexity and the stumbling-block of nine-tenths of civilized humanity. It has been the subject of deep thought, of religious enthusiasm and anxious solicitude. We have seen persons whom we thought tolerably well satisfied as to what their condition would be in the hereafter, and others whom we knew to be extremely doubtful and unsettled in regard to it. There are many causes why there should be such varied opinions and feelings upon this subject, which is of such momentous importance to all human beings. First, ante-natal conditions. which lay the foundation for physical and spiritual organization, education in life and personal surroundings. If a person be born of parents naturally timid, cautious and superstitions, as very many are, he will partake of the same physical and mental qualities, more or less, and will be likely to be extremely anxious for the future life, and the fountain is small from which to draw religious comfort. And if this same person be brought up in the modern "Evangelical churches, he is strongly bound, socially, in one direction, while by doubts he is strangely bound in another. He tries to believe as he was taught, to hope and have faith, awful doubts in the meantime intervening. The consequence is, he is sometimes for, sometimes against, and sometimes nowhere in particular.

Others are born with such superstitious, tenacious mental tendencies, that if they were taught to believe the moon was a "green cheese," they would apparently believe it through life and be perfectly satisfied.

If a person be born of parents of well developed, harmonious faculties, he will be more apt to think and act correctly. He really comes. nearer to the truth, and oftener, too, than those promiscuously made persons who, to be as charitable as we can, are more to be pitied than blamed. Education and surroundings have a most important bearing upon all men, whether of a social, religious or political nature. A person born and educated under the influences and supervision of the Roman Catholic Church, if circumstances had been somewhat different might have made a first-rate Unitarian. And instead of believing, as he now does, in "three Gods in one," "vicarious atonement," "original sin" and man's "natural depravity," or Christ's "blood" which saves the world, he may become, under wholesome influences, a consistent Spiritualist, who is willing that all men shall have a fair start. and equal advantages in the race of life, And even the Spiritualist, who now has such real knowledge and rational hopes of the hereafter, may have been, at some former time, the believer and the sufferer of such monstrous and wicked doctrines, the spirit of which crucified Jesus, burnt Michael Servetus and John Rogers!

But, however, we suppose all persons have thoughts of their own of the hereafter. We cannot say we are perfectly settled in our opinions, save our belief in the immortality of the soul and a life of endless progression. We have long feit this to be true, and think this belief founded upon good philosophy, reason, experience in life and revelations from the spirit-world. Though we do not now desire to leave this life, yet we do not feel that superstitious dread and fear of death we formerly did, for which blessing we fervently thank the higher powers.

We feel that, notwithstanding the many errors that creep into all philosophies, we have a glimpse of some really important truths concerning the hereafter. If it be true that the spirit lives after the death of the body, it must also be true that we are, in the main, the same individuals as now. The death of the body will, undoubtedly, mitigate some desires and feelings we now possess, by reason of a separation of the relationship of the body and the spirit. This seems to us both rational and necessary, when we take into account the great doctrine of man's progression. For if it be true that we hereafter retain our individuality, it must also be true that there is work for us to do there as well as here. For as we enter upon the next life as we leave this, so much depends upon cur conduct here how well we shall enter upon the next, with newly awakened feelings, new scenes, new labors and new expectations. We there at once take up the thread of life, whose operations seemed to be temporarily suspended through the change of death, and continue to weave and work upon it, adding to our being and already acquired development, still more knowledge, more wisdom, more aspiration, more experience and more enjoyment. If this is true, the degraded who enter the spiritworld are not changed to purity and eternal perfection in the "twinkling of an eye," and made equal to the higher angels and God instantaneously, but they will be obliged to commence and steadily pursue that soul-cultivation neglected in this life. This proceedure may be to them, at times. a veritable hell torture-that fire snoken of as being so unquenchable, until imperfections are purged and the chaff burned. It very often happens in life that nothing is so hard to learn or accept as truth. So it would not be at all strange in the hereafter, that the undeveloped (and for that matter, the majority of us, too.) would, at times, find life laborious, and that it is not all that place of constant psalm-singing and reveling among birds and flowers and silver streams that has heretofore often been represented to us. We believe that sooner or later all human beings will understand God's Divine Laws, the same as we all now behold the sun as it rises in the East and sets in the West, and know alike the points of geographical compass. We do not speak, here, that even the wisest among us can see or realize things precisely as they are in the Land of the Hereafter, but we do mean that the well-informed person in spiritual matters can, to a certain degree, spiritually discern the state and conditions of the other world, while yet an inhabitant of the flesh. For instance, after settling in our minds the great truth of immortality, we cannot rationally believe the spirit-world is one without labor, without some sorrow and some joy, some ignorance and some progression? We cannot rationally suppose but that spirit-life, more or less, takes on some of the conditions of earth life, since here we first received organized life, being, and experience. If we have ever learned and experienced the holy passion of love on .earth, can we ever or shall we ever desire to obliterate that love? Is it not more sensible to believe that we shall ever retain so holy a sentiment, and that if there is any change at all in regard to it, it will be because that sentiment will become more and more perfect as we shall progress in the great cycles of eternity? And cannot the same be said of all the faculties of man? Is not this life a resemblancea foretaste of the life to come? Has not our Heavenly Father so arranged things, in the economy of Nature, that there shall be, sooner or later, a

unity and a reciprocity in all things? If these things are not properly so, by what process of human reasoning are we to know that we are at all ourselves, or that we live at all hereafter? If these things are not in the main true, what are books, or reasoning, or human testimony and ex-perience worth, auyway? If the real part of man, his spirit, is entirely transformed in the hereafter, except through and by those laws al-ready established by the Higher Power, which act gradually and pleasantly, and not suddenly and disagreeably we again again by how are not the the state of and disagreeably, we again ask, how are we to know that we retain our individuality, or that we can in any manner remember that we were ever connected with the past? If we do not retain our individuality in the hereafter, we might as well admit at once, and done with it, that this world is one of chance and disorder, and that human reasoning is, and ever has been, a fantasy and a myth

And we here solemnly declare it to be our firm opinion that this monstrous infidelity which now exists in regard to the truthfulness and reality of the hereafter, owes its existence as much to the teachings of our modern Evangelical Churches as to any source that we over heard, or with which we were ever acquainted. Why? Because they do not, as it seems to us, try to make the great plan of human progression and salvation a common thing to all men, whether in the flesh or out of it!

They have tried to teach the world since time immemorial, almost, that laws are nothing, and that Nature is nothing, or next to nothing, but that the Higher Power wrought by specialties, when, how, and where it pleased!

It seems to us that the Creator must be subject to the same laws as are his children, else there could be no relationship or harmony between him and his works. It seems to us that he would never impose laws upon us for our development that were not also related to and necessary for him, and through which he could not nor would not act.

But the Churches, if we rightly understand them, wish to retain this holy privilege entirely to themselves, of interpreting, explaining and dispensing heavenly knowledge. So it is true that there is a large class of persons in the world, respectable and well educated, that have, and do now, feel something akin to disgust toward modern theological teachings. They have heard them preached, seen them written, and experienced their results in the actions of man toward man, by wars, assassinations, religious pride and ambition, if we can credit the revealments of history. And so preposterous, too, to assume their superiority, because of their temporal power, that but few can ever taste the joys of the heavenly kingdom but themselves.

Is it any wonder, then, that the world is so full of both the credulous and the skeptical, in regard to the truth of the real existence of a future l'fe, and that so few stand on the middle ground where there can be taken a rational, and more and more unprejudiced view of things? Another thing: The Churches have been, in the main, so far as we are acquainted with history, exceedingly aristocratic and overbearing, both to their own immediate subjects, and to the world at large. Instead of reforming the world with reason and with love, and good works generally, they have resorted too often to arbitrary means-to brute force. And they are now wondering, and have wondered for ages, why it is the world is not converted, and subservient to their will. They wonder why there is such obstinacy, when God has so particularly commissioned them to be his sole and especial ministers of grace and eternal salvation.

Why are these things so? Because the physical propensities of man have been superior, and at nearly all times equal to his spiritual develop-ment. They have had enough of the spiritual to make them active in this direction, mixed pretty largely with the lower, or animal faculties, so that their religion has not been equided so much that their religion has not been guided so much by intellect, as by the instincts of brute force And so thoroughly have the Churches been imbued with this physical development, that they have firmly traveled down the pathway of ages, and we are now enabled to see, to a considerable extent, many of their old landmarks and guides, as we can also see that these old customs and ceremonies form no inconsiderable part of the religion of to day. We can see no other way for the closet. It was conceivable that the young these errors in our religious life to be corrected. except we immediately commence an investigation and institute a reform in our own personal beings. We do not know how to be teachers of others, neither have we any right to assume so bold a prerogative until we have so far studied ourselves, corrected our own errors, and underourselves, corrected our own errors, and understood the world, that we can take the matter in hand justly and honorably to all concerned. And such a competent state can readily be discerned by reference to our own habits and practices in life. It is not entirely one or the otherwhat a man says or what he does in life, but a harmonious combination of the two, that makes him a fit teacher of his fellow men. We feel it to e a truth, and we feel charitable enough to confess it, that good and true teachers can be found in all religious bodies-men and women who really desire to see the world made better, and are willing to do their part toward its accomplishment. But these good wishes and good deeds must be shorn of superstitions and wicked selfishness-that cold and harsh sentiment that has too much heretofore dictated and managed the world. And so we here conclude that of all the subjects that has ever engaged the mind of man, and which is really of such momentous importance to him, and also which has been so sadly perverted, this one of a future immortal life deserves his candid attention and his sincere ac-

# Spiritual Phenomena.

### From the (New York) Round Table of April 3d. The Davenport Mystery.

and although we also hear from time to time of "exposures" which are to blow the whole thing to the moon, nobody has yet found out how they

And what do they do? Simple and, from one point of view, somewhat childish things; things, that is to say, which would be utterly puerile if they were not so utterly inexplicable. These queer transactions have been described a thou These and times, and yet for sake of clearness we will imitate Scheherezade and, as a poker player would say, go one better. First, then, to describe the constituents of the show. These consist of two ordinary looking, undersized young men, with pale faces, dark hair and moustaches, dressed in baggy black clothes, and easily mistakable for waiters at a restaurant or undertakers. They have a mild and deprecating air, and look as if they had been through a great deal of reviling. Beside the brothers, there is a sort of master of the ceremonies, a stoutish, fair-baired man, also in evening dress and having an injured look, as well he may, standing as he does as a perpetual target for the laughter, the questions and the sar-casms of the audience. This gentleman precedes his thaumaturgic principals and gives a brief but neither very eloquent nor very conciliatory count of the intellectual pleasures to come. At After this the two young men come forward with the air of misanthropic acrobats and, after bowing to the company, enter the closet or wardrobe which the company, enter the closet or wardrobe which is the customary theatre of their wonderful ex-periments. This is a box, apparently of stained wood, in the shape of a common clothes-press, but with three doors opening outward. These doors are provided with bolts, and the middle one has a diamond-shaped window. In size the box may be seven feet high by five wide and three thick. During the performance it is set so that the doors open toward the spectators. It is also the doors open toward the spectators. It is also placed on frestles about two feet in height, so that the audience can see under it. Within there are seats at either end at right angles to the front, and a seat in the middle facing the front. On the floor are a guitar or banjo, a tambourine, a din-ner-bell, and something that looks like a fish-horn. Such are the actors, the scenery and prop-erties of the fantastic drama to be presented. When the brothers are sented in the cabinet the is Fay—invites the audience to join in selecting a committee whose business it shall be to see fair play. This is done by lot-ten or a dozen taking numbered papers, and the first two drawn constinumbered papers, and the first two drawn consti-tuting the committee. On the occasion to which we refer—and which it might as well be said was the first time that the writer had "assisted" at such a performance—two gentlemen were chosen, Mr. Hepburn and Dr. Hubbard, and the choice certainly appeared to be made with all possible fairness. We may add that, although some of the audience showed signs of skepticism on the point, we have not the least doubt whatever but that the committee acted in perfect good faith and without a particle of collusion with the exhibitors. Messrs. Hepburn and Hubbard, after enduring

with equanimity the mixture of derision and ap-plause with which crowds usually receive those who come forward to do them service, proceeded, at the suggestion of Mr. Fay, to tie the Messrs. Davenport with about a hundred feet of inch rope, lashing their hands behind them and to the seats, fastening their legs together and also to the seats, and evidently taking all the pains they could to make the tying effectual, so that the young men could not extricate themselves without help. This done, the doors were closed and bolted and the lights turned down throughout the hall-darkness, it is to be observed, being inva-riably said to be necessary to the success of the experiments. The instant the doors were closed of discordant sounds from the guitar, horn, and tambourine, and of heavy raps on the sides of the box itself. Almost at the same moment the horn was thrown violently through the diamond-shaped window of the middle door—the aperture being perhaps a foot wide at the broadest part what they were. These hands were to appear-ance in all respects the bands of living human The noise continued with great spirit, beings. pengs. The noise continued with great spirit, the audience listened, some in amazement and some in mockery, the doors flew open, the gas flew up, and the Davenports were discovered en-tirely free from the ropes, sitting at their ease in the seats to which when last seen they had been tied. So far there appeared to this writes actithe seats to which when last seen they had been tied. So far there appeared to this writer nothing very remarkable, except, it might he, the instantaneousness of the noises after the shutting of men, with a dexterity partly natural and partly the fruit of long practice, should untie themselves and proceed to deafen and astonish their custom-ers with the uproar described. The spectators, ports themselves. Outly enough they thrust on the unfortunate committee, insisting in language, not too delicate that Messrs. Hubbard and Hep-burn were confederates of the exhibitors, that the brothers had been so tied that they could readily escape, and so forth. The committee—which we repeat was to our mind acting in perfect good faith—made various protestations, but the au-dience were prejudiced against them and they were forced to resign. The people were plainly resolved to believe that it was more likely that Messrs, Hepburn and Hubbard had conspired vith Mr. Fay and the Davenports to deceive than that the phenomena were produced in any other Various attempts were now made to secure a committee whom the audience would trust; and, whatever may be their secret; that the exhibitors were extremely anxious that the audience should be satisfied in this respect was palpable. Finally two well-known citizens, General Shaler and Mr. two well-known citizens, General Shaler and Mr. Draper, men whose persons and character were familiar to most of the spectators, were nominated by the people themselves, and with some re-luctance consented to serve. They now went upon the platform and repeated the operation of tying the passive brothers. This was done with extraordinary care, and to make assurance doubly sure, General Shaler himself took a seat in the cabinet, and was tied by one arm to each of the Davenports. Flour was also placed in both hands of both brothers, so that any, movements of the of both brothers, so that any movements of the hands on their part would certainly betray them. Every precaution having thus been taken the three were shut in together. But almost before the doors had been closed, and certainly before the middle door had been, a tremendous hubbub began; the horn was thrown out as before, the mysterious hands frisked about the window with mysterious hands frisked about the window with redoubled activity, the instruments were played with tremendous emphasis if little discretion, the dinner-bell pealed with determined pertinacity, and after all the doors flew open, and lo! General Shaler was untied and free, while the brothers were tied fast just as when they were last seen. The audience promptly demanded an explanation from their own investigator, and the general de-clared, in deliberate and carefully chosen words, that the instruments had been played all around and above him, that some of them had been on and above him, that some of them had been on his head, that he had been untied, how or by whom he had no idea, and that he Davenport Brothers—his hauds being constantly upon them —had not stirred. On close examination the knots, whereby the young men were bound, were affirmed by General Shaler and Mr. Draper to be the same knots that they themselves had tied; while the flour which had been placed in their hands remained in them to all appearance undisturbed. The committee chosen by the audience, gentlemen whose good faith could not for a moment be doubted, were even better satisfied than their suspected predecessors had been that the Davenport Brothers had not produced-that is to say, by any natural and intelligible means strange sounds and sights the company had thus witnessed.

part of the criticism with which this article set forth. If a jiggle, it is certainly an astonishingly clever one, and it is no more than fair to say that people who have seen the most extraordinary feats of the renowned East Indian jugglers tell feats of the renowned East Indian jugglers tell us that, whereas they have been able to penetrate the secret of these latter, they are totally baffled in their attempts on the mystery of the Daven-ports. What is called the "Dark Scance," we may add, consists simply in producing in a room of moderate size, and in presence of a small au-dience, the phenomena previously produced with-in the cabinat "Data is the instruments play and in the cabinet. That is, the instruments play and whisk about the room — they cau, in fact, be seen, although in the dark, because of their being rabbed with phosphorescent oil—hands touch the faces and bodies of the spectators, loud noises of raps, etc., are heard, and, in general, all who are in the room experience what they might be supbosed to experience during a sitting, like General Shaler's, in the cabinet. On the night described one of the instruments, while gyrating through the air, was selzed by the writer, and the others were distinctly seen by him, not describing single flights in straight or curved lines, but moving eccentrically, now up, now down, now here, now there, and appearing by turns in most parts of the room. The surprising exploit of removing Mr. Fay's cont-the coat files off in the twinkling of an eye while his hands are ticd behind him-is of all eye while his hands are field benind 'nim-is more like other feats of jugglery than the rest, but seems equally inexplicable; while the play-ing of the instruments at the table while both Davenports and Mr. Fay are securely held by different members of the audience, and no one else is permitted within the circle, is certainly marvelous in a high degree. It is easy to say all this is humburg and charlatanry, but who will exthis is humbug and charlatanry, but who will ex-plain it? Is it "brain waves," or electricity, or Spiritualism, or what? The foregoing descrip-tion is a faithful one, marrating what passed, as it appeared to the senses of an observer to whom the exhibition was altogether new, but who is exceedingly skeptical respecting the alleged phe-nomena among which the feats of the Davenports are commonly classed. We shall be very glad to receive and to publish anything that may throw any real light on what is assuredly one of the most remarkable curiosities of the day.

# Questions and Answers.

The Lyceum.

The following questions were answered by members of the Boston Progressive Lyceum, meeting in Mercantile Hall:

GROUP QUESTIONS.

GROUP QUESTIONS. Stream Group.--What do I love best? Ars.-By Galen S-: The Lyceum. Lake Group.--Why should I love the summer? A.-By Nellie C.--: Because it brings the green fields and the flowers. By Jessie C.--: Because it is pleasant. Glen Group.--Of what use are kind words?--A.-By ----: To make us happy. Occan Group.--When are the angels with me? A.-By Gorge C---: When I feel their presence. By Cora S---: When I am good. Shore Group.--Why is the fear of God the beginning of folly?

Since Group.---why is the tear of God the beginning of folly? A.--By Carrie H----: Because God is love, and requires us to love and not fear him. Banner Group.--What is faith? A.--By Willie S. F.---: It is a certain kind of inspiration which tells whether to believe in anything or any one. The inspiration is caused by natural conditions of the subject. Sometimes when we want this inspiration to come to tell us which way to turn, it is because we are not in the right condition to receive it. Skeptles say they have no faith in Bpiritualism. We might turn and say to them, "We have no faith in your form of worship." They try to get tests from the spirits, and if they are contrary to what they be-lieve, they say they are a humbug; they do not have any faith in them. Then again, if it will come out just as they were told, they will have all the faith in the world. Faith, then, is nothing more than belief. Temple Group.--What effect has this life's actions upon our spirit-life?

our spirit-life

A.-By Lottie II-A.—By Lottie II—...: This question implies, do causes in this life produce effects in the spirit-life? Does anything in this life, in thought, word or deed, shape or shade the condition of our being hereafter? There is no doubt a re-sult from every cause. We seem to form our characters in this life; select such associations as we feel harmonize with this life; select such associations as we feel harmonize with formation of surroundings is weven into ourselves, and forms the characters we shall be. Some years since a me-dium represented life as a web of carpeting, in which were wrought figures to correspond with the acts. The face of J the carpet was pretty, or not, as the act made it, so that one could cast the eye the length of the web and see its charac-ter. On the other side of this web were pictures of the acts themselves that gave beauty, or otherwise, to the face of it. Thror is an aura that surrounds every one, which forms the is as readily read as the carpet illustration. One of the best is as readily read as the carpet illustration. One of the best tests of identity of our spirit-friends is the characteristic re--: This question implies, do causes in tests of identity of our spirit-friends is the characteristic retests of identity of our spirit-friends is the characteristic re-mark or act they use to be recognized by. Were it other-wise, the communications in the *Banner of Light*, through Mrs. Conant, would be a uniform sameness. We conclude, then, there is no change of spirit characteristics by leaving the body; that what we are here we shall be there; that we are not going from ourselves. Let us live in that condi-tion of mind-me matter what outward conditions may press upon us—that we shall wish to live with in the hereafter.

#### LYCEUM QUESTION. Who is our Saviour?

Who is our saviour? Ans.-By Nellie C---, Lake Group: Our good works. By George C---, Ocean Group: Progression. By Willie S. F.---, Banner Group: Ho was a man, born naturally, with wonderfal powers. When young he worked

# **APRIL**, 24, 1869.

# CELEBRATION TWENTY-FIRST ANNIVERSARY MODERN SPIRITUALISM,

IN NEW YORK, MARCH 31st, 1869.

Reported for the Banner of Light by Andrew J. Graham.

Pursuant to notice, a large audience convened on the evening of March 31st, in the large hall of the Cooper Insti-tute, to commemorate the twenty-first anniversary of modern Spirituallam.

Spiritualism. Mr. P. E. Yarnsworth, in opening the proceedings, said: Frienda—The hour has already passed at which we pro-posed to commence the exercises of the evening. In the ab-sence of our venerable friend, Hon. John W. Edmonds, the duty of presiding at this moeting has been devolved upon me by the Committee. We have met to celebrate the twenty-first anni-versary of the advent of modern Spiritualism. The little in-fant that was horn twenty-one years ago in an obscure vil-lage [Hydesville] in the western part of this State, has to-day attained its majority [applause]; and it has not only ar-rived at the age of manhood, but it has become a giant, rife with power; and the little manifestations that came from the spirit-world twenty-one years ago, are now as familiar with power; and the little manifestations that came from the spirit-world twenty-one years ago, are now as familiar as household words in the cottages of the poor-the man-sions of the wealthy; and not only so, but in the Old World, in the places of crowned monarchs. But, friends, I am not down on the programme to make an address, and signil not, therefore, make one; but I will proceed, in the absence of Judge Edmonds, who is physically unable to be present, to read an address which he has prepared and sent here for this occasion. this occasion

[We omit the letter, as it was published in the proceedings of the colebration in Boston

At the conclusion of the reading of the Judge's address the Chairman introduced Mrs. Mathushek, who performed upon the plano selections from "Il Trovatore."

ADDRESS BY HON, WARREN CHASE.

Hon. Warren Chase was then introduced, and spoke as

Hon. Warren Chase was then introduced, and spoke as follows: Mr. Chairman, Ladies and Gentlemen—We are assem-bled here this evening for the purpose of commemorating an event which has already passed into history—not only into the history of this country, but into the history of the world—an event not less important in history than any one event which is celebrated by our Christian brethren of the churches—an event which occurred in the interior of this State two hyperdy and a series are this even at the bedtime. churches—an event which occurred in the interior of this Blate twenty-one years ago this evening, at early bedtime. for country girls, and in the presence of two young ladies who are in this city, and whose presence we expect this ovening. [Vorce—"They are present." Applause.] In the presence of these two young ladies occurred that event to which I have referred; which was not the first occurrence of spirit-manifestation among mortals, for, during the history of man, there had occurred, in all parts of the world, at vari-ous times, manifestations similar and dissimilar; but at this occurrence the event was recomplied in its true source and ous times, manifestations similar and dissimilar; but at this occurrence the event was recognized in its true source and origin as previously it had not been; since which time we have carried on steadily an increasing intercourse with that intelligence which produced the phenomena of that evening, which has resulted in a settled correspondence, direct influonce and regular communications between those who are inbabiants of the spirit-world and those of us who are inhabi-nate of the spirit-world and those of us who are inhabi-nate of this. All manifestations of this character provious to that time, so far as they had passed into history, had been regarded as manifestations of God, or his enemy, the devil. Such phenomeua had been recognized as the interference of supernatural beings and agencies in this mundane sphere. But on this occasion, these girls treated the intelligence with a familiarity, snapping their fingers and asking it to make similar sounds. It did so in the same familiar and playful manner in which we deal with one another as finite mertals. This familiar recognizion of the power and intelligence mani-festing itself on the occasion of the Rochester knockings that I referred to, opened gradually, through this country and Europe, into the various modes of communication which we now have: rapping, writing, moving articles of furniture. habitants of the spirit-world and those of us who are inhabit-I referred to, opened gradually, through this country and Europe, into the various modes of communication which we now have: rapping, wiking, moving articles of furniture, partially controlling individuals, and writing with the hand, with both hands, in one innguage, in two languages, at the same time; controlling entirely the individuals, speaking through them, inspiring them to write, impressing them to speak, rendering their interior sight, by spiritual magnet-ism, susceptible of beholding the forms; and gradually un-folding a familiar intercourse between the two worlds, which at this time is recognized in our country and throughout the civilized nations of the earth. [Applause.] Is not an event of this character worthy of commemoration? Is it not an event to be celebrated far down the period of time, long after we have all taken our departure from this world and en-gaged in the exercises of the next? Is it not an event worthy of our assembling hore—of our assemblied here, as I stated, to commemorate this event—to put it more promi-nently bofore the country—to force its recognition by the country as an important event in the history of this nation and of the earth; this event—marking in its character an opened intelligent intercourse between the two worlds— moves forward the human race from its former religious be-lief—moves it forward in its social condition, [Applause.] It is the opening of an era in which the wisched of the spirit-world can be used in this—the opening of an ora when friends who are taken suddenly from our vision and the clasp of our hands, can be recognized among us still as living, as loving, as still in our midst, though invisible and intangible to our forme—an era in which the continued in-the ceremonies of the funeral and the grave have transpired— an ora in which families are not to be broken up by death the ceremonies of the funeral and the grave have transpired— an era in which families are not to be broken up by death— an era in which and after which those who build up in each an ers in which and after which these who build up in each other's hearts an affection, shall continue that affection without any interruption at death—an era in which these who are attached to each other in the bonds of friendship, shall bind stronger and stronger the cord around their hearts while one is in the spirit-world and the other here awalting the transition—a. era in which we remove from mortal minds the foar and dread of death, and place instead of that foar which, thristiane here any application of that frank the form and the of death, and photo matching the fear, which. Christians have cultivated, an expectation of the most glorious event that transpires in human exist-ence—au ern in which we shall bless God for death, and no longer look upon it as a curse and a penalty for the sins of our incestors [applause]—moving forward the human race out o the fear of death—opening to this world the clouds of heaven, and letting down upon us the inspirational light, the intel-lectual wisdom, the affectional heart-gleamings, that have germinated in this world and ripened into perfection in the next and the higher. This was an event which was entirely now, but which had been heralded in our country; which had been announced by a John the Baptist that had been born amounced by a John the Baptist that had been claimed its approach, and had even held communion with the saints and spirits of the other world, and given the in-formation from that sphere that the time had arrived, the era had dawned upon us when the clouds of heaven were to be parted asunder, and the spirits of a brighter and a higher world were to appear among us, not only in forms but in ining to th fear o s world For and that day not its when the clouds of network were to be parted as under, and the spirite of a brighter and a higher world were to appear among us, not only in forms but in in-telligence, in wisdom and in affection. It had been announced, and the prophecy has been fulfilled.<sup>6</sup> Though the early movement of these manifestations was met with the ridi-cule of the business portion of the population—with the contempt, the condemnation, and the anathemas of the Church—with the slanders of the Press—it has gradually and steadily grown into power, spread itself out over the whole civilized world, reached all classes of society, all con-ditions of life, and has been received by individuals who are candid, honest, intelligent and open-hearted for the truth, and by these proclaimed either as instrumentalities, exhibit-of as phenomena, uttered as inspiration, written from supe-rior conditions, and thus spread over the whole civilized world, wherever thero was soil to receive it. Much of it, it is true, has failen upon the rocks, failen by the wayside; been trampled under feet of men; but much of it has also failen into the soil of affectional hearts, of candid intellects, of inquiring minde, of yearning paronts, of mourning chilt fallen into the soll of affectional hearts, of candid intellects, of inquiring minds, of yearning paronts, of mourning chil-dren, of weeping husbands, weeping wives, who have in-quired for those whose forms they have placed in the ground, and who have dropped from their sight, and of whom the churches could give no account save that they had gone to "that bourne from whence no traveler returns." These phenomena and this voice have answered such all over our counters. "that bourne from whence no traveler returns." These phonomena and this voice have answered such all over our country, all over Europe. Hundreds, thousands, and tens of thousands of hearts have been made glad by the messages that have made known to them that these loved ones were guardian spirits—were in their midst, and anxious and efficient that they should know the trath, and that by this truth they should be made free—free from the superstition of the Church—free from the bondage of the darkness of ages that were past, and cellightened with the wisdom of the spirit-world. I repeat, no event recorded in history is more important; and no great change in the world has ever been introduced, received and spread with more earn-estness, with more honesty, with more perseverance, or with more success, than has this movement and cause of Spiritualism. Twenty-one years ago, and it was not known in its phenomenal phase; only here and there an individual who had read, or heard, or witnessed, through the clairvoy-ant powers, through the instrumentalities of a few magnet-ized mediums, that the spirit-world was conling—that the doors were to be opiened. In what manner, we did not know; through what instrumentalities, we did not know. That spirit-world choes its own instrumentalities; and it has choese its instrumentalities of a flat on the core one is neartored. In what manner, we did not know through what instrumentalities, and it has choese its instrumentalities of a flat is and it has choese its instrumentalities of a flat is in the persons, and the conditions of flatess in the persons, and the conditions of flates in the has chosen its instrumentalities ever since. It has selected them wherever it has found the conditions of fitness in the persons, and the conditions of recopitivity in those around them—in the families of the pious—in the families of those that were known as infidels, and in the families of those that that were most devoted in their roligion; and wherever these conditions have been found, our spirit friends have entered the manison, have made known their presence, have rocked, tipped, moved articles of furniture, and have used recently the little instrument called Planchette, and through it have reached in no other way, and had not pre-viously been able to communicate to or through. In these various ways they have already opened this intercurse all various ways they have already opened this intercourse all over our country; and the changed tone of the Press all over the world is evidence of itself sufficient to show that this cause has become a power in the land, and a mighty

knowledgment. And why not now strive for some knowledge of these things, so that we may not enter upon the Eternal Shores weighed down with so much ignorance? Is it not clearly a duty we owe ourselves and others? Will not this labor add true dignity to manhood? The great highway lias ever been open whereby we could obtain knowledge how to live both here and hereafter. And at no time in the history of the world has there been such an auspicious time for investigation, and at no time when this great highway has been so thronged with messengers of knowledge and of peace as now. Let the signs be seen and read. Let the trumpets blow the good tidings through the everlasting spheres; and let the sun of knowledge penetrate the secret recesses of the vast universe, so that the spirit of man may be enlightened in conformity with the design for him to become the highest work of Creation.

Many years ago a venerable minister was moderator of an ordaining council, of which his son a young licensed preacher, was a member. Dis cussions arose upon some points of doctrine and Ecclesiastical polity, in which his son was for-ward and pert in giving his views. At length the father, unable to endure the indecency, exclaimed with paternal authority: "Otis, sit down; you talk too much for one of your years. You young preachers often remind me of a newly-hatched chicken, running about the yard, peep, peep, peep, with half an egg-shell on its head." cussions arose upon some points of doctrine and

We have endeavored to give a prosaic account of these phenomena, which certainly justify one

By Willie S. F---, Banner Group: Ho was a man, born naturally, with wonderfal powers. When young he worked at the carpenter's trade, and when he grew older he min-gled more with the world as it was then known to exist, and the people were astonished by his wisdom. His name was Josus of Nazareth, commonly called Jesus Christ. I think he had great medlumistic powers and guardian angels to watch over him in his infancy and after life. The Bible says he appeared to his disciples, after his resurrection, in the same shape he appeared on earth. I think this body was not ceally flesh and blood, but a spirit body. If it was not he could not have gone to the kingdom of heaven, be-cause hodies of this earth cannot exist in that sphere. By Lizzie S. Q--:: The absurd doctrine of a person, in the form and by the name of Jesus Christ, having been sont by Delity to save us from our misdeeds, is rapidly becoming obsolete. If we violate the haws of our physical being we must inevitably suffer; if the moral laws, we sink or lower our moral natures. The law is perfect in its operation, and there is not, neither can there be, any absolution from its workings. Spiritualism teaches us to obey all the laws of our big.s. Spiritualism teaches us to abe and it is, therefore, our only Saviour. It elevates our thoughts, expands our intellect teaches us to be charitable, and so saves us from committing many acts which occasion us much suffering. committing many acts which occasion us much suffering, Spiritualism is, then, the Saviour which teaches us to avoid sin, and, in this way, saves us from suffering.

### NOTHING AT ALL IN THE PA-PER TO-DAY.

Nothing at all in the paper to-day! Only a murder somewhere or another— A girl who has put her child away, Not being a wife as well as a mother; Or a drunken husband beating a wife. With the neighbors lying awake to listen; Scarce aware he has taken a life Till in at the window the dawn-rays glisten. But that is all in the regular way— There's nothing at all in the paper to-day. Nothing at all in the paper to-day! Nothing at all in the paper to-day! To be sure, there 's a woman died of starvation, Fell down in the street—as so many may In this very prosperous Christian nation; Or two young girls, with some inward grief. Maddened, have plunged in the inky waters; Or a father has learnt that his son 's a thief— Or a mother been robbed of one of her daughters. Things that occur in the regular wav— There 's nothing at all in the paper to-day.

- There's nothing at at in the paper today, Unless you care about things in the eity— How great rich rogues for their crimes must pay (Though all gentility cries out "pity!") Like the meanest shop-boy that robs a till— There's a case today, if I 'm not forgetting; The lad only "borrowed "---as such lads will— To pay some meaney he last in betting.

- The had only "borrowed as such hads will— To pay some money he lost in betting. But there's nothing in this that's out of the way-There's nothing at all in the paper to-day.
- Nothing at all in the paper to-day" But the births and bankruptcies, deaths and marriages But life's events in the old survey :

- But life's events in the old survey; With Virtue begging and Vice in carriages, And kindly hearts under ermine gowns, And wicked breasts under hodden gray-For goodness helongs not only to clowns, And o'er others than lords does sin bear sway. But what do I read? "Drowned! Wrecked!" Did I say There was nothing at all in the paper to-day? -[London Fun. -[London Fun

"Where shall I put this paper so as to be sure of seeing it morrow?" inquired Mary Jano of her brother Charles. On the looking-glass," was her brother's reply.

Why are your nose and chin always at variance? Be ause words are continually passing between them

We are born with two eyes, but with one tongue, in order that we should see twice as much as we say.

Be deaf to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.

\*Referring to the following passage on the 676th page of \*Naturo's Divine Revelations," given by A. J. Davis moro than a year before the commencement of the rappings: "It is a truth that splits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration. And the world will heal with be ensend, and the split-era when the interlors of men will be onened, and the split-ual communion will be established such as is now being en-joyed by the inhabitants of Mars, Jupiter and Saturn, because of their superior refluement."

#### BANNER LIGHT. OF

power, and that it is recognized by the intelligent part of the community. It is already known among every civilized people of the earth. In commemoration of this event wo are assembled here, to bear our testimony, to add our voices, to be recognized in this movement, to place it conspicuously before the people of this city and country, to and our voices, there, that this great event of history is by us considered of as great importance as any that our Christian brethren celobrate — not less important than their Christians or there, do and er an there is a such, by any means, but as a natural event that has arisen in the order and there do for man [applause]. No that we have here anything sa-cenomy of God, under and by natural ism—an agency to change the condition of humanity and to make a new ora, a new social era, a new political era, a universal era of Bro-plause]. of universal recognition of religion in the heart, as natural and spontaneous, and a cultivation and develop-ment of religion, carrying it practically into the affairs of everyday life, and abandoning foolish cerementes and ridius ous nuscense that has suriounded the feiguion sciencitic the pleasure of in-troducing Andrew Jackson Dayis. [Prolonged applause.] mexemakes by ANDEW J. DAYIS. kind. There are those even among us who think it of no importance; but when you watch history, as you will from the spirit-world a thousand years from now, you will find millions celebrating it. [Applause.] The choir then sang ".Realm of the Blest."

Mrs. Bullenc, the next speaker on the programme, was unable to speak, and Mr. Leo Miller was introduced.

### LEO MILLER'S ADDRESS.

The choir then sang "Realm of the Biest."
Mrs. Bulkene, the next speaker on the programme, was unable to speak, and Mr. Leo Miller was introduced.
LogHttane-When entering the hell to-night I thad ine error the fity and crame hore as listener.
It had just come into the fity and crame hore as a listener.
Yet, I am willing to add my volce on this great and hotable occasion, in commemoration of the twenty-first anniver-insery of the advent of modorn Spiritualism. It would seem that modern Spiritualism comes to demonstrate and to continue of our allores to the output of the state of the twenty-first anniver-insery of the advent of modorn Spiritualism. It would seem that in anything is true the great fact of our alliance to the angel-world must be true.
It is seems to me that philosophy, science, reason, common sense, and all the purest and holies instituces of our being all go to establish and confirm the great fact of spiritcommunion of indivences from the higher life.
Thilosophy toaches that there is no such thing as independence, no isolation. There is not a bright world in structor corgizes the fact that in the great fact of relation to every other world. The sum attracts our earth, and the earth that is a directinducing in this hall exerts a directinfunce upon the sum proportionate to its distance and magnitude. All the atoms forming the illimitable universe are bound together by the strongest pathy and relation exist throughout universal Nature; and fuel, such releptocal and mutually dependent relations exist throughout the great empire of matter, how much more ertain it must be when we go to the great empire of intelligence to a side world with embedied of disembedied. Can it be possible that these when we go to the great empire of intelligence to a side with relation entropy for a sympathy and relation exist throughout the great new have massed any from this carth, and upont relations the universe of intelligence there is not any paste independence. There are not

spirits that walk the earth unseen. Watts says: "Where'er we go angels attend our steps." Swedenborg declares that for a period of twenty-seven years he daily and freely talked face to face with spirits who had left this earth. The direct, positive affirmation of one such witness will outweigh the mero negative testimony of a world to the contrary. Emanuel Swedenborg is recognized by the entire Christian world as one of the mest gifted scale of earth, whether they belleve in his peculiar views or not, and they recognize the fact that perhaps no man, since the days of the apostles, possessed a more cultured spirit and mind than that of Emanuel Swedenborg. And this seen when he stands on the confines of the two worlds, just be-

REMARKS BY ANDREW J. DAVIS.

Ma FARNSWORTH.-We will next have the pleasure of in-troducing Andrew Jackson Dayls. [Prolonged applause.] REMARKS BY ANDREW J. DAVIS. Friends-I think I singuil have made a very fine speech, if I thad not already been delivered by the brethren who have preceded. [Laughter.] I think my address will be the soul of all the wit that I shall utter. It seems to me that Spiritualism should be taken, in the first place, as a notification served upon mankind, that the world has attained a new place in its progress. It is the index and the bell of the Car of Progress [applause], the blowing of the steam-whistle on this new velocipede! [To the Chairman] How will that do? [Laughter.] It is, there-iton. Wo have tried that for twenty-one years. I was an ingredient of the compound. I did not try, because I did not know what was going on : and I must asy that I am here to testify that I am in that state of intelligence at pres-inel. [Laughter.] I was an ingredient twenty-one years and. [Laughter.] I was an ingredient twenty-one years and discover that I am yes in that remarkable and dis-tinguishing capacity. Spiritualism is not organizable, because it is a notification -because it is an announcoment. It is not itself what we are looking for. With its marvieous surprises, with its in describable shockings to our sensibilities and prejudices, it meets us and hits us at places where we least expected to the meth as we who are in it. It is a thunderbolt coming out of a clear, blue zonith in a cloudless sky of truck, just ing down great shafts of immutable truth that is now shock-ing and shivering and blasting oid theology is struck just as much as we who are in it. It is a thunderbolt coming out of a clear, blue zonith in a cloudless sky of truck, sond-ing down great shafts of immutable truth that is now shock-ing and shivering and blasting oid theology is truck just be noted. It is an a elementary movement. We therefore, or any parties who may undertake to make it draw, may find, after all, that we care hardes the makes it

Section of the skiller's house as induct and as beautiful as this, and more desirable. As the rest of my speech is to be made by Mary, I will bid you good-evening. [Laughter and applause.] Mrs. Mary F. Davis, then coming forward, was greeted by cordial and prolonged applause, and said: My Friends-I cannot say with our friend Jackson, that what I have to say has been already uttered, because I have a note in my hand to read to you, to which I call your especial attention; and I believe that the subject of which it treats has not yet been touched upon, to any extent at least. The note is from our friend, Mirs. Charlotte B. Wilbour, who, I am sorry to say, is not able to be here. Like many others, she is prevented by lilness from speaking here to-night. [Mrs. Davis then read the following:] LETTER FROM MES. CHARLOTTE B. WILBOUR.

# LETTER FROM MRS. CHARLOTTE B. WILBOUR.

Increase the advanced the source of the following : j Interest the advanced thinkers and doers in this field of hu-man progress. I only desire on this, our Easter Sunday, to hold up my right hand, on the right side. I saw yesterday, in a religious howspaper, this source o: "Spiritualism has done men and women about the same amount of good that Fenianism has done the degraded poo-ple of Erin." Now, to my view, Irish-American Fenianism has given Erin Mr. Gladstone's bill [applause] the right to be a Oatholic, and to keep the fingers of the Church of Eng-land out of its pocket. Spiritualism has given woman every-where the right to speak, and sing, and pray to and for the public audience. It has never domanded of her a certificate of membership, holy anolating, or the laying on of hands. This is the only modern religion [except that of the Society of Fiends] that has everywhere a platform for women as well as men. Like the advent of all natural truth, this great reform was, without announcement, without apology, without argument. It did itself. Women had something to say, and mon forgot who said it, in their engerness to hear. The listener conquered tho bigot. This new gospol of unbroken life and communion has more advocates among women than among men; and the higher types of medium-ship are found most frequently among women. Let, then, the women to night hold festival for the advent of modern Spiritualism. The present mission of woman, in this department of hu-man progress, is apparent. She must bacutify the outward appearance. She must improve our halls and restrums.

The prosent mission of woman, in this department of hu-man progress, is apparent. She must beautify the outward appearance. She must improve our halls and rostrums. She must inspire with her music and embellish with her taste, adorn with Nature and art the barren walls and homely places, till the magic of refinement, and the inox-pressible charm of the exact art of neatness, create an at-mosphere upon which the more divine and heavenly influ-ences will be borne to our waiting souls. Yours for truth and its beautiful expression. CHARLOTTE B. WILBOUR.

Above the mountains grand and bare, Again a glory fills the sky; And on the undulating air The songs of peace are floating by; And angel faces now are seen, As by the gentle Nazarenc.

As over winter's deathly sleep, Enfolded in his snowy shroud, The whispers of the south wind creep, And joyous robins call aloud Till spring is horn of frost and storm, And all the sky is flush and warm;

So angel whispers come to man, To call him from his wintry trance, Of stole, and cowl, and priesily ban, And scientific arrogance, And from his theologic lore, To be a little child once more.

They come-the early loved and lost.

To whom we clung in volceless pain, Who left us wrecked and tempest-tost— They come to tell us death is gain : To say that life immortal waits Beyond the golden subset gates,

Colestial rays from spheres of light. Beyond the river's shining strand, Have opened to our wondering sight The glories of the Summer-Land And dimity shown the mighty sweep Of being through the infinite deep.

From nebulous fire-mist, all the way To human life and human thought, And onward to "the perfect day," Unbroken unity is wrought.

Nature reveals, from soul to sod, The beauty, truth, and love of God.

And thus for man the bending sky Beams with a nameless tenderness, And Love Divine, to low and high, Comes over with a mute caress— Bings to the human brotherhood; "All is of God, and God is good!"

[Applause.] 'Morn of Freedom " was then sung by the choir.

MR. FARNSWORTH.--Next on the programme is the intro-duction of the Fox Elsters. I believe they are in the audi-ence, and will please come upon the stage. [Applause.] I wish, in this connection, to read a short extract from a pamphlet published some time since, over the signature of Mrs. Fox, the mother of these mediums. [Mr. Farnsworth then read the following:]

### A TRUE STATEMENT OF MRS. FOX. (From a pamphlet published by J. Dewey.)

(From a pamphlet published by J. Dewey.) The sounds and manifestations of different kinds were first given through my two youngost children. Margaret and Catharine. Margaret aged nine years, and Catharine sged soven. The first spirit who manifested its presence gave its name as Charles B. Rosmer-said that he was an injured spirit, and that his body was burled in the collar of the house we were then occupying. He also requested that the nurderer, whose name he gave as Bell, should come to the house, and in Bell's presence the same information was given. Week after week we were up with the children all night long-they seemed to grow weak and sickly from the constant excitoment their young nerves were too frail to bear. Often among the crowds of visitors some would hold the children in their laps until, worn out with same as when they were playing about the room. Wo were so harassed by the throngs whe filled the house day and night that we were obliged to leave the house at Hydos were so harassed by the throngs who filled the house day and night that we were obliged to leave the house at Hydes-ville, and go to my son's house, some three miles off, but even there the crowd followed us. At first no one thought of accusing my little girls of deception—their ago precluded all possibility of their knowledge of how the sounds were preduced. I firmly and selemily believe that the manifesta-tions are produced by disembodied spirits—and I believe that my father has walked in my bedroom and extinguished the candle when my little daughters were asleep in my arms. arms.

Mr. FANNAWORTH.—I now have the pleasure of introduc-ing the youngest of the Fox Sisters, Miss Catharino, who was at the time the manifestations commenced but seven years of age. [Prolonged applause.] The manifestations have continued in hor presence from that time to this. I denote know whether there will be any sounds that the au-dience can hear. Perhaps if Miss Fox would place her hand upon the plane, there may be sounds which can be heard if the audience will be quiet. Will the spirits try to manifest their presences so that they can be heard of [Raps were then produced, which persons in remote parts of the audience said they heard.] Are you pleased with the observation of this anniversary? [Three raps.] If any one in the audi-ence has any question to propound that can be answered by yes or no, let the be propounded. [Voter.—" is the 'figured spirit' present?"—to which the raps responded affirmative-ly.] [ANOTHER VOLE.—" is any of my relatives here?"— to which came a response of laughter, and no raps.] Mr. Spencer, the celebrated musical medium, was then here the state of the the the the the the the the thet the

Mr. Spencer, the celebrated musical medium, was then introduced by Mr. Farnsworth, with the statement that the medium was not an educated musician, but played entirely by inspiration as it comes from the other life, The medi-um's performance on the plane of selections from "William Tell," and (upon recall) from "Trovatore," elicited much applause. applause.

MR. FARNSWORTH.—Dr. R. T. Hallock is unable to be pres-ont to-night, and in his place Mr. Charles Partridge, one of the first in this city to peropive the importance of this spirit unfolding, will address the audience.

#### REMARKS OF CHARLES PARTRIDGE.

REMARKS OF CHARLES PARTRIDOE. Mr. President, Ladies and Gentlemen—I did not come hero expecting to say anything, as you will perceive my name is not upon the programme. I am happy, however, to bear testimony to this great ovent; and I may say, perhaps, that very early in the early development of it I took some pains to inform myself as to its truth or falsity. The two young girls who have been mentioned—Katle and Margaretta Fox, with their mother—were at my house a good portion of one whith their mother—were at my house a good portion of one when the apportunity of testing for ourselves, in a pri-rate the opportunity of testing for ourselves, in a pri-rate the opportunity of the true true that spirits communicated. We followed it up regularly, and we all be-forward this great truth, to bring it before the people. I never have been ashamed to bear testimony to it, and when I am I shall be ashamed of anything and everything that has occurred in my life. I know it has been unpopular. I know it is yot unpopular among a certain class of people. But we do not bear testimony to be popular. This medium [Miss Gatharine Fox] has novo been a medium because she wished to be, but because she could not help it. And this bas been the case with almost every medium. Who of the But we do not beer testimony to be popular. This medium [Miss Catharine Fox] has nover been a medium because she wished to be, but because she could not help it. And this has been the case with almost every medium. Who of the ladies before me that are not mediums that would wish to become mediums and be judged by the public generally as using deception, more or less? Now, it is not true that there is much deception ; perhaps there is some. There are appearances of deception, because the people generally think that if a spirit manifests' itself it trust be something; different from a human being or human expression—that it cannot come from the spirit-world if it corresponds with what you or i can do or say or with its disposition here, be-cause it is assumed that what comes from the spirit-world ought to be immensely superior to human deeds or expres-sions. That is not so. The Davenport Boys have been here not all deception. Fersons of the audiences, who have been put into the cabinet with them, have come out and declared that they held the boys' hands at the same time the audiences. that they held the boys' hands at the same time the audi-ence declare that they saw hands coming from the cabinet. Now, because that was a human hand which the audience saw, they say it must have been the hand of these mediums, by some trick, notwithstanding their hunds were teld with cords and held by the men solected by the audience. There is not so much deception as such persons imagine. If you wish to investigate Spiritualism, you must conform to spir-tual laws as much as you do to the laws of other depart-ments of research. No elemists will undertake to set up an arbitrary rule and law by which he will analyze a certain thing. He seeks the law of the thing itself, and seeks to understand it; and if you wish to understand Spiritualism, you must do the same thing. It is just as susceptible of demostration as anything you meet with in everyday life. Chemistry is not nore certain nor more demonstrable than modern Spiritualism is and may be to all persons who seek it. But 1 did not expect to any a word about that, and promised to confine myself to a very few moments. Christendom has just celebrated what they claim is the most important over in the world—that is, the deciti and resurrection of Christ. Upon the resurrection of Christ's body Christendom bases its hope of a future life. Now the ovidences of that event are substantially these: It is known that Christ was put to death. Two women went to the sep-ulchre, and they say that the stone was ripid a stiting upon it, or standing near it. Others came there to see the sepul-chry, to whom it was said, "He is not here; he has risen." Well, what had risen 7 Of course, it is claimed, the dead body of Jesus had risen. If immortality is predicated unon that assumed fact, then our dead bodies do not moulder back to dust, as supposed, but they rise, as Christ did, and waik and talk, and ect and drink with their friends as he did. And he was seen of many—of five thousand at one time. Now, what became of that body finally? We have no record of that, releive. If that ence declare that they saw hands coming from the cabinet. Now, because that was a human hand which the audience walk and tak, and ext and drink with their friends as he did. And he was ecen of many—of live thousand at one time. Now, what became of that thody finally? We have should be some account of what finally became of it. The roligious world predicates immortality upon that event. It is the most important ovent in the world to the Christian world. Now modorn Spiritualism comes as the expounder of an-cient Spiritualism. That came to a people, and in a time when they were not prepared for it and did not understand it; and hence many of their explanations are incorrect, and probably this one. This comes as explaining the ancients for there, in that particular, and explains it. Therefore this complement of sancient Spiritualism should be celobrated to dust, and we may go and see them in their tombs at the vory time that hele spirits are communicating with us or with someody dies. Bu that corrects the idea of the Scrip-ture, in that particular, and explains it. Therefore this complement of sancient Spiritualism should be celobrated by spiloin, that religion should be a rational one; the same intervent. Now, in order that we may be benefied by sniglion, that religion should be a rational one; and the world as that first event was. It is as important to the world as that first event was. It is as important to the world as that first event was. It is as important to the world as that first event was. It is as important to the world as that first event was. It is as important to the world as that first event was. It is as important to the world as that first event was. It is as important to the world as that first event was. It is as important to the world as that first event was. It is as important to the world as that first event was. It is as important to the world as that first event was. It is as important to the world as that first event the divinity reflection the complement. Mow, in order that we may be benefied by a soligion, that religion should be a rational one; by don't we all know that the popu-iar religions

that modern Spiritualism has come to give us a religion and a life beyond the present, which are rational, which we can enjoy as rational beings. Religion is no longer to rest on mystery. It must rest on demonstrahie fact. In order to present my ideas briefly, I will put them in the form of resolutions, although I do not ask that they shall be passed and accepted. I am willing that they shall be passed and accepted. I am willing that they shall be passed and accepted. I am willing that they shall be passed and accepted. I am willing that they shall be passed and accepted. I am willing that they shall be passed and accepted. I am willing that they shall be passed and accepted. I am willing that they shall be passed and accepted. I an willing that they shall be passed them: I. Retoived, That modern spirit manifestations have demon-strated to the natural senses of mark ind that deal is but an event in the life of man; that the spirit survives the discu-lution of its earth body, and that it acquires other instru-mentalities through which to manifest itself among men. P. Resolved, That the modern spirit phenomena are synony-mous with the spirit manifestations of an elem times; and that the so-called miracles recorded in the libble have been dupleated in our own country during the last twenty years, which facts have explained those of former periods and shown them all to have been manifestations of human spirits produced. That the resource tion of Jesus and the fact of his walking tulking and being fait and seen of men, after the death of his body, forms no exception to a uniform law and privilege of all humanity. "A Retolved, That the influence of the Holy Ghost of Scrip-ture upon the persons to whom it came, being in all re-spects similar to the manifestations of spirits through mod-ern mediums, shows that to have been human spirits. B. Retolved, That the inceasary to the best good of man-kind that the religious thetes of our time be reconstructed in accordance with these and other demonstrable truths. [

[Applause.]

Mn. FARSWORTH, --- Before I put the resolutions I would ask the spirits to manifest, through the medium on the plat-form, whicher they approve these resolutions. [In response to which were heard numerous raps.] The resolutions were then unanimously adopted.

The exercises were then concluded by singing, "Where the roses ne'er shall wither."

## CONNECTICUT.

# Report of Missionary Work.

To H. N. BILL, Scorelary of Connecticut State Association of Spiritualists: The present still finds me engaged in the missionary work, commenced by me Oct. 1st, 1809, of which I maid, in the columns of the Banner, a brief report for the first quarter, ending Die Stat.

commenced by me Oct. 1st, 1668, of which I made, in the columns of the *Banner*, a brief report for the first quarter, ending Dec. 31st. It now becomes a duty for me to again ask a space in your paper sufficient to make a statement of what I have been about, and of what I have accomplished for the cause, and also for the Association by whom I am employed. I have, I think, succeeded in creating something of an in-terest in the places I have visited. Jan. 3d (which was Sunday) found me in New Britain, where I was met with large, though skeptical, audiences, and the inquiry often reaches me, am I not going to return ? Plainville and Unionville I visited, and succeeded in leaving a favorable impression there and awaking a desire, in the minds of the people, to know more of this beautiful Spiritualism which is being disseminated by this missionary movement of Spirit-ualists, and without which they would long remain igno-rant of its truths, and the year 1900 would still fluid them in-boring under the great mistake that Spiritualism the dard are ever realy to assist this movement with both their in-fluence and their money. I found there a most excellent medium and a thorough Spiritualist in the person of Mr. A. D. Thompson, who, I believe, is destined to make a first-class speaker. His development has been quite rapid, and, ere long, ho will, I trust, be led out to take his place in tho ranks as a reformer. In Waterbury I found large and ap-precisity audiences: was entertained at the bome of Mr.

class speaker. His development has been quite rapid, and, ere long, ho will, I trust, be led out to take his place in the ranks as a rolarmor. In Waterbury I found large and appreciative audiences; was entertained at the home of Mr. E. Blakelee, whose hospitalities I have more than once accepted. Many thanks are due Mr. Benjamin Abbott for his efforts to procure a good hall and to get up most excellent singling for the occasion. Arriving in Winsted, which was not an entirely strange place, Jan. 24th; (where I remained two Sundays,) very much fatigaed, feeling as if my public life was distasteful and that I would relieve myself of it, I resolved to tender my resignation with my next report; but was met by the friends there with such a conilal welcome, everything nicelative audiences, and using my poorly-adapted organization to in visibles, and using my public instrumentalities to davance, in all ways, the cause of Spritualism. Rivorton I visited; spoke one evening to a large audience, and received a liberal collection. In Danbury I found a fow earnest Splitualists, and hall large attendance, the Universalists in one section of the city opening their church doors, admitting moto their platform to lay the fact of the existence of the State Association, its objects and its claims, before the people.

Salisté in one section of the city opening their church doors, admitting me to their platform to lay the fact of the existence of the Rate Association, its objects and its claims, before the people.
 In Bridgeport I found earnest and zealous workers, an interesting Lycourn and a flourishing Society, who responded readily to the call of the Association, and contributed ilberally to its support. Sandy Hook, I found, had, at one time, been quite a stronghold of Sjiritualism, it being the place where Mrs. A. M. Middlebrook was developed, and where Mrs. M. J. Wilcoxson has been not a little, and where their venerable fathor still resides. At this place I had a pleasant entertainment, fair audience and collection. Bouthford and Oxford I visited; found people a good deal prejudiced; had some hard experiences, but have, also, some pleasant momorles of my visit there, for I know that there were some souls whe, though too thind and shrinking to express it, received the truths of our Philosophy. Notwithstanding the position I held and maintained was simply an lee-breaker, and my experience a sort of a freezing one, I was not sorry that I gave them a call. In Putnam I found stirring neople where Mrs and lactice where make a minute recent; suffice it to say I was welcomed, hospitably entertained by the people soliciting my services, who, in many instances, stond solitry and alone in their adherence to the Spiritual Philosophy, who, but for this missionary movement of Spiritual Philosophy, who, but for this missionary movement of Spiritual Philosophy, who, but for this missionary movement of Spiritual Philosophy, who, but for this missionary movement of Spiritual Philosophy, who, but for this missionary movement of Spiritual Philosophy, who, but for this missionary movement of Spiritual Philosophy, who, but for this missionary movement of Spiritual Philosophy, who, but for this missionary movement of Spiritual Philosophy, who, but for this missionary movement of Spiritual Philosophy, who, but for thi

the lith, I found that no arrangements had been made for my lecture. Called on the Register of Deeds, who secured the Court House, and sister Gore, landlady of the Central House, had the bills distributed after three o'clock r. m. Gave rhyme lecture with good effect. Editor complimented my effort highly in his paper, and announced my antici-pated return in two weeks. Went on to Loroy. The hall was well filled with eager listeners, but owing to a severo cold on my lungs I could not speak with that force which the subject demanded. Bro. A. B. Regester came fifteen miles and conveyed me

Bro. A. B. Regester came fifteen miles and conveyed me to his pleasant home, where a meeting was held, all the various denominations in the vicinity being represented in the audience.

10 his pleasant, home, where a meeting was held, all the various denominations in the vicinity being represented in the audience. Visited steps Rachie Michener, who is a dear, good Spirit-ualist. The death angel Bore her loving mother to the Summer-Land about three years ago. Loving children, affectionate husband, and wealth with all its comforts could not keep her in mortal form, but with the knowledge she had of spiritual communion. I doubt not sho is tenderly and lovingly caring for her family still. Bro, Michener is a stanch and fearless Spiritualist. Says he will be one of twenty to rake a thousand dollars for missionary purposes in this State during the transitionary purposes in this State during the task address me at Winona, Minu, as soon as convenieut, before the first of June, that I may report at our quarterly meeting the 5th and 6th of June. Lectured in Lime Springs to a good audience, and was desired by the friends to remain longer, but could not on account of a business appointment in Austin. On my arrival at Austin, I found that the Court House was in possession of an oversight on the part of the sheriff when dulines. Lectured in Good Templars Hall, Lansing, the 20th to a active of a business appointment in Austin. On my arrival at Conved ed audience; in the school-house, Sming, 25th, to an attentive Orthodox andlence.

Mrs. Logan closes her remarks by saying: I desire through this report to impress upon the minds of those under whose auspices I am laboring, that the silent, interlor influences are owned and blessed of the angel-world; that our minisare owned and blessed of the angel-world; that our minis-trations are not confined alone to public audiences, but that the little rosy checked cherul, the youth, the gray-haired sire and matron, all are entitled to our sympathy and *love*; that love is the all potent power, when governed by wisdom, to unfold the splrits of all into beautiful angelhood. Fond memory clusters around many hearts and homes which I have not mentioned in this report for want of space, but shall hope to meet them all again. Moneys received in collections during Pebruary and March, \$22,31. Bubscriptions to be paid during the year, \$60,50. Expenses during Pebruary and March, \$18,15. Friends in Minnesota desiring my services, and who will furnish a suitable place for speaking, pay traveling expenses, dc., will place address meak Winona, Minn. Mare, for the Minnesota State Association of Spiritualists.

### PENNSYLVANIA.

### How to Spread Spiritualism.

EDITORS BANNER OF LIGHT-Deeply sympathizing with your efforts to spread broadcast among the people the grand and sublime doctrines of the Spiritual Philosophy, I have reflected much upon the methods which might be pursued in furtherance of this most desirable end. The Banner is constantly urging its readers to do all in their power to obtain new subscribers. This is very proper. But in order to induce persons to subscribe who have no knowledge of these doctrines, or but a very limited acquaintance with them, the first point to be attended to is, to awaken an interest in the subjects discussed in your journal. But how? Much may be done in the way of con-versation with our friends, but we can do much more by furnishing them with papers that treat largely upon these subjects.

A very efficient way of drawing the attention of persons to the matter, and, therefore, well calcu-lated to increase your subscription list, is to place copies of the Banner in the hands of doubters, and even scouters, who are, nevertheless, ready to embrace as soon as they can receive sufficient evi-dence of the truth of the Spiritual Philosophy. Some would, doubtless, subscribe before fully cen-yinced, if the matter were placed before them in such a reasonable light as to make it appear such a reasonable light as to make it appear plausible to their minds, if only as a means of re-ceiving further light on the subject. Each sub-scriber receives fifty-two copies of the Banner per year. Many of these subscribers (myself among the rest) seldom think of reperusing old copies, be-cause of the constant pressure of later reading matter. Let, therefore, all those who do not care to preserve their back numbers circulate them, by mail or otherwise, to such persons as may be supmail or otherwise, to such persons as may be sup-posed to possess sufficient independence of mind and desire for the light of truth to read them with and desire for the light of truth to read them with some degree of attention. In this way a single subscriber may be the means of imparting a knowledge of this beautiful Philosophy and reli-gion to scores of persons who, from want of in-formation, are in the habit of casting nothing but scorn and ridicule upon the subject. "The truth is mighty, and will prevail" over error, whenever it is fully comprehended. If such a course among the friends and patrons of the *Ranner of Light* the friends and patrons of the Banner of Light would not prove fruitful in the way of increasing your subscription list, there is no truth in philos-ophy. I would urge this course (which I am my-old muscular) upon the subscription of the Banner. the subscrib

and they recognize the fact that perbaps no man, since the days of the apostles, possessed a more cultured spirit and mind than that of Emanuel Swedenborg. And this seer, when he stands on the confines of the two worlds, just be-fore he springs off into the eternal life, declares that for twonty-seven years he has almost daily been intromitted into the presence of the higher life, and talked familiarly with spirits who had departed this world. The great poots of our own time recognize this fact. Wo find spirit-com-munion and Spiritnalism breathed forth in almost every line of Elizabeth Barrett Browning, of Tennyson and of Longfellow. Should you take Spiritualism from the litera-ture and poetry of the world, it would be like stripping the earth of all its fragmant flowers--all its verdure. I say that modern Spiritualism confirms the religious con-victions of humanity; for, should you take Spiritualism form our churches and the religious systems of the world, there would be but the hulk and shell left. Our best di-vines have always recognized this fact. One day I was looking over a couple of volumes of John Wesley, known as his Diary; and I found that he makes mention in some fif-teen or twenty instances of the return of the departed. Ho speaks of one lady, a member of his own church, a lady of eminent plety, who had a large property left her by her grandfather; but she was unable to obtain the title to the property, and sho, at last, gave up the matter in despair. In the still hours of the night, the spirit of her grandfather appeared at her bedside, and told her what counsel to em-ploy, where to find papers mislaid, and to do as he told her, and whout trouble came into the possesion of the proper-ty. John Wesley makes frequent mention of such instances; and then he proceeds to argue the matter. Ho says, people as ke, did you ever see a spirit, and I have answered. No, nor did I ever see a muriler, and yet murders are committed every day. Spirits return; other peotred. It is a history running through a p

"Where'er we go angels. As witts gays, "Where'er we go angels attend our steps." And I ask, who are b tier calculated to become our guardian angels, to watch over us, than these who have departed this life? Where are tiey? In what are they engaged? Mil-lions have gone up from this planet; and Jesus tells us that in the higher life we become equal to the angels; and if so, why shall they not be engaged in like employment? Where are they? Do you tell us they are off in some re-mote corner of the universe, shouting hosannas to God? to a being who is already full of glory, to which they cannot add and from which they cannot detract? Are they en-gaged in such a work as this, trying to exait a being in-fluitely exalted? Imagine then departed ones assembling around the throne of the Eternal. The voice of the infi-nitely glorified would be: "Hile to the earth; look back to the planet whence ye came; do yo not see there ignorance, and superstition, and sorrow; and degradation and wretch-edness? Ye cannot serve mo here; and yo can only serve me by serving my creatures. [Applause]. Breathe consola-tion into these mourning hearts; inspire them with nobler thoughts; guide them in the way of truth and right." Does not this seem more rational and more natural? The Chris-tian Church has professed to believe in the presence of min-itering angels to watch over us; and d argan ask who are not this seem more rational and more natural? The Chris-tian Church has professed to believe in the presence of min-istering angels to watch over us; and I again ask who are better qualified to become guardian angels than the dear ones that have loved us? I have a mother in yon spiri-land that I love and who loved me. I ask, Why may not this mother, when she has learned somewhat in the bigher school of heaven, become my guardian angel, and the guardian angel of her own dear children, rather than to have annoluted over thom some odd stranger angel form some guardian angel of hor own dear children, rather than to have appointed over them some cold stranger angel from some other planet or sphere of life? Hore is a band of angels, we will suppose, sweeping down to earth on some great mission of love. My mother says: "Let me join your happy ranks: I have children on that planet that I love, children to whom I gave birth, who rested their heads on my bosom in early infancy, children to whom I am allied by the strongest ties of affection, and in the earth-life by ties of consanguinity; let me go and guide their erring feet, breathe into their hearts hope, trust and confidence." Will that

Mas. DAVIS (continuing).—For mysell, in order not to do-tain this audience. I have prepared beforehand a few verses, to which, perhaps, you will have the kindness to listen. [Then read as follows:]

- THE SOUL'S QUESTIONS .- BY MRS. MARY F. DAVIS.
  - -[ Whitther.
  - BOUL'S QUESTIONS.—BY MRS. MARY F. DA "I have no answer for myself or thee, Save that I learned beside my mother's knee: 'All is of God, that is and is to be; And God is good." In ancient days, with enger eyes, That sought the mystic scroll to read, And baffled, burned with sad surprise, To weep the hopes to death decreed, The dwellers by the Nublan stream Enshrined in Art their fateful dream.
  - In vain the lotus grew heside The sacred Nile's melodious flow, In vain the heavenly plant was plied For blest surcease to mortal wee; Never it lifted well or screen Of Isis, mystic and screne.

  - The summers fell on Egypt's plain, With Flora's bright processions laden; The fervid sun and gentle rain Clothed earth in bloem for child and maiden; While rose the silent Sphinx, in token Of the dread secret yet unspoken.
  - At hush of eve the moonlight fell On sweet Arcadia's templed shades, And music's rich and southing spell Entrance', the peopled everglades, And, fadeless splenders of the sky, The constellations flashed on high.
  - By day Olympus frowned afar— The lofty seat of mighty Jove; And lovelier than the morning star, Was one that taught all hearts to love; But restless as the Ægean sea, Was man to solve the mystery.
  - "The same old baffling questions" pressed Upon the Grecian's cultured brain, And for their answer he addressed The sacred Oracles in vain. "Oh whence and whither?" was the quest, The burden of the soul's unrest;
  - Until arose; "mid-Athens's towers, A form of majesty and grace-A mind endowed with deathless powers, Footprints of Deity to trace. Hymeitus bees, like singing birds, Foretold the sweetness of his words.
  - To gloomy Egypt Plato went, To learn its grand and mystic lore; And on the gorgeous Orient He gazed to wonder and adore; But in the silont groves of thought, The secret of the world he sought;
  - Nor sought in vain; and yet, and yet, To simple hearts and tearful eyes, Like dome, and spire, and minaret, Afar in chilling spiendors rise. His classic brilliancies of speech. That would the sacred lesson teach.
  - Beside the sea of Galilee, Another trod the yielding shore, And saw the sparrow and the tree With shining symbols written o'er, And felt the universal tide Of boundless being onward glide.
  - To him the angel-hosts came down; For him the gates of doubt rolled back; And to the cross and to the crown Ho trod the dark and thermy track, For love had cleft his starry way To visions of eternal day. 10
  - In homely phrase the truth he told, Unlike the wise and polished Greek; The secret breathed to young and old, The sad of heart, the poor and meek-The secret hid in star and stone, And read by holy love alone.

SUBSCRIPTIONS.

AUBSCRIPTIONS.
 A. H. Rogers, New Britain, \$1,00; J. B. Hlukley, Wm. Lowell, Unionville, 1,00 each: Dr. Bodyfield, S. A. Horton, A. T. Robinson, Bristol, 1,00 each: Gad Norton, Bristol, 5,00; A. D. Thompson, John Churchill, Bristol, 2,00 each: R. A. Douglass, Forestville, 2,00; Hiram Oraban, Ira Churchill, Forestville, 1,00 each: W. G. Sponcer; Thomaston, 2,00; H. S. Hamilton, Plainvillo, 1,00; C. N. Platt, Waterbury, 3,00; Edwin Blakeslee, Waterbury, 2,00; Horatio Nelson, Stranger, Waterbury, 1,00 each: Walter Edmons, Morris, 1,00; Mrs. S. A. Kilhourn, Bantam Falls, 1,00; P. B. Skinner, N. S. Pond, Julia A. Pond, Luman White, E. B. Parsons, James Wilson, Minstei, 1,00 each: J. Starp, D. W. Scott, Fred, N. Clark, Danhury, 1,00 each: J. Kulker, Traverse Swan, B. D. Bunnel, Mrs. P. S. Hussey, Bridgeport, 1,00 each: J. Son, Kaushan, B. Burneu, Mrs. P. S. Hussey, Bridgeport, 1,00; Philo Holbrock, Seymour, 1,00; Lucian Carpenter, A. H. Davis, Abnet Plummer, W. H. Chamberlain, A. W. Thurber, Gilbert Chanadler, H. Read, Archibald Kennedy, Putnan, 2,00; W. B. Hinman, Falls Village, 1,00.

### ANOUNT OF COLLECTIONS.

Nov Britain, two locures, \$8,93; Unionville, two, 9,53; Bristol, one, 7,25; Forestville, two, 6,51; Waterbury, two, 11,00; Morris, one, 1,65; Bantam Falls, one, 75ets.; River-ton, one, 0,08; Winsted, four, 20,00; Daubury, two, 11,74; Bridgeport, two, 13,83; Plainville, two, 12,43; Sandy Hook, two, 4.83; Southford, three, 5,79; Oxford, two, 5,25; Putnam, two, 10,85. Total, \$145,82.

## MINNESOTA.

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### Report of Mrs. F. A. Logan.

We have received the report of this State Missionary, Mrs. Logan, for the months of February and March, 1869, but owing to want of space and pressure of other matters seeking a place in our columns, we have been obliged to ndense it somewhat.

To the Secretary of the Minnesola State Association of Spir-

To the Secretary of the Minnesota State Association of Spir-itualists: I herewith soud my report of missionary labors during the months of February and March. The unusual depth of snow kept me from lecturing the list for days of February, but my time was not lost. Lec-tured in Shelbeyville on the evenings of Feb. 9th and 19th to Orthodox Studiences. On the 11th and 12th in Vernon Contro. Attended Evenum at Garden City. Atrangements

self pursuing) upon the subscribers of the Banner, as a means of accomplishing much good. Let us faithfully work together to expose all error, wher-ever found, and more especially the monstrous and soul-belittling errors incorporated with and perpetuated by the prevailing theologies of the day. Light must, will come, but we can very much accelerate its progress by proper efforts. They will be the set of a set of the set of the set

Though midnight darkness, thick and deep, The earth involves in gloom, The glaring sun will onward sweep To show the carth in bloom.

S. R. RITTENHOUSE, M. D. Reading, Penn., March 30th, 1869.

# WASHINGTON TERRITORY.

### Spiritualism Spreading.

EDITORS BANNER OF LIGHT-I thought perhaps a few lines from this far off country would be acceptable, to let the world know that Spiritualism is prospering even here. We have a email Society organized in this place under the title of the "Seattle Circle of Spiritualists." Wm. Andrews, President; D. S. Smith, Vice President; R. W. Pontius, Secretary, and Mrs. Pontius, Treasurer. An increasing interest is be-ing manifested. We hold a public circle every Sunday evening at my house, and the interest is so great that the house is crowded. We have two excellent test mediums developed. Mrs. Pontius, excellent test mediums developed. Mrs. Pontius, an excellent seeing and speaking medium, de-scribes spirits so as to enable the friends to recog-nize them; they likewise are able to speak through her organism, and she is able to tell what they say to her. I will relate a circumstance that took place at one of our circles. A widow lady was present whose husband had been in the spirit-land about two years. Mrs. Pontius re-marked that she saw two spirits, one of whom she recognized to be this lady's husband, and the other, a citizen who had also passed away. The other, a citizen who had also passed away. The lady's husband had something in his hand, which she discovered to be a broken platter, and he said she discovered to be a broken platter, and he said that his wife would be able to explain the symbol. The lady denied all knowledge of it at all. The spirit still insisted that she would yet remember the circumstance, and she persisted in knowing nothing about it; but by the assistance of the other medium, H. McAleer, who is also a good medium, it was announced that it was before they were merical—which heat they then a set of the were married—which had then teen upwards of fifteen years. The lady instantly remembered the circumstance, which was in this wise: It was the first time that he came to visit her; she, in stooping down to put a stick of wood in the stove, hit him in the eye with the stick of wood, and he, having the platter in his hand, dropped and broke it, and he had a black eye for some two weeks.

it, and he had a black eye for some two weeks. It proved one of the best tests that could be given. We have others quite as good. The good work goes bravely on even here. When I came here, one year ago last September, I found four persons who dared to say that they were Spiritualists, but did not say it very loud; but as soon as I got fairly settled I got the few together and commenced to hold circles at my house, and the result has been that we have the only meetings in the place where there is any manifestation of life, and I hope that we will be able soon to show something more tangible in the shape of a hall of our own to meet in. You will perceive, too, that we are doing something for the glorious Banner, under whose folds we fight. D. S. SMITH. D. S. SMITH.

Seattle, Washington Territory, Feb. 2d, 1869.

## NEW VIEWS OF EDUCATION.

### BY MARY F. DAVIS.

A decided change is taking place in leading minds with regard to the curriculum that should be adopted in schools and colleges. While some highly educated men adhere strenuously to the established system, as evidenced in such articles as "A Plea for Culture," published in the Atlantic Monthly, others earnestly advocate a more directly practical discipline for young minds. Among these, Herbert Spencer stands promi-

nent. From every point of view he shows that the study of the sciences, not only for the practical uses of life but for montal discipline, should precede and supersede that of the classics. His American friend, Edward L. Youmans, adopts the same view; and he has taken pains to collect in a handsome volume, entitled "Culture demanded by Modern Life," essays by a number of distinguished scientific and professional men of England and America, who unmistakably and ably advocate the superiority of the sciences as means of culture.

Directly in this line was the speech made by J. A. Froude, the historian, on the 19th of March, when installed as Rector of St. Andrew's University. It was full of truth, and should be read entire to gain its whole noble import. He said that the schools and colleges were in the midst of a revolution-that it was admitted by every one that "we cannot any longer confine ourselves to the learned languages, to the grammar and logic and philosophy which satisfied the seventeenth century. Yet, if we try to pile on the top of these the histories and literatures of our and other nations, with modern languages and sciences, we accumulate a load of matter which the most ardent and industrious student cannot be expected to cope with."

To escape the dilemma, he recommended practical education. "A tree must be rooted in the soil before it can bear flowers and fruit. A man must learn to stand upright upon his own feet, to respect himself, to be independent of charity or accident." Each one should be trained in the particular direction of his chosen field, be it that of a worker in the soil, a physician, lawyer, or clergyman. The education of the last named, he seemed to think least practical of all, and the poorest adapted to giving a common sense view of human life and its requirements. "If the clergy knew as much of the history of England and Scotland as they know about Greece and Rome-if they had ever been taught to open their eyes and see what is actually around them, instead of groping among books to find what men did or thought at Alexandria or Constantinople fifteen hundred years ago, they would grapple more effectually with the moral pestilence which is poisoning all the air."

In our own country we are beginning to actualize some of the theories of educational reformers, by the establishment of such schools as the Cornell University, and by the appointment of such men as Dr. Haven and Mr. Elliot to the Presidoncy of our colleges. In primary departments, the system of Object Teaching is beginning to be strongly recommended, whereby the infant pupil may learn from Nature instead of books; may be unfolded from within, outward, instead of being set down at once to the hieroglyphics which we term the alphabet, and thence onward subjected to the cramming, forcing process of memorizing the endless jargon of the books prepared for youthful digestion. Physical development is found to be the basis of all true education. from which the mental, spiritual and moral will be as natural outgrowths as the branches, flowers and fruits of a tree are of the straight, strong and enduring trunk.

The time is coming when the word "culture" will signify not merely an acquaintance with the dead languages and the relics of the past, but also a knowledge of the living forces and forms of Nature. Education will be used in its original sense, as derived from educo, to draw out, and human is the germ of all possible unfoldment.



BANNER

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### Spiritualism Reviewed.

"J. C. B.," a correspondent of the Owego (N. Y.) Times, has read one copy of the Banner of Light, from a lecture by Moses Hull on the first page, to the prospectus on last page." He also "spent a few 'quarters' in years gone by to see 'manifestations,' but the spirits were always out of order, and we considered the money badly invested." He confesses that he knows very little about Spiritualism; this is also evident from his remarks upon the Banner and the general subject; hence he proceeds to criticise both. We quote a portion of his remarks, as he is the type of a class who consider themselves competent reality corresponding to it. But the new school judges of Spiritualism, whereas they utterly fail to discern its snirit or comprehend its methods. Beneath this writer's surface profession of "sorrowful humility," we discern the spirit of condescending pity and wonder characteristic of the theologian, and yet deeper than that, a kind and teaching penetrates further than to the mere orhopeful liberality belonging to the man himself. ganic structure, and it is in the domain of in-We respect the man, and can tolerate as transi- stinct, or mind, or spirit, that its investigations tory the atmosphere of pharisaic superiority inci-

tory the atmosphere of pharisaic superiority inci-ident to his present state. He says: "We do not ask what possesses reasonable men to write, and read, and seemingly believe such strange combinations of words and ideas. We rather in no small humility ask, what on earth have Christians done to make such travesty of religion possible? The only writing in this journal which relieves it from puerility, is that which brings into prominent light the weak points of donominational theology. These attacks are in many instances successful, and they give plausibility to a not very dignified, but vory popular crusade against Chris-tianity itself. If by any means a man's faith is thoroughly upset, and the simple Gespel of our Lord made of none ef-fect by destrines of men, it is no wonder that men accept Spiritualism or any other 'ism.' Spiritualism or any other 'ism.' Is not Spiritualism a reaction against some incorrect form

Is not Spiritualism a reaction against some incorrect form of Christianity, as Universalism is an honest reaction against the savage theology called by name of Calvin, or Unitarianism a natural reaction against an opposite ex-treme amounting to polythelsm? Almost every form of re-ligious error in Christian communities can be traced to some dogma asserted by Christian men which violates truth and reason, and a so-called reformation usually results in adding a new form of untruth only in the opposite extreme. Theologically, truth is found about half-way between error and reform—a neutral ground on which neither side is apt to come.

to come. The question recurs, then, What is there in present forms of Christian belief and teaching to urge men into Spiritual-

The journal in question is about equally bitter against

The Journal in question is about equally bitter against Christians, and commonly received views respecting God, Cirist and the Bible. It would destroy the simple teaching of our Lord: 'He that hath my commandments and keepeth them,  $\circ \circ \circ$ I will manifest myself to him '--a manifestation surely worth having; yet for it substitutes the interesting manifestations of Nathan Harris, whose chief message is that he died of hydrophobia, and Peter Connelly and Michael Murphy, who ask 'Why the devil' and 'What the devil,' and swear gen-erally like veritable men in the flesh, rather than disem-bodied spirits. We have neither laughed at nor felt like abusing either editor, or publisher, or writers, or readers of this strange

oditor, or publisher, or writers, or readers of this strango sheet. We are rather conscious of a kind of sorrowful husheet. mility, that in this age of Christian enlightenment, true mer food in place of the loving, simple, yet majestic words of the Gospel."

To all this we reply in general terms, that neither Spiritualism, by its philosophy or phenomena, assumes to rival the revelations of truth made by or through Jesus " in the loving, simple, yet majestic words of the Gospel," or by means of any medium or instrumentality whatever. Spiritualism supplements and confirms those pertraining systems will be based on the philosophy ceptions of the methods of divine government, in which that word implies, namely, that within the the realms of mind and matter, commonly known as the laws of Nature, which the concurrent ex-Books will be welcomed as friends, and be used perience of mankind have established as the basis of moral conduct. It does not indeed sanction day forth take new resolutions to be as religious the eccentric notions of individuals, or sects. either great or small, concerning man's relations to God or Nature, but it does account for the fact that differences of opinion on these momentous questions are not only possible with sincere men, but are absolutely indispensable to the evolution of truth. It illustrates by every message, whether from holy or profane spirits in the, to us, invisible world, that the kingdom of heaven is not a place beyond the stars, or beyond the river of death, to which the good go when they die, but that it is just where Jesus affirmed it to be-"within you." To contrast, as our friend has done, the messages of Michael Murphy and Peter Connelly with the teachings of Jesus, and to contemptuously deprecate them because their authors swear "like veritable men in the flesh, rather than disembodied spirits," is not only inconsistent with the revelations of modern Spiritualism as to the nature of life in the spirit-world, but equally so with the 'simple teachings of our Lord" which he professes to revere. Reverence, based upon understanding of what he taught, is natural and spontaneous, but reverence for words because Jesus uttered them is superstitious and degrading. Socalled Evangelical theologians appear practically to believe that death is the saviour, the purifier of men. They practically teach-and it is the common sentiment among them-that at death the good go to the kingdom of heaven. "Gone to heaven" is the common phraseology used by Christian professors to indicate the death of a pious person. Now, this error of denominational theology is most thoroughly exposed and corrected by the facts of modern Spiritualism and the messages from spirits themselves, the record of which makes our paper "puerile" in the estimation of our friend. We do not publish the communications in our Message Department because of their surpassing wisdom or ability to render clearer the problems of science and religion. We publish them as illustrations of what their authors are and can do, under the imperfect conditions that exist in the border land between the spiritual and material worlds. All the phenomena of Spiritualism, in constantly increasing variety and power, witnessed by millions of intelligent persons all over the world, are simply illustrations of human intelligence in the supramundant world, seeking with what power it can command to demonstrate that human characteristics and personalities survive the chemical change called death. We differ, decidedly, from our friend in his estimate of the value of theological criticism, which alone, as he thinks, saves our paper from "puerility." We publish it because free thought, seeking expression, finds few channels through of irrational and cruel dogmas. But it is our con- second Sunday in May.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON MOAD, viction that the whole structure of so-called Evangelical Christianity now established in the civilized world, from its foundation in the dogma of the fall of man, through every portion of its vast machinery for saving souls by vicarious atonement, to its consummation in the metamorphosis of man at death, from a natural human being to a miraculous nondescript in the presence of a personal God forever, is destined to decay, from the slow but resistless action of Nature's divine revelations to the mind of man.

 $\mathbf{OF}$ 

Spiritualism is not, as he queries, "a reaction from some incorrect form of Christianity," as Universalism and Unitarianism doubtless are. It is not the mere oscillation of the uninformed mind from one extreme of conjecture to another. Its phenomena have given a new direction to thought and investigation, concerning man's origin, nature, relations and destiny. Its tendencies are, scientific instead of superstitions. It reverences the humblest fact as a revelation of God. and the spirit of man as the immediate interpreter of the revelation. It finds heaven in the pure heart; the way of salvation is the path of gradual progress; the angels of God our brothers' and sisters of the human family; love of man and truth the saviour of the race.

### The Night Side of Darwinism.

Prof. Gunning makes a truly logical reply, profusely illustrated and practically put, to a writer in the Hartford (Ct.) Courant who shrinks from accepting the Darwinian theory of existence, progression, instinct and faith, because, as the writer expresses it, he fears that his hopes of immortality will be swept away. The writer's point, with argument, is like this: Man possesses an instinct of immortality, and therefore there must be a of thinkers upsets his belief, because it teaches that man came into the possession of his faculties by slow degrees. And hence the feeling of dread, which is styled the "night side of Darwinism." Prof. Gunning undertakes to show that the new are most successful. He proceeds to illustrate his position by demonstrating how certain instincts of animals have been acquired, and afterwards inherited; thus the bird never feared man until it learned to fear him, and then the instinct was transmitted. So birds learned the instinct of migration, by their actual experience with heat and cold, and then the instinct was handed down. It is the same, he holds, with man. The instinct of immortality is universal; but it is shown that it was first acquired by the relations of seers, who made others believe, and so the belief of immortality, spirit presence, and the rest, was transmitted. His illustrations on this head are very apt and pointed. An instinct of immortality thus received, he believes to be far deeper and stronger than any belief that rests on naked analogy. And he fully endorses what Dr. Horace Bushnell has been compelled to admit, that "the veil has been lifted now and then; and is lifted, and God has vouchsafed to his struggling pilgrims of earth foregleams of the better world beyond."

## Wendell Phillips on Theology.

Mr. Phillips spoke in this city last Sunday week on Religion, saying of it that it was a battle all through life, and not a dream. Which is true enough. But of the theory of religion, or theology, he had something more striking to say, viz.: that there was a great deal too much theorizing and far too little practice. There he is entirely right. We never yet knew the person who, on his conscience, could presume to say that he could live up to his religious faith too closely or carefully; and we have yet to see the person, also, who would not confess, to his own heart certainly, that he talks more about his religion than he exerts himself to harmonize his daily life with it. There is too much of this theorizing. Faith has run into rhetoric. Works are simmering down into verbiage. Every one would apparently like to be a preacher or a teacher-at any rate, something conspicuous. This spirit is not the reflex and result of an earnest and profound religious faith, but of self-delusion, a dogmatic habit of mind conceit, and the haste that ever proclaims shallowness. Let us all, then, from this as we possibly can, and to say just as little about it to others.

### "The Davenport Mystery."

LIGHT.

We call attention to the article which we copy, in another part of this week's Banner, from the Round Table, under the above title. The Round Tuble has, from time to time, shown a decided disposition to deal fairly by the tests of Spiritualism, although, by way of offset and perhaps propitiation to a certain class of its readers, it has seen fit to throw out some sneering remarks on the subject. But we will do it the justice to say this, that it has consistently and persistently dared the savans and men of science to come out of their crypts and laboratories, and investigate phenomena which they otherwise had no right to prejudge - phenomena concerning whose origin and significance it admits that the entire body of the people are impatiently waiting to hear them discuss and explain if they can. The editor of the journal in question has recently attended one of the public séances given by the Davenport Brothers; and of the profound impression produced upon him, the reader of the article in question will be able to judge. He will likewise observe that the editor again summons scientific men from their hiding-places, and from out the clouds and vapors of their mysterious and mumbling definithers; and of the profound impression produced tions, to confront these undeniable facts with the principles of science, and see what can be made out of them for the use and benefit of the world. The challenge, however, is a standing one, and has continued the weekly lectures, at the Stepney we have no expectation of its being accepted in a Temperance Hall. Mr. J. Burns has lectured on hurry. Just as in the past, so it is to be again; science and all its pretensions to wisdom will be confuted and overwhelmed by the very simple facts of Nature, until a new revolution in the methods of investigation will of necessity be wrought. We commend this very clear and in-teresting description of a Davenport scance to the stanting of spiritualism?" with answers to questions and replies to objections from the audience. Va-rious other lectures and addresses have also, been given by members and friends of the Association, and though not large the audiences. Vascience and all its pretensions to wisdom will be attention of the reader.

suitably divided and built upon, on which they can learn gardening and earn their living. They do not, however, ask for this tract outright, but simply that it be held in trust for them by the State, their annual payments of rent going to-is and its regular purchase. The netition is truly Senate, M. Gonteur referred to the Spiritualists as ward its regular purchase. The petition is truly pathetic. It makes the admission, in all frankness, that they are "poor and ignorant," exposed to temptation by reason of their helplessness, and numbers of them deprived of the supporting hands of husbands by reason of the late war. They declare that they only want help at this critical time, and to the extent indicated. Gardening, especially floriculture and the raising of small fruits, is well adapted to the physical capacities of woman, and we doubt not these netitioners have seized hold of the very idea which, when worked out to success, is likely to revolutionize the tyrannical old prejudices of society on this important subject of female labor, and to enlarge the field for her independent and effective endeavor. We cannot but sincerely hope that the Legislature will respect the petition of these workingwomen, whose appeal should certainly carry as much weight, and create as profound an impression as, to say the least, that of any class of male politicians who are always carrying their axes to the State House to grind. This is a matter that interests the body of society, and promises to lead to invaluable results; the law-makers cannot, therefore, consistently slight it, though they may think it a light thing from the hands and hearts of a few helpless women.

### Divination in New Philadelphia, Ohio.

Mr. C. H. Matthews, senior editor of the Ohio Democrat, published at the above named place, in company with other gentlemen addressed a letter to J. V. Mansfield, duly sealed and guarded, in which they put many questions to the spirit of a departed friend and neighbor, Hon. D. W. Stambaugh. Those questions were satisfactorily answered by the spirit addressed, and his replies were so minute and circumstantial as to leave a profound impression on the minds of the inquirers. The questions, with their answers, were very frankly published in the Democrat, and occasioned much comment as a matter of course. We have ourselves read them over, and admit that they are of a striking character to those who have no acquaintance with the parties. With the rest, the spirit returns his thanks to the editor for his courage and candor in making public what had just passed between them. As if to warn, rather than refute him, however, a half dozen pious" men of the town have sent him in for publication, under the ostentatious head of "Let there be Light," an extract from what they are pleased to style "Dr. Watson's Biblical and Theological Dictionary "-which Mr. Matthews publishes in his columns with perfect courtesy. It is a definition of "divination," and these men act ually believe they have, with this little trick, extinguished Spiritualism completely. Why do they not address themselves to the very simple fact of the questions and answers through Mr. Mansfield, instead of railing at plain truth with a bushel of words from a Biblical Dictionary? And why has not Dr. Watson's definition happened to squelch out the whole truth of Spiritualism beore?

### Spiritualism in Europe.

Our readers will see by the following items from the London Spiritual Magazine and Human Nature for April, that the good work is making headway across the waters:

headway across the waters: "Spiritualism in this country has hitherto been asserted chiefly by the press; the platform, how-ever, is now beginning to assert a wider influence among us on this subject than it has done—both in London and the provinces. The Manchester mind has lately been powerfully awakened by Mrs, Emma Hardinge. In addition to the four lectures on Spiritualism that had been announced for dolivery, by her at the Eree Trade Hall a for delivery by her at the Free Trade Hall, a fifth, by request, was delivered in the same place an a Sunday evening, when the hall was crowded. A lecture was also given by her at the neighboring town of Hyde. These lectures have received highly eulogistic notices from the local press, and we understand that a fund has been formed for

their publication. At Norwood, the earnest, indefatigable Mr. John Jones has been carrying on a war against all comers in the Norwood News. This culminated turb the lectures and insult the speakers, the lectures were received by the audience with atten-

The East London Association of Spiritualists 'Spiritualism: its Facts and Phenomena,' and 'Spiritualism: its Philosophy and Religious Teachand though not large, the audiences have been orderly and attentive.

**Hiterion of the reader. Help Asked for Women.** We have seen a petition which has a long list of signatures appended, from the poor working-women of Boston, who ask the Legislature to give them a tract of land in some neighboring town, suitably divided and built upon, on which they forward by Mr. Thomas Shorter."

We copy the following from Human Nature :

"PROGRESS OF SPIRITUALISM IN FRANCE. a very powerful party. The teachings of Spiritual-ism are taking a much deeper hold on the conti-nent than can be detected from external indications.

Spiritualism has taken a start in Spain. Through the counsel of the spirit of Fenelon, whose medium is Francisco Perez Blanca, a spirit journal'is about to be published in that country. The Jesuits there are trying hard for a counter-revolution. It will be most glorious should the Spaniards establish a popular constitutional Gov-ernment on the principles of republican liberty and free worship.-Extract from a Continental Letter.'

### OUR NEW YORK BRANCH OFFICE. Removal.

Having completed arrangements with the AMERICAN NEWS COMPANY for the sale of ALL our publications at their establishment, we shall remove our Branch Office from 544 Broadway, to 121 Nassau street, on the first of May next.

This change will no doubt prove satisfactory to our friends and patrons in New York city and vicinity, as well as to us; because, in the first place, all books sent by mail can be forwarded to any address with greater facility from the Central Office in Boston; and second, our New York friends will no longer be obliged to travel up several flights of stairs whenever they desire our books.

In securing the AMERICAN NEWS COMPANY as our Agents, we feel that we can assure our friends everywhere who may communicate with them in regard to our Publications, that all orders will be attended to with the utmost promptness.

Dealers and others will always find the BAN-NER OF LIGHT at 121 Nassau street. As this sheet is the acknowledged organ of the Spiritualists of the United States, we trust that every friend of the cause will exert himself or herself to extend its circulation. In this connection we will briefly add that we shall soon inangurate several new and attractive features, which we trust our patrons will appreciate.

as the complement of Nature in the attainment of knowledge, and in growth unto that wisdom which

"Finds tongues in trees, books in the running brooks, Sermons in stones, and good in everything."

### Note from Henry C. Wright.

EDITORS BANNER OF LIGHT-I am on my way to Boston. God save and bless the dear old city and fountain of thought and affection. I intend to reach there May 25th. But owing to a railroad smash-up, in which I lay half an hour bruised and battered and sprained beneath the rubbish of completely crushed sleeping-cars, every moment expecting, with twenty-five other human beings, to be made a bonfire of, my progress will be slow. I lecture by the way. Arrangements are made for lectures up to the 9th of May.

I cannot express the feelings of deep gratitude and satisfaction with which I have met the Banner in all my wanderings and lecturings in Ohio, Indiana, Missouri, Iowa and Illinois, since I left Boston, the 18th of August last. For two reasons I hail its presence with unfeigned joy: (1.) Because of its rational, philosophical, attractive views of that interior life on which Christians look with so much dread. (2.) Because of its faithful exposure of the falsehoods and delusions on which Christendom is based. I might add, also, because of its fidelity in bringing Spiritualism to bear on redeeming men and women from the individual, domestic, social and political evils that now so sadly mar the beauty and tarnish the glory of life in the body. With a hearty Godspeed I say to it, "Go on, till every family shall be enlightened and comforted by thy rays."

"Spiritualism is going down!" Yes, so it is: but it is going down into the hearts of the people, there to revolutionize, lovingly, peacefully and without blood, the interior and exterior life of man; to give light and joy to people that sit in darkness.

Dear Banner, show your readers the mighty works given, by the disembodied of our race, to them to do. Daily and hourly am I more and more deeply impressed with the greatness and grandeur of their labors, and with the certainty shat the work will be done, and well done. I only wish thy weekly readers were hundreds of thousands, instead of tens of thousands. Rend the veil thrown by theology around the sweet, beautiful life that awaits all of human kind in their career of progress, and show the people all its infinite attractions. HENRY. C. WRIGHT. Winchester, Ia., April 2, 1869.

Du Chaillu tells us that in the interior of Africa, under the equator, the natives always charged him the same price for an egg as for a hen. They argued in this way: an egg, if it is hatched, will produce a hen, and therefore you should pay the price of a hen for an egg

# Another Confession.

The Bishop of Western New York, who preached the discourse last week at the "consecration' of Dr. Huntington as a Bishop, felt compelled to make the admission to his very large audience, that "the Church" was summoned in these days to wrestle with some startlingly new issues, and that the event of the conflict was wholly unknown. He admitted that there was positive danger to the stability of the Thirty-nine Articles, and the Church that stood on them, from the changed courses and currents of the awakened modern mind, which—he did not say, however was not to be put off with the old and childish superstitions about the plenary inspiration of the Bible, or the alleged divinity of Jesus Christ, or the working only once of what are termed " miracles." The preacher further touched on the lamentable condition of the English Church, and seemed to dread a like state of things at home. We should not be surprised if his fears were well founded. Nothing will stand, he will find, but truth, and truth is by no means limited to the discovery of an organized priesthood or a blindfolded bench of men styling themselves scientific. It is mighty, and will prevail at the last.

### Music Hall Meetings.

Dr. R. T. Hallock, of New York, gave a grand lecture in the Music Hall course in this city Sunday afternoon, April 11th. He spoke without notes, and held the close attention of his ardience for upwards of an hour. Alluding to the disturbed religious element of the time, he maintained that Spiritualism was the fountain at which all must drink to obtain the truths of immortal life for which their unsatisfied and hungry souls were thirsting. In due time we shall print a report of this able discourse.

### The Closing Lecture.

Next Sunday afternoon, April 25th, closes the course for the present season. The favor with which Rev. Moses Hull's previous discourses were received, has induced a reëngagement for next Sunday. He will lecture on "The Moral Tendency of Spiritualism."

### May-Day Spiritual Pienic.

The Spiritualists of Somerset County, Maine, are invited to a picnic gathering at East Madison, the first Sunday in May, in Mr. Wm. Barker's hall. Mrs. Priscilla Doty, of Kendall's Mills, a good trance speaker, has been engaged to be present, and other speakers are expected. A similar which it may sweep and bear away the rubbish | meeting will be held at the same place on the

A New Physical Medium.

The Hartford Times and the Evening Post both give an account of séances for physical manifestations by spirit agency, held in that city, at the residence of Mr. R. K. Stoddard, 57 Main street, by his step-son, DeWitt Hough, a young lad, between sixteen and seventeen years of age. The Times says he "performed a series of feats which apparently contradict the laws of physical possibilities. With a pair of handcuffs borrowed from the police, any visitor may tightly manacle the lad, fastening his hands behind him, locked in the handcuffs, take out the key, tie the manacled hands closely to an iron ring in the wall behind him, where he sits in the cabinet, then tie his head back to another ring, tie his feet to the floor, sew over all the knots with needle and threadand the instant the cabinet door closes, a crash is heard, half a dozen musical instruments, hells, triangle, horn, etc., go bang across the cabinet, (though they were out of his reach.) and instant ly opening the door, lo! the lad is as firmly bound as ever. But the tin trumpet is seen standing on his head-a little solid iron ring, that had lain in one corner, is found tightly fitting one wrist though it is absolutely solid, and not near large enough to go over his hand-&c., &c."

The Post says: "A number of gentlemen, among them Professor Gunning, were present at a spiritual manifestation, by a young man, named De-Witt C. Hough. His hands were tied with cords, and the knots untied, apparently without human agency. Iron rings and handcuffs, furnished by Chief-of-Police Chamberlin, were fastened around his wrists, and while he was so bound, musical instruments were played, and other feats performed."

### New Subscribers.

Our patrons are still continuing their efforts to procure, each of them, one or more new subscribers. In this work they are quite successful, and we feel under great obligations, and sincerely thank our friends for their timely help. We continue to acknowledge the names of those who have thus added to our subscription list. S. Morton sends us four new subscribers; H. A. Warner, one; J. McDonough, three; E. W. Knight, one; Mrs. L. A. Mills, one; Mrs. L. E. Whitaker, one; M. A. Bedford, one; B. Bacon, one; Mrs. S. L. Adams, one; J. K. Jones, one; G. P. Andrews, two; J. F. Beals, one; H. Hunamaker, one; A. Williams, two; W. B. Kelley, one; Robt. Rowe, one; M. Spencer, two; J. H. Rodgers, one; P. Lillebridge, two; Ira Tuttle, one; Joshua Perham, two; N. Brownell, one; A. Kellogg, one; Mrs. E. V. Fuller, one; D. E. Allen, two; E. W. Loveland, two; Otis Bentley, one.

### "Faiher Hinshaw."

We have received, through the politeness of Dr. Newton, an excellent portrait, painted in oil, of the venerable Seth Hinshaw, the "Quaker Spiritualist," late of Greensboro', Ind. Father Hinshaw was one of the noblest philanthropists of the age. Hundreds have had occasion to bless him, and cherish his memory, in grateful remembrance for the timely aid he rendered them in the days of want. He has been a resident of the spirit-world several years. Those who knew him personally or had heard of him, will be glad to look upon a likeness of the genial and benevolent "counterfeit presentment" of their friend. It was painted by his daughter, and we need not say is an excellent likeness.

Our free circle room contains quite a number of other paintings and drawings which will interest the beholder. Anderson's spirit portrait of little Lily" is among the number. All are invited to visit the room, free.

### To Advertisers.

The BANNER OF LIGHT is the best paper in the United States to advertise in. We circulate in nearly every city and town in the country, the British Provinces, and Europe. Our rates are lower than most weekly papers which have not near so large a circulation as the Banner enjoys. Now is the time to advertise. Improve the time.

New Book by Andrew Jackson Davis. The new work of Mr. Davis, "TALE OF A PHY-SICIAN," which was announced in the Banner last week as being in press, we expect to have ready for delivery (barring accidents) on Monday, the 26th inst.

# New Publications.

We have before us a stout pamplet, named the "TRIUMPH or CRITICISN," by M. B. Craven. It purports to be "a critical and paradox work on the Biblo and our theological idea of Deity, as received from its authors; showing the Mosaic enceptions of a divine being to be incompatible with the philanthropy, progress, and liberality of the present ago; and blending aucient Judaism, Paganism, and Christianity into a common original." From this it may be clearly enough perceived that the author, who was an Orthodox preacher, has reviewed and revised the grounds and principles of his former belief; and it gives us additional satisfaction to say that he accepts the philosophy and faith of Spiritualism without a qualification. An entire chapter of his book is devoted to an announcement of his views and opinions on this subject. We sincerely wish his brethren everywhere could read so able and searching an exposition of the old Mosaic theory, and his statement of his subscription to Spiritualism.

Charles Scribner & Co., New York, publish in neat and handy form two volumes for popular reading on scientific subjects, viz, "THUNDER AND LIGHTNING," and "THE WON-DERS OF OFTICS." The former is embellished with thirtynine wood engravings, and the latter with soventy. They are translations from the French of M. Fonvielle and M. Marion, by different hands. These are subjects on which the popular mind cannot but be curious, and they are treated inca style of plainness and familiarity that, with the accompanying illustrations, will attract and improve many readers. We should be glad to chronicle the largest possible circulation of popular books on such fundamentally interesting topics. Lee & Shepard have these little volumes for sale.

ROSE AND LILY, the Twin Sisters, is a tiny booklet that tells of the conversion of two young parents by the agency of a surviving twin-child to the truths of Spiritualism. The details of the story are very touching, and will profoundly interest all loving parents. So young a medium as Roso, only two years and ten months old, certainly cannot be aconsed of deceit even by the most case-hardened of bigots and unbelievers. Published by William White & Co., Boston.

Prof. Huxley's remarkable discourse in Edinburgh on the PRIVICAL BASIS OF LIFE," has been handsomely republished in pamphlot form by the College Courant publishers in New Haven, and ought to be widely circulated. His theory of life is startling to most minds, but it is well worth the study which it so boldly invites. Prof. Huxley is one of the mo t remarkable thinkers of the age.

THE ADDES' OWN MAGAZINE is a comparatively new candidate for public favor, but deserves it in large measure It is published in Indianapolis at \$1.50 per year, and edited by Mrs. M. Cora Pland. It is embellished with a fine from tisplece, and the atticles are brief, various, crisp, and magazinish. The ladies will relish just such a publication for their "Own."

Chas. A. Barry puillabes another of his sweet ideal sketches-two female heads-entitled "THE FAIRY STORY." The younger one of the sh ters shows too plainly in her eyes the delight she takes in nor elder sister's reading from the fairy book. It is a little gem of art for the people to buy and place on their walls.

Peterson & Brothers have issued, in paper covers, THE TALISMAN and the HIGHLAND WIDOW of Walter Scott, uniform with the rest of this very popular series.

Mr. James M. Stone publishes a pamphlet which he entitles "SIXTY FALSEHOODS EXFOSED," being a summary of the testimony before the Committee on Claims of the Massachusetts Legislature, on the alterations and improvements of the State House. Mr. Stone was formerly Speaker of the House, and his acquittal from the charges brought against him was triumphant.

Loring publishes Miss Thackeray's "FROM AN ISLAND," among his Tales of the Day, and the title and authorship will secure for it a wide reading.

THE BROOKLYN MONTHLY for April is out, and presents a strikingly handsome appearance. It offers a very readable table of contents, and deserves success for its enterprise and real merits.

### Movements of Lecturers and Mediums.

A. E. Carpenter will lecture in Hyde Park, Monday, April 19th; in Brighton, Town Hall, Tuesday, 20th; in Attleboro', Thursday, 22d; in Foxboro'. Sunday, 25th.

Mrs. Lois Waisbrooker has arrived in town from the West, and proposes to lecture before Spiritual Societies in the East until the first of Abraham Lincoln. July next. Address Banner of Light office.

A. S. Hayward, healer, has returned from the West, and will visit invalids in this city and vicinity for a brief time. He may be addressed at this office.

Mrs. Sarah A. Byrnes will lecture in Fall River. Mass., on Sunday, April 25th. She is engaged in Washington, D. C., during the month of May. Dr. Henry and Mrs. A. W. Slade are now per-manently located at Kalamazoo, Mich., ready to

receive patients at home or abroad who can be

#### A Pleasing Entertainment. Reto yorh Department. The Lyceum Dramatic Entertainment, which has been some time in preparation, will take place in Mercantile Hall, Summer street, Friday even-

ing, April 23d, at half-past seven o'clock. An ex-

cellent programme is offered, consisting of the

comedies of " Loan of a Lover " and " Sweethearts

and Wives;" also, by special request, the pretty

little operetta, "The Hunter's Daughter," which

received such liearty applause at a previous en-

tertainment, will be repeated. Admission, with

reserved seats, thirty-five cents. The Lyceum

have been particularly unfortunate in having

stormy weather at each exhibition offered during

the winter. We hope the "clerk of the weather"

above occasion.

New England.

ects.

invited to call and secit.

and the friends of the Lyceum will not forget the

Spirit-Drawings, Etc.

We have in our circle room a pencil drawing of

a beautiful wreath of flowers, executed by a spirit

through the mediumship of Mrs. J. D. Wheeler,

of Berlin, Mass., while in an unconscious trance

condition, with her eyes closed. Our friends are

Mrs. W. is an excellent healing medium. She

will visit patients at their residences anywhere in

ALL SORTS OF PARAGRAPHS.

TT-This issue of the Banner is an excellent number.

It contains the choicest reading on a great variety of sub-

There has been a good deal of talk in Maine of late,

and some newspaper slang, owing to the timidity, probably,

of Mr. Ellis, the manager, to the purport that the scances

recently held in various parts of that State by the fine

physical medium, Miss Laura V. Ellis, are impositions-that

she is not a medium, but a trickster, etc., etc. Now we as-

severate, for we have thoroughly tested her mediumship.

that she is a bona fide medium, as hundreds of others in

Boston besides ourselves can attest; and we think our judg-

20 By a card in another column it will be seen that B.

Randall Drew, healer and magnetic physician, has opened an

Ted" We cordially thank Bro. Fenn for the kind words he

has uttored in our behalf, which the reader will find in his

22 See advertisements in another column for excellent,

PARTICULAR NOTICE .- We desire all borrowers of this

aper to reflect upon the subject carefully, clearly, coolly,

and then ask themselves candidly if they don't consider it

their duty to subscribe. Just put \$3,00 (a small sum) into

an envelope and direct it to us for the Banner one year.

The Advertiser says a "cultivated" audience attended

Miss Field's lecture at Chickering's Hall on Monday after-

noon. Digby is anxious to know if those present were ex-

Miss Ida Lowis, the daughter of a light-house keeper in

Newport Harbor, again, single-handed, rescued two persons

from imminent peril in a rough sea. She deserves to be-

The bogus spirit photograph artists of New York have

The railroad trains out of Boston, it is well known, have

each a smoking car attached where "lovers of the weed"

ment is quite as good as Maine's "rowdy respectables."

office at 686 Washington street.

ow-priced sowing machines.

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hog, hadn't you told us so !" .

excellent letter on our eighth page.

BANNEB OF LIGHT, BRANCH OFFICE, 544 BROADWAY.

FOR NEW YORK ADVENTISEMENTS SEE SEVENTH PAGE.

Large Assortment of Spiritual and Liberal Books.

aw, London Spiritual Magazine, a most valuable monthly, mail-ed on receipt of price, 30 cents. Human Nature, also a Lon-don monthly of rare merit; price 25 cents. The Rostram, a Ghicago spiritual monthly, can be had at our stores; and also the Radical, the ablest monthly published in our coun-try on religious subjects, and fully up to its name. Call and see our assortment, which now comprises nearly all the books and papers in print on our widespread and fast spreading philosophy of Spiritualism.

All persons having business with the Banner of Light, or William White & Co., and all orders for Spiritual and Liberal Books, should hereafter be addressed, Wm. White & Co., Banner of Light, BOSTON, MASS., as this office will be closed on the 1st of May.

# "Notification."

Our brother, A. J. Davis, in his remarks at Cooper Institute, at the Anniversary Meeting, said Spiritualism was a notification, a sort of bell ringing and whistle-blowing, &c., to inform the dozing passengers that the train was about to start. Taking this as a text, we may perhaps indalge in a short explanation of what we consider it to be in this respect. It certainly is a notification to the churches that the car of religion is about to move from the Christian station forward and onward, and all who are ready to go must hurry up and get on board, and those who choose to stay and die with the old fogies can snooze away the rest of life, guessing "there will not be much of a shower," or not caring "whether school keeps or not," wait a little longer. Many have come out of the churches at this notification and taken passage on the car of religious progress. and are fully identified with the passengers. The spirit-world moves the car this time, although most of the passengers have something to do in the movement. It is evident, from the many frustrated schemes of mortal actors, the fragments of which are all about us, that all our premature plans and proposals have to wait the angel aid or

when we carry out their plans; not the silly schemes of some crude and undeveloped or inharmonious spirit or spirits, but the general and to us.

Bro. Davis also remarked that we could not organize Spiritualism, and in this we fully agree with him, and should as soon think of organizing the human race, or the wind, which the old scrip says "bloweth where it listeth "; but we can combine the means and efforts of ten or one hundred persons to carry out or carry on certain works, such as meetings, lyceums, conventions, schools, &c., all of which are proper and may Le successful, and such both Mr. Davis and ourself believe should be the object of our local and general or-ganizations, which in no wise interfere with that freedom of conscience and sovereignty of soul that belongs to each individual, and which, we are guainted with. Mrs. Caroline Proud, of South Nashville, Tenn., saw the ghost of her father on the evening of December 20th. As the old gentleman had been dead exactly six years, and as Mrs. Proud is a lady of strong mind and excellent eyes, the

sure, can never be bound in one soul we are ac quainted with. But to return to our text. The bell rings, the whistle blows, and the car moves. Everywhere we see it. Even, our weathercook, the New York Herald, gives a snarling how almost every week at being disturbed in its religious quietude. It came down with a tirade of invectives, raking the vocabulary of hard words to find epithers to abuse us for our recent success in Stainway Heri vocabulary of hard words to find epithets to abuse us for our recent success in Steinway Hall, Cooper Institute and the Everett Rooms. It evi-dently thinks as yet that a majority of its readers will stay in the Christian station, and probably they will, as most of them have old, accounts to they will, as most of them have old accounts to settle with the third and fourth persons in the Christian Godhead., Forward and onward is the watchword for us, and although we may not say it, the "Old Nick" will take the hindermost. Come into this movement if you can, stay out if you will, and die in your sins and ignorance if you cannot avoid it. and "may the Lord have mercy on your souls." Never since the birth of this new movement has there been such an awakening and shaking among the dry bones," and never such lively interest in every phase of Spiritualism. Most truly is the harvest ripe, and the sickle of the angel reapers is already in the grain. Every day the future grows brighter and brighter. If we go ou, we shall keep pace with the sunlight; if we stop, we shall bury in the Christian darkness and turn to mummies, pillars of salt and piles of stones, to bear record of the life that was, and is not. The ashes of the Jewish graveyards can no longer invigorate the living. "Let the dead bury the dead," and the living move on to 'new and higher life.

### Signs and Wonders.

There is a terrible shaking among the dry hones of the churches in New York at this time, on account of the progress of Spiritualism, and they have aroused the Herald and Star and other toady sheets that pipe for pay, and whistle to keep their courage up, until some of them almost froth at the mouth and talk about stopping the meetings of Spiritualists, and such exhibitions as Large Assortment of Spiritual and Liberal Books. Complete works of A. J. Davis comprising twenty-two volumes, all neatly and substantially bound in cloth: Nature's Divine Revelations, 13th edition. Great Ilturnouis, in five on elither, as neither Catholic spongo nor Protes-and Thinker. Magic Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Loctures (20 discourse), Illistory and Phil tosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Special Providences and Free Thoughts Concerning Re-tificion, Death and Atta Life, Children's Procressive ty cent Manual, Arabula, or Divine Guest, Stellar Key to the Sum-mer Land, Harmonial Man, Spirit Mysterice Explained. In-ner Lite, Truth versus Theology, and Memoranda. Whole Keep it holy." The Heraid has been snapping and suarling at us since, we were born, but it never bites, and is as harmless as a little dog baying the moon owl-wise, and wink, and blink and think it time enough for a person to attend to spiritual matters after death. If the Creator had thought so, and been as wise, he would neither have given aw. London Spiritual Magizine, a most valuable monthy, mailthe Davenports and others give. They will probus religious natures nor required of us their exercise. Let the seed-corn hang in the garret and the fall take care of itself, is Greeley policy; it is time enough to attend to the harvest in harvest time. Well, we always knew Mr. Greeley was wise, and now we see he is getting wiser than the Christian God.

### E. H. Green.

We should have previously noticed that our worthy friend and brother, Mr. E. H. Green, from London, England, has moved to this city, and located at 55 Bleecker street, (near Broadway,) where he is already publishing a weekly paper, and has opened in connection with it a sale and exchange room, and our friends in that vicinity will find the Banner of Light there for sale, as well as many rare and valuable articles. - i -

#### Business Agency.

J. B. Loomis, well and favorably known to many of our readers, has opened an agency in New York, through which he proposes to furnish everybody everywhere with everything except dry goods, groceries, tobacco, dogs and rude boys, in which he will not deal nor send by express All these and many other signs show life and business among the Spiritualists.

Mrs. C. Fannie Allyn, who is always popular in New York, is again drawing large audiences at the Everett Rooms, and is more highly appreciated than ever. Her inspirational power increases, and all acknowledge she is one of our most popular and promising speakers. She has won a large circle of admirers in New York, as well as in Williamsburg, where she speaks one evening in each week.

BP April 7th we had a 'thundering snowshower in the middle of a pleasant day, and the largest snowballs we ever saw fall from above. It was a great curiosity, as the morning and the evening were both pleasant and the weather not cold, Woden, God of winds and weather, has

### Spirit Presence.

The following article from the -Knozeille Whig of March 27th, 1869, which, while it shows a want of knowledge how to deal with it, shows a sufficient advance not to evoke, as of old, a denial of the fact:

Boston Music Hall Spiritual Meetings. Services are held in this elegant and spacious hall every

5

BUNDAY AFTEBNOON, AT 2} O'CLOCK. and will continue until pext May, under the management of Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Beason tickets (securing a reserved seat), \$1,00; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 158 Washington street.

Rev. Moses Mull

will deliver the closing lecture of the course, April 25th.

### Spiritual Periodiculs for Sale at this Officer

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. percopy. HUMAN NATURE: A. Monthily Journal of Zolatic Science and Intelligence. Published in London. Price 25 cents. THE RELIGIO-PHILOSOFHICAL JOURNAL: Devoted to Spirit-unlism. Published in Chicago, HL, by S. S. Jones, E84. Single copies can be precured at our counters in Boston and New York. Price 8 cents.

New York. Price 8 cents. THE ROSTLUST: A Monthly Magazine, devoted to the Har-monial Philosophy. Published by Hull & Jamleson, Chicago, III. Single copies 20 cents. THE Pressure Age: Devoted to the Spiritual Philosophy: Published by the Michigan Spiritual Publication Company. Price 6 cents.

Price 6 cents THE AMERICAN SPIRITUALIST, Published at Cleveland, O.

### Business Matters.

MRS. E. D. MURREY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w,A3,

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

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street— second door from 4th avenue—New York. Inclose \$2 and 3 stamps. A3.3w

THE BEST PLACE-THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. A34w C. D. & I. H. PRESHO, Proprietors.

THE SEASONS.

Time is ever on the wing, Ne'er a moment doth it stay; Summer-Autumn-Winter-Spring,

Oh how soon they pass away. Every season has it needs,

Every season has it needs. Things good to eat, and drink, and wear; And whose'er the "Paper" reads, The place to buy will soon learn where. The Boys who wish for better "Clothes," And wish to buy at prices fair. Can "Suited" be at GEORGE FENNO'S, The and 22 Docus Suitable.

19 and 22 DOCK SQUARE.

# Special Notices.

Agents wanted for MRS. SPENCE'S POSITIVE AND NEGA TIVE POWDERS. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another column. · Apr. 3. ----

BE YE HEALED inve by the GREAT SPHERTCAL REMENT, MES. SPENOE'S POSITIVE: AND NEGATIVE YOWDERS, Send a brief description of your disease to Page, PAYTON SPIRSCE, M. D., Box 1817, NEW YORK CITY, and those mysterious, wonder-working Powders will he maile ito you, post paid. I box \$1. 6 boxes \$5. Apr. 3. Apr. 3.

## ADVERTISEMENTS.

: Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subse-quent insertion. Payment in all cases in advance.

TP Par all Advertisements printed on the 5th ange, 20 cents per line for each insertion.

CP" Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 12 M. ou Tuesdays.

# \$10 APEX SEWING MACHINE. \$10

The Embodiment of Practical Utility and Ex-treme Mimplicity. Patented. MOST wonderful and eleganity-constructed novely. Most senderful and eleganity-constructed novely. makes the Buildex Stitch with extraordinary rapidity. Is warened. Connect on our of order

A. Solscies in operation, is one variable of the strandinary rapidity. Is makes the Buplex Stitch with extraordinary rapidity. Is warranted. Cannot get out of order.
 "Stitches beautiful and firm; a perfect machine."-New York Tribune.
 "For the breasmaker it is invaluable; for the Household it supplies a vacant place."-Godey's Hool.
 "It uses a common needle, news very rapidity, and is so easily understood that a child can uselt."-N. Y. Independent, Henry Ward Beecher's paper.
 "Breatiful as a Mower."-Losife's Gazette of Fashions.
 All persons who hay or offer for sale imitations of this genuine Machine, will be prosecuted for infringement on the patients, Single Machines sent to any part of the country per Express, packed with book of instructions, on receipt of price, Sill, or G. O. D. Agents wanted everywhere. Circular containing laberal inducements sont free. Addines all or differs to APEN SEWING MACHINE CO, Apr. 21.-8w".

WANTED-AGENTS-575 to \$200 per month, everywhere, male and female to introduce the GENE-INE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Mochine will stitch, then, fell, tuck, quilt, cord, blind, brald and embrolder in a most superior manner. Price only BM. Fully warranted for five years. We will pay 81000 for any machine that will sew a stronger, more beautiful or more clustic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cluth emany hould of a stronger without bearing it. We pay Agents of he bulled apart without tearing it, We pay Agent

can only their smoke, ad libitum. On a recent occasion a theologian of the brimstone stamp, mistaking the regular passenger car, opened the door of the smoking car-rightly named, for a dense cloud of smoke checked his ingress. He was heard to say, as he withdrew, "I am not going into this car to be made bacon of." To which a weedy wag quickly responded, "We should n't have known you were a The pedestal of the statue to be erected to Pierre Antoine Berryer, at Marseilles, will contain a medallion head of Bierstadt's picture of a scene in the Rocky Mountains has just been sold in Paris for one hundred thousand francs.

universal charities and religion of the wiser been playing pranks with us the past year, whethcircles that show their wisdom in what they give | er of good or evil portent we cannot say.

fail, and that we all act best and most wisely

successfully treated by clairvoyant examinations and magnetic remedies. Mrs. A. Wilhelm Slade, M. D., continues to lecture, as heretofore, on Sundays, at accessible points through the West. Address box 3, Kalamazoo, Mich.

Brother A. B. Child, the author, informs us that he will make arrangements to lecture through the West in December, January and February, and may be addressed previous to that time at Royalton, Vermont. A. B. Child is one of the best thinkers and writers of the present age. We know nothing of his capacity as a popular lecturer, but we can assure our readers that they who listen to him will have a treat of common sense, which will last a lifetime. We hope he may have numerous calls,-Religio-Philosophical Journal.

A. B. Whiting, of Albion, Mich., is coming East, He lectures in Portland, Mo., during May.

#### New Music.

Oliver Ditson & Co. have sent us the following new musical compositions: "If I knew I came from Paris," words by Mrs. M. A. Kidder, music by W. T. Porter: "That's the reason why, darling," words by B. Barnard, music by E. Donajoivski;" "The beautiful days of the past," a ballad by Mrs. Kidder, music by H. P. Danks; "Fairy Feet," a vocal duet, arranged by H. Tucker; "La Grand Doctresse," quadrille, introducing the principal airs "Up in a Balloon," "Rollicking Rams," from the famous burlesque Lucretia Borgia, arranged by Wm. A. Field; "Dreaming of Home and Mother," by Dr. J. P, Ordway.

Peters's Music Monthly for April is received. In addition to its literary matter it contains seven songs with music.

Wm. A. Pond & Co., New York, have published a new song dedicated to Parepa Rosa, entitled, "Not Yet," by H. Millard; it is a credit to the author.

Prof. W. D. Gunning has been working to some purpose in. Connecticut. The Hartford Times Bays:

"Prof. Gunning's lectures on geology and the pre-Adamite facts and existences have attracted in this community some attention, and awakened a spirit of interest and inquiry in that field of a spirit of interest and induly in that how of thought and knowledge among many who had not thought much on such subjects. He has finished his course of lectures in Connecticut, and left the city for Boston. It is probable that he will again next winter take up his residence among us; and he will find the fossil hard-pan and the 'old red sandstone' of Connecticut life and thought no bad field to rake over and stir up. Whatever may be thought of theories, it is true of these questions, as of all others, that ' the agitation of thought is the beginning of wisdom."

Mrs. Emma Hardinge's "HISTORY OF MODERN SPIRITUALISM IN AMERICA" will, no doubt, as Mr. Lester states in his letter to the Banner, be one of the ablest and most valuable histories of the Spiritual Philosophy ever produced in this country. It will undoubtedly have an immense sale.

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Spirits are determined to be seen and recognized, even forced to acknowledge the truths of Spiritualism ere long.

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SINGULAR CASE OF TRANCE .- An English paper relates that about five months ago a girl about twelve years of age, living near Whitehaven, became ill, and in a short time fell into a lethargic state, resombling that of a person in a trance. In this condition she remained for several weeks, but at length returned to a state of consciousness, and, calling upon her mother, related how she had been in heaven and seen numerous angels and her brother, who died some time ago. This power of speech remained only for a short time, and the girl relapsed into her former state, or nearly so. She lies in a lethargic condition, but when a question is put to her she manifosts her power of understanding it by a slight moving of the head. The only sustenance she has taken for fully fifteen weeks has been the occasional moistoning of her lips with a little brandy and water or tea.

PLANCHETTE-THE DESTAIN OF SOIENCE.-The above named work is one of the very best books ever published, Every Spiritualist throughout the country should send for it at once. It abounds in facts demonstrating Spiritualism bound on the Part of the second beyond cavil.-R. P. Journal.

They believe in woman's rights in Tunis, and have female awyers there who practice in the Tunisean Supreme Court.

Who roads but little at a time retains that little the betler.

Alida Topp recently sent \$5,000 of her professional earnings to her mother in Germany. Good girl.

A New York paper says : "Solomon W. Jewett, the wollknown Vermont sheep breeder, has been kept some six months in Ludlow-street jail, in this city, on a petty sult for debt. Such proceedings are a disgrace to civilization." Yes, Indeed.

Enough new ground was turned over in Iowa last summer to add 20,000,000 bushels of wheat to the annual wheat ----crop.

An Englishman is going to start a weekly newspaper at Jerusalèm.

The German Kirchenzeitung charges Henry Ward Beecher with infidolity.

One Leipzig publisher sold 70,000 copies of a cheap German translation of Uncle Tom's Cabin.

Miss Groeben, one of the alleged "spiritual wives" of the Koonigsberg sect, to which Hepworth Dixon alludes in his book, is still alive, and will shortly go to England for the purpose of bringing an action for defamation against the editor of the Athenaum.

Mrs. John Jacob Astor celebrated the coming of age of her son by providing one hundred orphan boys with homes in the West. Sensible.

The population of France in 1866 was 38,067,094.

Jane Eyre has been republished in a French translation at Constantinople.

Fernando Po, where the Spaniards send all insurrection ary Cubans that they can lay hands on, is an island volcano in the Bight of Biafra, Western Africa. To live upon it is worse than death.

How can you bring a rogue to "the scratch "? Put a fiea in his car.

Many a man runs his head against a pulpit, who might have done his country excellent service at the plow.

People who like so much to talk their mind, should sometimes mind their talk. 4-

### The Report of the Anniversary in New York.

The complete and perfect report of the anniversary exercises at Cooper Institute on the 31st of March, which will be found in another part of this paper, was prepared by Andrew J. Graham, of 565 Broadway, New York. He is the author and teacher of standard phonography, and probably the most perfect writer of it now living. We have too long delayed noticing his excellent weekly paper, the Phonetic Visitor, as one which often quotes with credit from the Banner of Light, and a paper which has ever treated us, and our philoso phy and religion, with candor and-respect.

The notices of the reporters for the city press were all respectable, and all except the Herald gave fair and candid statements, so far as we saw them. Five years ago such notices would have condemned the reporters to retirement, but now the people will bear them, and the papers can carry them out without injury. The World, which gave a very fair and candid report, had also an editorial on Spiritualism, which was no doubt apologetic, and designed as a sugar coating for some of its bigoted readers who would have to swallow the report. It contained some serious. blunders, but as we do not believe the editor was really ignorant nor writing for the Spiritualists, but for those who needed such sugar-coating words, we will not orucify his article nor correct his blunders, but let it go down and carry the pill with it that will have its good effect on his squeamish readers.

. . .

ture what the strange visitor was or what was its mission. No one has the slightest idea that the young lady dissem-bles in regard to the mysterious figure, because they know she is locapable of anything so wicked or dobasing; there-fore we leave it to a thinking community to demonstrate."

Suppose this young lady had been accustomed to seeing and holding communion with spirits, as many Spiritualists of late have, would there have occurred that silly fear that drove her hastily. away, and left her and others to say, as the Whig does, that "no one has been able to comprehend or even conjecture what the strange visitor was, or what was its mission "? It was ignorance and fright alone that produced uncertainty. A well instructed Spiritualist would at once have opened an intercourse with it, and found out what it was and what was its mission. How long will it be before the masses will be sufficiently enlightened. on the subject to deal sensibly with what is of late so common an occurrence? Many such instances have occurred at my house in the last ten J. W. EDMONDS. or twelve years.

### Mrs. Julia M. Friend, Clairvoyant Physician.

EDITORS BANNER OF LIGHT-You have shown most laudable interest in making the Spiritual Philosophy practically useful in curing diseases. I learn that Julia M. Friend, of Gloucester, has taken rooms at 120 Harrison Avenue, in Boston, and located there as a clairvoyant physician to examine diseases under spirit direction and precribe remedies'

I have been an inmate, as a boarder, in her family, in Gloucester, some nine years. Have known of her great success as a clairvoyant physi-cian. I have been acquainted extensively with healing mediums all over the Northern States. They Hundreds in Gloucester and Salem, in Essex and Manchester, where Mrs. Friend has had an exten-sive practice, are gratefully attached to her for the relief she has given their from suffering. I can bear testimony to her great power in searching out and removing diseases of the most obstinate kind. With heroic devotion has she given her life and strength to the service of her suffering fellow beings for the past twelve years, to relieve them from pain and restore them to activity and usefulness,

I have never met one whose examinations and prescriptions are more trustworthy. Her sympa-thies and her labors are with and among the sick and suffering. While she is surpassed by few as an honest and reliable test-medium, her sympathy with the diseased and suffering, and her great nower to discover the hidden causes of disease and to prescribe the appropriate remedies, peculiarly fit her for the work of clairvoyant physi-

To extend the sphere of her usefulness and to increase her facilities successfully to prosecute her mission to the sick and suffering, she has taken convenient rooms at 120 Harrison Avenue, Boston, where she will attend to those who may wish for her services as a physician. HENRY C. WRIGHT.

Winchester, Ia., April 9th, 1869.

Cannot be putter apart without terring 1. We pay Agence from 373 to \$200 per month and expenses, or a coumission from which twice that amount can be mide. Address, SE-COMB & CO., PITSIWI Right, PA.; ST. LOUIS, MO., or 322 Washington street, BOSTON, MASS. CAUTIO S.-Do notbe imposed upon hy other parties palm-ing of worthless cast-fron machines, under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

B. RANDALL DREW, NO. 686 WASHINGTON STREET, BOSTON,

HEALER AND MAGNETIC PHYSICIAN.

TREATS all cases of a Chuosic Nature, Spinal Disease, e.e., Ac. OFFICE HOUR' from F to 12 st., and 2 to 5 P. M. Will visit patients at their residences. iw?-Apr. 24. FARMERS

WHO INTEND TO USE

Bradley's Super Phosphate A S a Top-bressing for meadows, pastures or lawns, should do so this month. The quicker the better after the snow is gone. WM. L. BRADLEY, 24 Broad street, Boston. Send for Pamphlet. Send for Pamphlet.

Send for Pamphlet. 4w-Apr. 24. MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND IIEALINI; MEDIUM. 19 successful in treating Humors, Rheumatism, diseases of the Lungs, Kineys, and all Billouis Complaints. Parties at a dis-tance examined by a lock of hair. Price \$1,60. 4w-Apr. 24.

PIRTUAL SONGS.-A. New Collection of hube cass, pleasing pleces of music, never before pub-lished, three of which have plane accompaniments and choruses for the use of Spiritual Circles and Lyceums, by S. W. TUCKER, Price 25 cents single, or \$2,50 per dozen. It contains a new Lyceum song and chorus, and is fixed at this low price that every one may have it. Lyceums everywhere, send in your orders. For sale at the Banner of Light office. Apr. 24.-2wis\*

WANTED----ACENTS----TO SELL THE AMERI-CAN KNITTING MA-OHINE. Price 825. The simplest, charpet and best Knit-ting Machine ever invented. Will knit 20,000 stitches, per minute. Liberal inducements to Agents. Address, AMERI-CAN KNITTINI MACHINE CO., 332 Washington street, Boston, Mass., or St. Louis, Mo. Apr. 24.

# ROSE AND LILY, THE TWIN SISTERS AND THEIR TESTIMONY TO THE TRUTH OF THE SPIRITUAL PHILOSOPHY.

OF THE STIRTON FILLORS THEORY AND ONE a "Sunbeam" in Spirit-Life," the other a "Rosebud" on Earth. A. narrative of their COMMUNION before they were FOUR YEARS. OF AGE. Thotographs of the Snirti-Picture of LILY, taken by WELLA and PET ANDERSON, Spirit-Artists, New York. Photographs of MRS. S. A. R. WATERMAN, the mother. Photographs of MRS. S. A. R. WATERMAN, the mother. Price of the Book. 15 cents; postage 2 cents cach. For sale at the BANNER OF LIGHT BOUKSTORE, 185 Washington street, Boston, Mass. Apr. II.

# TRIUMPH OF CRITICISM.

A CRITICAL AND PARADOX WORK ON THE BIBLE,

AND our Theological Idea of Delty, as received from its authors, showing the Mosaic Conceptions of a Divine He-ing to be incompatible with the Philanthropy, Progress and Liberality of the present age; and blending incient Judaism. Paganism and Christianity Into a common original. By M. B. CitAVEN, Price 40 cents; postage 2 cents. For sile at the BANNEIR OF LIGHT BOOKSTORES, 133 Washington street, Boston, and 544 Broadway, New York.

DO YOUR OWN PRINTING. CHEAPEST AND BEST. YOUNG AND OLD MAKING MONEY. Prices of Offices, with Press, \$15, \$20, \$30 and \$42. Nend for Circular to LOWE PRESS COMPANY, Mar. 6.-13wis\* 23 Wate street, lioston, Mass

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# EACH Message in this Department of the BANKER OF 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 earry with them the charac-teristics of their earth-life to that beyond—whether for good or cell. But those who leave the earth-sphere in an undewelloved state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive -no more.

#### The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4. (up stairs.) on MONDAY, TUESDAY and THURS-DAY AYTERNONS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which thus no one will be admitted. Beats reserved for strangers. Donations solicited. tor strangers. Donations solicited. Mas. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She

# gives no private sittings.

#### Bouquets of Flowers.

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 fond of beautiful flowers, emblems of the divinity of creation.

### Invocation.

Our Father Wisdom, and our Mother Love, may the dews of thy divine inspiration fall upon us this hour. May it come to us like the breath of the fairest lilies and sweetest roses. Like the mantle of morning may it rest upon the shoulders of the night of our ignorance. So then shall our doubts disappear; so then shall our errors flee away; so then shall our ignorance be gone before the light of thy wisdom-for thou art able and sufficient unto all things, and thy wisdom is sufficient to overcome our ignorance, and thy strength sufficient for all our weakness. Thou Great Spirit, ever present, thou Eternal Life, thou loving, tender Father and Mother, we pray unto thee unceasingly, as all Nature prays, and yet the sunlight of thy love ever falls upon us, thy blessing is nover absent, and we dwell perpetually in the embrace of thy love. Oh grant that these mortals, these souls dwelling in the casements of mortality, may this hour feel that they dwell in the very gate of heaven-that they are in the presence of thine angels, thine unseen servants, who do minister between the world of matter forever and forever; so shall the kingdom of heaven and the kingdom of mortality shake hands together, so shall the mantle of the divine life rest upon the shoulders of human life. Amen. Dec. 31.

Questions and Answers.

CONTROLLING SPIRIT,-Mr. Chairman, if you have queries to present, I am ready to consider them.

QUES.-Please give us your interpretation of that portion of the Lord's prayer, "Lead us not into temptation"-whether you think the idea intended to be conveyed is that the great Jehovah sometimes leads his children into temptation, and we should ask him not to lead us into such a calamity, as he is sure to do unless we petition him to the contrary?

ANS .- The original Hebrew of that passage, if rightly rendered in the English language, would read thus: " Leave us not in temptation," making quite a difference, you see. I am of the opinion that the infinite spirit of life is always tempting us in various ways. It is by temptation that we go forward, leaving the past and entering the present. The world of life is always tempting us. That is my belief, and I should be very sorry to believe that I was not tempted-that temptation with me was to forever cease. On the contrary, if I were to pray at all, it would be, " Oh Lord, lead me into temptation. Tempt me perpetually. Charm me away from the past into the living present." We find exhibitions of this tempting power all throughout Nature. We find it in the mineral kingdom, in the assimilation of the atoms. We find it in the vegetable kingdom and in the animal kingdom. We find it in the spiritual, We find'it everywhere we go. It is the law of attraction, the great infinite power of life, that leads every atom out of the past shades into the present light. Have no fear of being tempted. I do not define the term as many do. I do not believe it to be an evil genii, leading us into darkness, perpetually deceiving us and causing us to fall into the various pitfalls that are here and there in human life. Oh no; I have a better opinion of the great working power in the universe than that. I know it is said by the Christian public that we are constantly being tempted by Godthat he leads us into the very jaws of evil, and ther causes us to depend upon our own strength for salvation. I do not believe it. I believe that the immutable laws of Nature by which we are surrounded and in which we live, are constantly tempting us, urging us forward by, and through these same temptations. But if your correspondent desires to be set at rest concerning this notion of temptation as applied to Jehovah, the God of the Jews, he has only to consider that the passage has not been correctly rendered. " Leave us not in temptation," it should be. Well, perhaps we have all need to utter that prayer. We have all need that the wiser and better part of our natures should constantly be guiding and directing us when the great tide of infinite power tempts us onward. This same wisdom that sitteth in the judgment-seat of every living being; we should constantly pray may be suffered to guide us individually-may never leave us when the shadow falls darkly around us. This wisdom that belongs to the infinite is the only God that the individual can understand. Q.-In the presence of dark circles it is said music is performed on instruments suspended by spirits in the air. It is also said that if a light be suddenly produced unbeknown to the medium, the instruments will instantly fall, gravitating in their descent toward the medium if nearest to him, or to the light if nearest it. Is this so? and if so, why is it? Please explain fully. A .- Yes, it is so. And it is so because the negative condition of darkness, or lesser light, is required in the performance of such manifestations, When you introduce the positive force of lightit matters not whether it is artificial or naturalyou destroy the conditions at once. The medium has no sensible power over these manifestations -none in the least. But the invisible forces by which all the atoms of matter are controlled, in which all live and move, these forces are masters in the case, and you cannot by any possibility make them aught else. You may strive as much as you will, without conformity to the conditions, but the master rises up and says, "So far and no further." You might as well beckon the sun from his high position-command him to come down at your feet because you would examine him, as to expect these manifestations to occur outside of the conditions prescribed. Now, then, ask no longer, you who do not understand these things, why it is, but seek to know, yourselves. Examine the phenomena. Open all the senses

one of you. You all have the power by which to side. investigate. I should be very sorry if you were them to be aught, but what they claim to be, de- is here in Boston.

nounce them, but not till then. Q .- We would like a more definite explanation of the latter part of the Juestion-why, if a light be suddenly produced the instruments will fall. -toward the medium, if nearest him, or to the light, if nearest it?

A .- Simply because the medium, under such circumstances, is a positive pole-an attracting time, perhaps very soon. I want them first to power. So is the light. Suppose an artificial light, or a natural one, be suddenly introduced, Farewell. what would be the result? Why, two positive forces would meet and your manifestations cease. Was the positive pole in the medium, the light, by being suddenly introduced, would change the atmosphere with a positive force which would act upon the positive force of the medium. Then where the negative? Overcome for the time being, certainly. You should understand that certain known, acting laws, for the time being, are suspended in the performance of these manifestations. For instance, so far as the instruments are concerned, the law of gravitation is susnended. And why? How is it done? It is done in this way: The air of the apartment is charged with negative forces. All the positive force of the atmosphere is centered in the medium. Therefore the instruments are there held. The air is very heavy; it buoys them up. But on the instant of the introduction of a positive force through light, the air becomes positive, consequently the material instruments become again heavy. The law of gravitation assumes its right, and the instrument falls.

Q.-But why, if nearest the medium, does it fall toward him, and if nearest the light toward that?

A.-Simply because they are two positive poles and the object would very naturally fall nearest to the one that it was in nearest proximity to. If it came within the sphere-the magnetic and electric sphere-of the light, it would fall that way; if within the magnetic and electric sphere of the medium, it would fall that way. If it came directly between the two, it would fall directly to the ground. It would not be attracted either way. There is a vast field of study open here, and it would be well for the scientists of earth to explore it and leave some other ones of less utility till this is thoroughly settled. Dec. 31.

Robert C. Anderson. I am somewhat acquainted with these things. but I do not know much about the power governing in the return of the spirit; so you see I have rather blundered into this position. But I hope that my blundering will lead me out into open. daylight. Robert C. Anderson. I hail, sir, re-cently from Chicago. I believe it is your custom to receive from all returning spirits such things as will serve to identify them to their friends here. For instance, their change, source of death, occupation, place of residence, &c. I suppose my death was caused by typhoid fever. Some said it was brain fever; but it is very hard to tell. So you see I give it as clearly as I am able to. I was thirty-two years of age, and, if the old family Bible tells a correct story, I was born in Boston, in what I believe you now call the West End-on the hill. As to my occupation, I do not suppose you want me to go all over my life, and tell all the various modes by which I obtained a living, do you? [Not unless you desire to do so.] During the war I was engaged in various speculations. I was at one time speculating in cotton, and at another in turpentine, and in the last part of my life I was somewhat engaged in gold speculations. Rather poor business, if you follow it ever so well. It is always going to yield and never does. I was floating between Colorado and Chicago most of the time. I was at one time in California, but own way. Yes, sir, it's all very well to say that did not stop long there. I was at one time interested in a sort of mining speculation. It was then said that I was quite a knave, and, when the concern burst up, that I pocketed the funds and left for parts uuknown. The real truth of the case is, I suppose I am now. I do n't know whether I there were no funds to pocket. Some of my most got out of that or not; but I suppose I should call intimate friends there understood it, but a great many others thought I was rather shrewd, and cousin what come back here, and when his complayed a very shrewd game. But, if I did pocket | munication reached the priest he say, "Oh, like the funds, as they said, I certainly died a poor all the others he's turned Protestant on the other man. It may be that after I found I was myself duped, I did my best to run the stock into market, has gone into the Protestant Church." Now see and got a bad name in consequence. The thing here: it so happens here in this spirit-world that proved a failure. Who got the little funds there there's no churches at all, that we can find. So were, I am notable to say-there were seven of us -but I certainly did n't. I suppose you give us the Catholic Church or not, but he thought he the right to plead, our own case, since we have not the power of calling upon your earthly attorneys; and I hardly think I should care much about doing it if I had the chance, because if there were any funds they would be sure to pocket them, and I should come off minus. I was, at one lie through and through. Yes, sir; I cross mytime, quite interested in the study of law, but I self over and over again. [Did n't the priest send got just far enough to see that it was all one way, the message finally?] Finally? That means and that way was a pretty one-sided way-de- after a time. No, sir, he not send it at all, becidedly one way. Found it was rather dull music cause, you see, he say some very hard things, for me, so I abandoned the profession. Do n't my cousin did, about the Church, the Catholicswant you to register me a lawyer; oh, no. I'd rather you'd call me a minister; but they are bug, as much as the Protestant religion was, he both about on the same plane. One will cheat you out of your soul, if he can, and the other will send that? Oh no. Do you suppose he was going cheat you out of your money; one leaves you naked in heaven, and the other naked here. it's only good Catholics that gets helped this What's the difference? So do n't register me as a lawyer. If there are any lawyers here of course | lic. Now mark that, will you? I come back I do n't mean them. Now a word to my friends: Since it is an-unmistakable fact to me that I can return. I should he very glad to make it so to them. I wish they would send a letter to me, which shall reach me through a gentleman who is in New York. I forget his name-there's a field, Marshfield, or something to it-[Mansfield?] Ah, yes, he is the one. of the kind. It must come through the Church. If they will send to him, that will be the first step, and after that I will see what else I can do. I hope to redeem my character, you see. It was friends, and I am anxious to raise it to par at least. Don't forget my name.

ELCSSAGE Department. Do not take my say-so for it, or the say-so of any their being able to come, so they can enlighten other living spirit, but know for yourselves, every their friends before they come on this spirit.

(To the Chairman.) I am very much obliged, bereft of it. Take it, throw it into the scale; and when I can do so much favor for you, I shall weigh and measure these things, and if you flud with all my heart. [Where is your brother?] He Dec. 31.

### Annie Hamilton.

Say, if you please, that Annie Hamilton, whose parents formerly resided in Bath, Maine, has passed to the spirit-world. I have no wish to say, at this place, when or where I died. But all such information I will give to my friends at another know that I have come. They will not regret it. Dec. 31.

### Addie Coburn.

Say to my father and mother, because I cannot speak loud enough, that we are here-Addie and Jennie. Say we are both so glad to come, and we are so glad to meet them. I want to tell our friends-the friends in Fitchburg, in Nashua, and our friends at home-all our friends-that we come; that the spirit-world, although it is our home, does not hold us from the love of those we have left here. Tell father we hope, now we have been able to come here, to be able to manifest to them in some way; we cannot say how.

Say it is our wish that they should no more mourn for us. We did not die not knowing where we were going, for we believed in this beautiful truth before our death, and the angels who came gave us visions, showing us that we were to leave our friends here. I, myself, was what is called an independent clairvoyant, but my powers were not used till just before my death. Then I saw foreshadowed my funeral and all the circumstances that were to take place, many of which I spoke about, and many of which I did not.

Say to dear father that all he would have done here for Jennie and me, had we remained, we pray him, in the name of our beautiful faith, to do for the cause, for it lacks assistance: it needs aid. The beautiful spiritual cause! It is so glorious! It is boundless in our spirit-home, but bere it is limited, because it needs the means with which to be carried forward. Say that. Assistitin all good works, in all holy thoughts, in befitting words. Speak for it; never fear, trusting to the power of our great Spirit-Father and his ministering angels for strength, for aid.

And my mother dear-oh, tell her to shed no more tears for us, to be joyous, knowing that we have found a home where death cannot come, and where, when the change comes to them, we shall be ready to meet them...

It is hard to speak, you see. From Addle and Jennie Coburn. Jennie stands so near me I have absorbed part of her life. Thanks, Tell father that grandfather is here, watching the process for the first time. Dec. 31.

### James Leary.

[How do you do?] Pretty well, sir, pretty well, but it's a pretty hot, tight atmosphere ye got here. (The chairman requested that one of the windows be opened.) Yes, sir; if your heads were hot as mine just at this time, you would not

be at all uncomfortable from the cold air. Well, sir, I'm an Irishman. My name is Leary. [What is your other name?] And that, I suppose, was James. [Do n't you know?] Oh well, it's very hard to tell. When we come up to the state of boyhood we are told that our names are so-and-so, but we don't know whether they are or not. That's the name we are christened by, and I suppose we will have to take it. Well, sir, I've a brother here in this city, and I've a sister here, and several cousins, and a great many friends in the old country, and all round; and now the thing I want most is to let 'em know that I can come back, and that I'd like the privilege of settling my own affairs, talking about it in my anybody else can settle your affairs better than you can yourself; but it's not so well for 'em to do it, you know.

When I was in this world I was a Catholic, and myself one, and be all right and safe. I have a side. He has abandoned the Mother Church, and my cousin did n't know at all whether he was in. had been very much fooled, and said so. And the priest not like it at all, you see; 'so he was n't going to send it, or have anything to do with its going to his friends. Now, then, I'm a good Catholic-oh yes I am. Oh Lord! I am a Cathothat is, the general religion. It was all a humsaid, and do you suppose the priest was going to to help him back to preach that heresy? Oh no; way through the Church; and I'm a good Cathohere a Catholic, and I want you to understand it, all of you, the priest in particular. And what I want is the privilege of talking with my folks, I got many things to say I not want to say at this place. So when my people come to confession, just say that I have communicated. It must come, not through any Protestant paper-nothing Say I come and want to speak. Have some matters I like to settle myself. Yes, sir, that's it. Now then, since I am a good Catholic, I shall exrather below par, when I left, with some of my pect to get it carried out. No, it's no sham; I am a Catholic. Yes, I am; I not got anything to Dec. 31. make me see any different. I don't know why the Catholic Church is n't as good, or better, than any. At all events, I shall not preach any kind I have one brother that I wish to come into of heresy. It's not for that I come. What I some kind of way to speak with. I was in this come for is to straighten out my affairs. You see. world myself just about six weeks gone. I was there are some things I can talk about. I can here in the body myself. My own name is Henry give advice about better than anybody else, and Stieber, and my brother's name is Frederic, and I it will be very much for the interests of the want to come to him. I have something of much Church. Now mark that, and don't forget to put importance to say when I shall speak with him. that in. It will be very much for the interest of I have some little knowledge of these things. the Church, pecuniarily, to announce me in this I have a message come to me this way. [Did | way, and to do what I ask, because I shall not you?] Oh, yes; and so I learn something about it. | forget. Have to pay for things as you go along,

that 's not at all the best way. Better be carrying the hod or sawing wood here a couple of years longer, than to blow their brains out, and then find they are not as comfortable and satisfied as they expected to be. [Will you give your age?] Age, is it? Oh Lord! well, I do n't know; I was-well, then, the old woman will say I was all gone fifty. But I was only forty-two. Yes, sir, she always said I was fifty, sure. That I was that much older than herself-eight or nine years. think much older than herself-eight or nine years.
 So, then, you see, 1 suppose if I say what is true
 So, then, you see, 1 suppose if I say what is mot
 twill be considered as what is not true by some
 of my friends, because, you see, they not know
 the thing just as 1 do. I was just so much as 1
 the you, and no more. [Forty-two when you
 passed away?] Yes, sir; and if any of my friends
 say to the contrary, it makes no kind of difference at all. [Where did you pass away?] Well, sir, I passed away in Boston. Not exactly
 the or trans in Boston. Not exactly
 the or trans, it makes and kind of difference at all. [Where did you pass away?] Well, sind far and the you are nothing but all rish go and that, but pretty near. I have what I suppose you not care to have. You are a Yatkee, and in the "then the constant, it is a start of the suppose you not care to have. You are nothing but all rish the start all break in the "then the suppose you are nothing but all rish man, after all. [Well, it was the small pox. [Down at Care you are nothing but all rish man, after all. Well, it was the small pox. [Down at Care you are nothing but all rish man, after all. Well, the cone there was a charea to say anything. Took my last sail the "then' you may have an upper saloon, and go along very well.
 Good-day, sir, and the Lord blees you when you may have an good cargo with you, I'm just the one that can take care of it. Doits, and there's models, we rease a struct the 's to belong in the 's tho off, a versarie to grasser and they on two agood cargo with you, I'm just the one that can take care of it. Bobies, and if you have a good cargo with you, I'm just the one that can take care of it. Bobies, instructional speaker, Boring and the you have a good cargo with you, I'm just the one that can take care of it. Bobies, instructing speaker, instructional speaker, Botty, Structional speaker, So, then, you see, I suppose if I say what is true,

Towers. Tuesday. Jan. 5. — Invocation: Questions and Answers; Franklin White Emerson: Daniel Gibson, of Cleveland, O., to his wife and triends; Lucy Arlington Cobb, of Savannah, Ga.; Ben. Franklin Phillips, killed in Liverpool, Jan. 5, 1869, to his friends in New York and Ohlo.

Thursday, Jan. 7. - Invocation; Questions and Answers; William Stacy, of Thomaston, Mo.; James Flynn; Ida Hor-ton, of Hartford, Conn, to her mother.

Monday, Jan. 11.—Invocation; Questions and Answers; Charles E. Farrar, Co. H. Seth Mass., to his friends; Susio Wilkins, of Boston; Martha Robinson, Anderson street, Boston; George C. Sleight, of Worcester, Mass., to his friends. Tuesday, Ian D. Januarding, Carling, Martha

Tuesday, Jan. 12. — Invocation: Questions and Answers; Adelaide Lewiston Harper, of New York, to her friends; James Hamilton Nmith, to his cousin; Emma Vance, of Cin-cinnati, to her mother.

Thursday, Jan. 14.—Invocation; Questions and Answers; Neille Adams, to her mother, in New York City; Capt. Alfred R. Harris, 2d South Carolina, Co. II, to his family; Dennis O'Leary, to his wife, in Baitimore, Md.

O'Leary, to his wife, in Baitimore, Md. Monday, Jan. 18. — Invocation; Questions and Answers; Mary Taylor Ewen, to William Oglivie Ewen; Frank Jones Henry Lampere, to his brother, Frederic Lampere, in Now York City; Lieut. William D. Sedgwick; Ella Trainer, of Worcester, Mass., to her mother. Tuesday, Jan. 19.—Invocation; Questions and Answers; Alexander Andross, of the 54th Mass., to his sister Elizabeth; Sewell T. Ryder, of Trenton, N. J., to his brother; Margaret Gardner, to her uncle and sunt, in Bath, Me.

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#### Married.

At Lowell, Mass., March, 1869, by E. B. Carfer, Justice of the Peace, Dudley L, Page to Charlotte Evans, both of Lowell.

#### Obituaries.

[Obiluary notices sent to us for insertion must not make 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 gratuitously. The pressure of other matter upon our space compels us to adopt this course.]

adopt this course.] MR. EDITOR—The decease of Mr. Joseph Matthews, Senior, which you announced last week, deserves more than a pass-ing notice. Mr. M. was a worthy member of the editorial fra-ternity and a practical printer of three score years and ten, and at the time of his death had attained the age of 81 years '5 months and 27 days. If e was born at Bristol, Eng., on the 12th of September, 1787. At the early age of nine years he entered upon his profession, and at the an elder brother, serving him faithfully for the term of seven years. The printing office was the school in which he orgaduated, after having received only the simplest rudi-ments of an English education. Before reaching his majority Mr. M. established himself in the printing business, and was for many years editor and publisher of the "Bristol City Di-rectory" and the "Bristol Enter, with a different and a coury hen-orable positions in society. He settled near Bethelems, Bark Co., O., and was the propriet of the twown of Bechester, in R34. In June, 1831, he held a correspondence with Father Matthew, the great apostle of temperance, who was then traveling in the United States. Mr. M. estores and spaces by the sting and the years. Mr. M. estores the proprietor of the two we as then traveling in the United States. Mr. M. was not successful in amassing earthly possessions,

APRIL 24, 1869.

DEAN CLARE, LYONS, Mich. J. P. COWLES, M. D., UILAWA, Ill., box 1374. MRS. J. F. COWLES, M. D., UILAWA, 111., box 1374. MRS. J. J. ULARE, T Kneeland place, Boston, Mass. MRS. D. CHADWIOK, trancespeaker, Vineland, N. J., box 272. DE. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light. MRS. CAREE M. CUSTMAN, trance speaker, Hampstead, N. H. MRS. CAREE M. CUSTMAN, trance speaker, Brooklyn, N. Y., care L. B. Larkin, M. D., 244 Fulton atreet. DR. H. CHARLE, P. O. DOX 778, Bridgeport, Conn. MRS. AMELIA H. COLEY, trance speaker, Lowell, Ind. IRA H. CURIE, Hartiord, Conn. DR. T. H. CHANDALL, P. O. DOX 778, Bridgeport, Conn. MRS. AMELIA H. COLEY, trance speaker, Lowell, Ind. IRA H. CURIE, Hartiord, Conn. Dt. THOMAS C. CONSTANTINE, lecturer, Thornton, N. H. MISE, ELIZA C. CRARE, Inspirational speaker, Sturgis, Mich., care J. W. Elliot, drawer 38. MRS. M. J. COLBUEN, Champiln, Hennepin Co., Minn. MISS EMMA CHADWICK, Inspirational speaker, Vineland, N. J. DOX 272.

Dipirtuations. Permanent address, rails Village, Cenn.
 Mys. S. A. Honron, 24 Warren Co., Pa.
 Mass. F. O. Hyzer, 122 East Madison street, Baltimore, Md.
 Mas. F. O. Hyzer, 122 East Madison street, Baltimore, Md.
 Mas. N. S. Townsend HoAdLay, Bridgewater, Vt.
 JAMEB H. HARRIS, Lox 39, Abington, Mass.
 WM. A. D. Huuk, West Side P. O., Cleveland, O.
 Lywan C. Hoyer, Inspirational, box 59, Abington, Mass.
 WM. A. D. Huuk, West Side P. O., Cleveland, O.
 Lywan C. Hoyer, Inspirational, box 59, S. Fradonia, N. Y.
 Axos Huny, trance speaker. Cold Water, Mich.
 Miss Susite M. Jonnson will lecture in Battle Creek., Mich.,
 during April; in Kalamazoo during May.
 WM. F. JAMIEBON, editor of Spiritual Rostrum, drawer No.
 Söb6, Chicago, 111.
 ABRAHAM JAMES, Pleasantville, Venango Co., Pa., box 34.
 S. S. Jones, Esq., Chicago, 111.
 HARVEY A. JONES, ESQ., Can occasionally speak on Sundays for the friends in the vicinity of Asycamore, 111, on the Spiritual Philosophy and reform movements of the day.
 WW. H. JOMNSTON, Corry, PA.
 DR. C. W. JACRSON, OSwego, Kendall Co., 111.
 GRORGE KATES, Dayton, O.
 O. P. KELLOGG, East Trumbull, Ashtabula Co., O., speaks in Monroe Centro the first, and in Farmington the fourth Sunday of every month.
 GEOROS F. KITTRIDGE, Buffalo, N. Y.
 MAS. M. J. KUTZ, Bostwick Lake, Mich.
 Charlestown, Mass.
 MARY E. LONGON, Missistional speaker, 60 Montgomery street, Jersey City, N. J.
 MISS MART M. LYONS, inspirational speaker, 98 East Jeffer son street, Syracuse, N. Y.
 M. S. A. Loaw, Chicago, 111.
 MARY E. LONGE, M. D., Burdick House, Buffalo, N. Y.
 MRS. MART M. LYONS, inspirational speaker, Se East Jeffer son street, boaton, Mass.
 MA

DR. G. W. MORBILL, JR., trance and inspirational speaker, Boston, Mass. MRS. NETTIE COLBURN MAYNARD, White Plains, N. Y. MRS. HANNAH MORSE, trance speaker, Jollet, Will Co., 111. J. W. MATTHEWS, lecturer, Heyworth, McLeon Co., 111. DR. JAMSS MORRISON, lecturer, McHenry, III. MISS ENMA L. MORSE, trance speaker, Alstead, N. H. MRS, J. MASFIELD, Inspirational, box 137, Clyde, O. DR. W. H. C. MARTIN, 173 Windsor stretet, Hartford, Conn. MRS, ANNA M. MIDDLEBROOK will speak in Salem, Mass., during April. Will answer calls for week evenings in the vicinity, on the Spiritual Philosophy or the "Woman Ques-tion." Address as above, or box 718, Bridgeport, Conn. MRS, SARAH HELEN MATTHEWS, Quincy, Mass. J. WM, VAN NAME, Brooklyn, N. Y. C. NOUWOOD, Inspirational speaker, Ottawa, 111. GEORGE A. PERCE, inspirational, box 87, Auburn, Me. J. H. POWEL, Terre Hauto, Ind. MRS, E. N. PALMER, trance speaker, Big Flats, N. Y.

J. WM. VAN NAMEE, Brooklyn, N. Y.
A. L. E. NASH, Iccuirer, Rochester, N. Y.
C. NORWOOD, Inspirational speaker, Ottawa, III.
GEORGE A. PERCE, Inspirational, box 87, Auburn, Me.
J. H. POWELL, Terro Hauto, Ind.
MRS, E. N. PALMER, trance speaker, Big Flats, N. Y.
MRS, D. N. PALMER, trance speaker, Now Albany Ind.
MISS, J. PUFFR, trance speaker, Now Albany Ind.
MISS, J. PUFFR, trance, La Crosse, Wis, Care of E. A. Wilson.
J. L. FOTTER, trance, La Crosse, Wis, Care of E. A. Wilson.
L. TOTTER, trance, La Crosse, Wis, Care of E. A. Wilson.
LE S. D. PACE, Port Huron, Mich.
MRS, ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.
HERN, PACRARO, ST. Dorchester st., W. Y. South Boston.
DR. B. D. PACE, Port Huron, Mich.
MRS, ANNA M. L. POTTS, M. D., lecturer, E. Boston, Mass.
MRS, JENNIE S. RUDD, 140 North Main St., Providence, R. I.
MRS, BANNE M. R. DD, 140 North Main St., Providence, R. I. (1990).
A. C. ROBINSON, Salem, Mass.
J. H. RANDALL, inspirational speaker, Boston, Mass.
J. H. RANDALL, inspirational speaker, Upper Lislo, N. Y.
MRS, FANK REI, Dispirational speaker, Kalamazoo, Mich.
REY, A. B. RANDALL, Appleton, Wis.
J. T. ROUSE, normal speaker, box 408, Galesburg, III.
MRS, PALINA J. ROBERTS, Carpenterville, III.
SELAT VAN SOULE, Greenbush, Mich.
AUSTER E. SIMONS, Woodstock, VI.
DR. H. B. STONER, Sci Pleasant street. Boston, Mass.
J. R. ROUSE, AND YULHELM SLADE, Jackson, Mich.
MIS, C. A. SHEWANS, Woodstock, VI.
DR. H. B. STONER, Sci Pleasant street, Boston, Mass.
MIS, C. M. STOWE, San Trancisco, Cal., every Sunday evening.
MIS, C. M. STOWE, San Trancisco, Cal., every Sunday evening.
MIS, C. M. STOWE, San Trancisco, Cal., every Sunday evening.
MIS, G. MEROWE, NY, TOWRS & Galem street, Pooklyn, N. Y. ED.
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## Henry Stieber.

[Through our paper?] Yes; and so I know the you know. paper will get to my brother, because he likes it.

.Say I am happy, and comfortably off in this So I want to speak. I not say to you what I' spirit-world, and that there is here in this world want to speak to him-tell him about the people, no such thing as your being obliged to do what and say many things I will not say here. I met you don't want to do. You see, the poor, hardmany of our friends here in this spirit-world, and | working folks will be very glad to know about they 's all very much pleased to know that the that. But do n't anybody be cutting their throats of your being and question knowingly, not blindly. way is open, and that there is some prospect of or blowing their brains out to get here, because

1834. In June, 183, he held a correspondence with Father Matthew, the great aposile of temperance, who was then traveling in the United States. Mr. M. was not successful in amassing earthly possessions, but pail more attention to intellectual pursuits-drawing upon those inexhaustible treasures of knowcleigo which are a never-failing source of true wealth to the pure in heart. He was of a poetic turn of mind, and left on record many very creditable productions, in poetry and prose. He never accepted official station, though eften requested so to do. To his benevolent dispusition alone was attributable his lack of what the world calls' wealth. The evening of his days was calmly apent in pleasant family intercourse and reading the Bible and other "spiritual" books and "communications." which treat not only of the dead past, but of the living pres-ent and the ever-giorious future. In this exaited state of mind he passed away from the cares and infirmities which fisch is heir to to that "bigher life" of which he was a fatth-ful oxemplar while here, and has now entered upon that read life of true progress and reform which is, we trust, in store for all mankind. He was interred in the centerry near this city, on Monday last, mourned by an affectionate family and a large circle of friendis.-Stark County (O.) Democrat.

Left the mortal form for the higher life, on the 21st of March, Charlie M., only remaining son of J. R. Naylor, of Wooster, O., aged 19 years.

On, aged 19 years. Having been engaged for some months an the railroad, his friends were anxiously awaiting his roturn home, when a tele-gram brought the heart-rending inteiligence: "Killed by fail-ing from the cars." Thus instantaneously was his spirit transforred to the shores of immortal life and beauty. His parents and only sister, while bowed in grief and sadness by their loss, find hope and consolation in the glorious iruths of the forgs find hope and consolation in the glorious truths of the thoses, find hope and consolation in the starts, assuing them that the severed links of this life's chain will again be united in a world where no such scenes occur. The funeral services were conducted by the writer, from the text: "In my Fa-ther's house are many mansions," and our glorious knowi-ed upon the attention of these assembled in sympatity to min-gle their tears with the bereaved, brought strength and com-fort to all. O. L. BUTLEF.

### LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever 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 in-formed.]

- -J. MADISON ALLEN will lecture in Elkhart, Ind., until far-

- -J. MADISON ALLEN will lecture in Elkhart, Ind., until far-ther notice. C. FANNE ALLEN will speak in New York (Everett Roome), during April; in Salem, Mass., during May; in Rochester, N. Y., during June; in Btafford, Conn., during July; in Putnam, Conn., during August; in Lynn, Mass., during September. Address as above, or Stonchar, Mass. MRS. ANNA E, ALLEN (inte IIII), inspirational speaker, 129 South Clark street, Chicago, III. J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, III., will answer calls East or West. MRS. N. A. ADAMS, inspirational, box 271, Fitchburg, Mass. HARRISON ANGR, Calamus Station, Clinton Co., Iowa. MRS. N. K. ANDROS, trance speaker, Deiton, Wis. DR. J. T. AMOS, box 2001, Rochester, N. Y. MARY A. AMPHERT, Care J. Stolz, M. D., Dayton, O. REV, J. O. BARBET, Sycamore, III. MRS. A. P. BROWN, P. O. drawer 5956, Chicago, III. MRS. A. P. BROWN, P. O. drawer 5956, Chicago, III. MRS. A. P. BROWN will lecture in Quincy, Mass., April 25. Addreas, St. Johnsbury Centre, Vt. DR. A. D. BANTON, inspirational speaker, Boston, Mass. JOSEPH BARER, Janesville, Wis. MES. SARAH A. BYRLENR, 151 West 12th st., New York. MRS. K. BURE, Inspirational speaker, Rost, Mass. JOSEPH BARER, Janesville, Wis. MES. MELLEJ. T. BHOREM, FJ. OK. 7. Southford, Conn. MRS. NELLIEJ. T. BIGHAM, Elm Grove, Colerain, Mass. JOSEPH BARER, Janesville, Wis. MES. EMMA F. JAY BYLLENR, 151 West 12th st., New York. MRS. KELLEJ. T. BRIEFLAN, Elm Grove, Cloratin, Mass. WES. MELLEJ. T. BIGHAM, Elm Grove, Colerain, Mass. WES. MARAM, ON 35, Canden F. O., Mich. M. C. BENT, inspirational speaker, Almond, Wis. HENKIE J. T. BARTON, Anspirational speaker, Duxbury, Mass.

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  WK. BRTAN, box 53, Camden P. O., Mich.
  M. C. BENT, inspirational speaker, Almond, Wis.
  HENRY BARSTOW, Anspirational speaker, Duxbury, Mass.
  MRS. M. A. C. BROWN, West Randolbh, Vt.
  DR. JAMES K. BAILET, Palmyra, Mich.
  Z. J. BROWN, M. D. Gacherille, Yolo Go., Cal.
  ADDIE L. BALLOU, Inspirational speaker, Mankato, Minn.
  J. H. HICKFORD, Inspirational speaker, Mankato, Minn.
  J. H. HICKFORD, Inspirational speaker, Mankato, Minn.
  J. H. BICKFORD, Inspirational speaker, Mich.
  W. BURH, Esq., 163 South Clark street, Ohicago, Ill.
  MBS. AUGUSTA A. CUBRIER, Dox 816, Lowell, Mass.
  J. M. CHOATE, trance and inspirational lecturer. Address rear 56 Poplar.st., Boston, Mass., oare Mrs. M. E. Hartwell.
  WAREEN CHASE, 544 Broadway, New York.
  ALBERT E. CARPENTER, care Banner of Light, Boston, Mass.
  MIL. A. CARVER, trance speaker, Clincinati, O., DR. J. H. CUBRIER, Cambridgeport, Mass.
  M. CHOATE, CARPENTER, Care Banner of Light, Boston, Mass.
  MIS. ANNIS M. CARPENTER, Care Banner of Light, Boston, Mass.
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  F. L. WADSWORTH, 399 Nouth Morgan street, Chicago, Ill.
  IEKNEY C. WRIGHT, caro Banner of Light, Boston, Mass.
  MRS. E. M. WOLCOTT, CANTON, SL Lawrence Co., N. Y.
  PRCF. E. WHIPPLR, Clyde, O.
  WILLIAM F. WENTWOETH, trance speaker, Stoughton, Mass.
  MRS MARY J. WILCOXSON will be ture in Onarga, Ill., during June. Address, care S S. Jones, 84 Dearborn street, Chicago, Ill.
  LOIS WAISBROOKER can be addressed care of Banner of Light, Boston, Mary, Auring April and May.
  S. FRANK WHITE, Philadelphia, Ya., care Dr. H. T. Child, 634 Race street, Trance speaker, Beaufort, N. C.
  MRE. MARY E. WITHEE, 152 Elm street, Newark, N.J.
  DR. R. G. WELLE, TARCE speaker, Beaufort, Mass.

- MRS. MARY E. WITHER, 152 Elm street, Newark, N. J. DR. N. G. WELLS, trance speaker, Beaufort, N. C. MES. N. J. VILLIS, 75 Windsor street, Cambridgeport, Mass. A. B. WHITING will lecture in Portland, Me., during May. Permanent address, Ablon, Mich. MISS ELVIRA WHELOOK, normal speaker, Janesville, Wis. A. A. WHELOOK, Toledo, O., box 643. MES, N. A. WILLIS, Marseilles, Ill. DE. J. C. WILSEN, Burlington, Iowa. MES. HATTIE E. WILSON will lecture in Putnam, Conn., dur ing April. Address, 27 Carver street, Böston, Mass. REV. DE. WERELOCK, inspirational speaker, Hastings, N. Y. B. H. WORTMAM, Buffalo N. Y., box 1454. J. G. WHITNET, inspirational speaker, Rock Grove City, Floyd Co., IOWA.

- J. G. WHITNEY, inspirational speaker, and states Floyd Co., Iowa, MES. E. A. WILSIAWS, Hannibal, Oswego Co., N. Y., box 41. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. A. C. and MRS, ELIZA C. WOODRUFF, Eagle Harbor, N. Y. MES. JULIETTE YEAW will speak in East Boston during April; in Leominster, May 9 and 23; in North Solityäte, May 30. Address. Northboro', Mass. MES. FANNIE T. YOUNG, trance speaker, Colar Falls, Iowa, care E. II. Gregg.
- Care E. U. Gregg. MR. & MRS. W. J. YOUNG, Bolse Siev, Idaho Territory. and the second second

# APRIL 24, 1869.

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THOSE requesting examinations by letter will please en-close \$1.60, a lock of hair, a return postage stamp, and the address, and state sex and age. Apr. 3.

LAURA H. HATCH will give Inspirational Musical Scances overy Monday, Wednesday, Friday and Saturday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cents. Apr. 17.-4w\*

MARY M. HARDY, Test and Business Mo-ters answered by enclosing \$2.00 and two red stamps. Circles Thursday and Sunday evenings. 13w-Feb. 20.

CLAIRVOYANT MEDICAL PRACTICE OFFICE, No. 120 Harrison Avenue, Boston, Mrs. JULIA M. FRIEND, Clairvoyant. Office hours from 9 A. M. to 5P. M. Apr. 10.-4w

MRS. C. A. KIRKHAM, Test and Tranco Me-

MRS. ARMSTEAD, Test and Spirit Medium, 3 Winthrop place, from 1819 Washington street, Boston. Apr. 3.-13w\*

MRS. M. A. PORTER, Business and Medical Clairvoyant, 8 Lagrange street, Boston. Apr. 17.-5\*\*

SAMUEL GROVER, HEALING MEDIUM, NO. 13 DIX PLACE, (opposite Harvard street.) 13w\*-Apr. 3.

MRS. GRIDLEY, Trance and Test Business Medium, at 41 Essex street, Boston, Mass. 5w\*-Apr. 17.

MRS. EWELL, Clairvoyant and Healing Mo-dium, 11 Dix Place, Boston. 4w\*-Apr. 10.

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CATARRII, NEURALGIA,

BLOATED BOWELS.

South Williamstown, Mass., Oct. 25th. 1869, PROF. SPENOR-Dear Sir: Wherever 1 hear of a hard case of disease. I go and leave the **POSITIVE AND NEGA**-**TIVE POWD E Et64**, and urge them to try them. I did this with RIGHARD ESTES, ourmeighbor, a man 75 years old, who has had the **Asthma** rising 40 years. He also had the **Catureri**, and the **Neuralgin**, and was badly bloated across the bowels. He commenced using the Powders on the lifth of this month, aud on the 15th he declared himself perfectly free from Asthma, and all the above mentioned hills. It's wife told me she did not think he could live through the coming winter; but she says he now cats and works as well as ever he could, and **sleeps like akiton**. A harder case of Asthma is seldom known, as all who know him will testily. Yours truly, Mas. MARY E. JEKES.

ERYSIPELAS.

FITS

OATARRHI, DYSPEPSIA,

NEURALGIA, LIVER COMPLAINT,

CHRONIC DIARRHIEA.

ALURET FRONT, of *Bucksport*, Me., under date of Nov. 71th, 1668, writes as follows: "When I first fold the people here about the **PONITIVE AND NEGATIVE POW-DERE**, they hughed; but now they are getting excited about them, and the Ductors and Apothecaries want to get hold of them. A lady here who was troubled with **Fits** sent for one box, and they cured her right away."

I make the following extract from a letter written by A. H. BRAINARD, of North Manchester, Conn., Oct. 18th, 1853; "Mas. Dawr and daughter have been taking the **POWD EIEN**, the one for **Castarrh**, and the other for **Dyspepsis** and **Neuralgia**. They are about as good as new. My wife has taken them for **Liver Complaint**. And Chronic **Diar**-rhess. She is now well. Mus. A MES gave them to a child five months old, for **Fits**. It is now well.

ST. VITUS' DANCE,

GENERAL PROSTRATION,

DIPTHERIA, SOARLET FEVER,

CHOLERA MORBUS,

STOMACH,

DELIRIUM TREMENS.

A man of Delirium Tremens. He is now a Good Tem-

A woman of Spaams of the Stomach, from which she had suffered for five or six years. The Spaams were so bad that when she took one her friends would despair of over sec-ing her come to again. JANE M. DAVIS.

DEAFNESS.

I mike the following extract from a letter from F. W. GREEN, of Columbia, S. C., dated Jan, 23d, 1869; "I got hair a dozen boxes of MR4. SPEN (15'S POSITIVE AND NEGATIVE POWDERS of you about four and a hair months since, and I have not missed curing in any instance where I have used them. I took the NEGA-TIVE POWDERS which you complimented me with for Dearfness, and an cured. I am treating two cases of Neuralgin. One is cured."

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Miscellaneous.

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pain, and you cannot even turn yourself in bed, or sitting in a chair, you must alt and suffer, in the morning wishing it was night, and at night wishing it was morning; When you have the **NEURALGIA**,

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that I have just got through with.) that most awful, most heart-withering, most strength-destroying, most splitt-break-ing and mind-weakening of all the diseases that can afflict our poor human nature; When you have the LUMBAGO,

LURIBAGO, lying and writhing in agony and pain, unable to turn yourself, in ked, and every movement will go to your heart like a knife; now tell me if relief and a cure of any of these diseases in a few days is not the Greatest Medical Blessing of the Age, tell us what is! Manchester, Mass., Feb. 9th, 1869. Phoy, SPENCE -Dear Sir: A year ago last Juno 1 had a sweetiing just above my ankle, and every ono that saw it saki it was Eryspicelas. It a forthight it becames a soro, and from that time for fifteen monthy was harily able to go about the house. As I take Ranner & Juint, I had read about your POSITIVE AND NEGATIVE POW-DERES and thinking they might reach my case, I sent to the Manner office and got a box. I had had, before taking them, eleven sores in that Afteen months, and another one was nearly ready to break. Before taking them three one was nearly ready to break. Before taking one box, was entirely well. I have taken over two boxes, and can now walk as well as ever I could. The swelling is all gone. I have nothing to show but the scars. Yours truly, Mus. SALLE YOUNG.

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Nervine Syrup,

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OLIVER PRPPARD of Kansas Cily, Mo., under date of Feb. 2d, 1869, writes as follows: "Two months ago 1 got six hoxes of your **POSITIVE AND NEGATIVE POW-DERS** for **Denfners** of three or four months' standing, and I am happy to state that I am much relieved; in fact, nearly as well as ever."

FEVER AND AGUE, SPASMS OF

**DELIRIUM TREMENS.** Winona, Minn., Sept. 25th, 1968. This is to certify that I have cured the following curses, and many others too numerous to mention, with MIRS. **SPENCE'N POSITIVE AND NEGATIVE A young lady of St. Vitus' Dance, of near six years'** standing, and given un by all other doctors. Cured by five boxes of **FONITIVES**. A hady of **General Prostration** of the nervous swatem. She had tried everything. One box of **NEGATIVE** and years and is duplated at the happy change. A lady of **General Prostration** of the nervous swatem. A lady of **General Prostration** of the nervous swatem. A lady of **General Prostration** of the nervous swatem. A lady of **General Prostration** of the nervous swatem. A lady of **General Prostration** and the has been for five years, and is duplated at the happy change. A lady of **General Prostration** box of **FOSI- TIVES** cured her, after the Doctors had made-her worse with Ionine and such harsh things. A lithe boy of **Scarlet Fever**. A woman of **Golera Morbus**. She was to had that her life was depaired of. She was cured in a few hours. A woman who had the **Fever** and **Agne all spring and** summer. Cured with one hox of **POSITIVE AND NEGATIVE FOWDERS**, after trying almost every other remedy. A man of **Delirium Tremens**. Ho is now a Good Tem-

A NNIE DENTON ORIDGE continues to make l'sychometric Examinations. Terms for imetais, oll. dec. \$500; for character, dometimes obtaining alimpses oll, &c., \$5,00: for character, (sometimes obtaining gllmpses of the future.) \$2,00. Remit by P O. order or registered lei-ter. Address, No. 16 Phil. Row, 11th street, East, Washing-ton, D. C. Send for Circular. 4w<sup>\*</sup>-Apr. 17.

ton, D. C. Send for Circular. MRS. MARY LEWIS, Psychometrist and Healing Medium. By sending autograph or lock of bair, will give psychometrical readings of character, answer ques tions, &c. Terms \$1,00 and two three cent stampe. Address, MARY LEWIS, Morrison, Whiteside Co. III. 19\*-Apr. 3. KETNA SEWING SEWING MACHINE. NACHINE. Signature for the state of th

318 Washington street, Boston. H. S. WILLIAMS, Agent. AGENTS WANTED. 12tcow. Mar. 27.

# RELIGIO-PHILOSOPHICAL JOURNAL.

Tille above is the name of a large sized weekly newspaper, T printed upon extra tine paper, devoted to Spiritual Philosophy, Arts and Sciences, Literature, Romance and General Reform. In it are published the choicest of Henry Ward Beecher's sermon

Reioni. In it are published the choicest of Henry Ward Beecher's sermons. For the purpose of giving Spiritualists and others an op-portunity to judge of the merits of this paper, we will send it to any person for three months on the receipt of Twexry-Five CessTs. Here is an excellent opportunity for Spiritual-ists to put a russr-cLass Spiritual Vaper into the hands of triends (who otherwise might remain ignorant of the Spiritual Philosophy) for three months' subscription, which is just the cost of the blank paper at the Paper Mill. It is a Western Paper, and perhaps manifests some of the peculiar character-istics of Western life. We appeal to our Eastern friends, as well as all others, to give the Journal a trial for three months. Divertion Spiritual Cost Do Cost Paper Spiritual Philosophy (Schore Spiritual Philosophy) (or the Journal a trial for three months). Dive The Journal a trial for three months. Dive The Journal of Data (Schore Spiritual Apr. 3).

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WE have procured an excellent photograph likeness of Dr. I. F. Gardner, the well-known pioneer worker in Spirit ualtern, which we will mail to order on receipt of 25 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 183 Washington street, Boston, and 544 Broadway, New York.

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127 Samples and prices sent free. Address PAUL, the Remnant man, Providence, R. I. 8w-Apr. 3.

# DENTIST Dr. Plumb's DENTIST

Feb. 6.-13w\*

JOB PRINTING of all kinds promptly exe-cuted by EMERY N. MOORE & CO., No. 9 Water street, Boston, Mass. Apr. 3.

SPIRITUALISTS' HOME.-Board by the Day or Week. at 54 Hudson street, Boston. 6w\*-Apr. 10.

By permission, the following parties are referred to:

By permission, the following parties are referred to: Berkeley street. Cambridge, Mass., Feb. 5, 1869. DEAN MRS. DANFORTH-Will you please cause to he sent by express to the address given below three bottles of your "Vegetable Syrup," and one bottle of the "Bronchial Kyrup"? They have both been used by a relative of mine in a case of bronchial derangement and of threatened puinconary com-plaint, with excellent effect, and I should be glad to hear int 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. Atuly yours. **ROBERT DALE OWEN.** Address the medicines, Mrs. R. D. Owen, care Philip Horn-brook, Eag., Evansville, Ind. St. Louis, Mo., Nos., 1869. Bro. S. A. 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, firend Jones, that I-have used these remedies-the Syrups, Nervines and Pow ders-with the highest satisfaction. I know them to be ex-cellent, as hundreds of others will testify. Dr. Clark is a no-ble and brilliant spirit. **M. MILLESON**, New York City, writes: "Was under treatment at Mrs. Danf.yrith's residence three weeks last win ter, for ulcerated inflammatory sore eyes. Returned home well; have used the remedies in my family, and am satisfied of their virtues." **Y. W. TAYLOH**, Ancera, N. J., writes, ordering more medicine for bis wite, says he has andred is or 20 nound

of their virtues." "T. W. TAYLOR, Ancora, N. J., writes, ordering more medicine for his wife: says she has gained 15 or 20 pounds since she commenced treatment; neighbors notice the im provement, one of whom sends lock of hair for diagnosis.

provement, one of whom sends lock of halr for dlagnosis.
 A BBY M. LA FLIN FERREE, Georgetown, D. C., writes: Vegetable Syrup sent to her milk woman's husband, who was suiffering with pains and internal tumors confining him to his room; in ton days was out and at his work.
 MES. DAFORTI-The clairvoynet community of the sentimetion for the lady whose hair I sent you is perfectly satisfactory. Nice informs me that the disgnosis is more accurate and complete than she could give herself. Please forward remeiles recommended. Yours, &c., OITARLES H. WATERS.
 ISIRAEL HALL, Toledo, O.
 CHARLES S. KINSEY, Clincinnati, O. PAUL BREEMOND, Housdon, Tex.

PAUL BIREMOND, Houston, Pes. "A good clairvoyant medium is a blessing to humanity. We know Mrs. Danforth to besuch. While practicing in this city she established a good reputation. She is now located at 313 Exist 331 street, New York. One of her controlling spirit guides (Dr. William Clark, well known in this city as a most excolent physician,) has prescribed through her several good remedies for those afflicted. "- BANNER OF LIGHT, Boston, Mass. Apr. 3.

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### 29 West Fourth street, NEW YORK.

Apr. 😅 DR. E. HEAL, LATE of Ohio, Magnetic. Physician, 127 Bleecker street, New/York city. w\*-Apr. 10.

W\*-Apr. 10. W\*-Apr. 10. MRS. H. S. SEYMOUR, Business and Test Me-diam, 136 Bieceker atreet, corner Bieecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings. Apr. 10.-5w\*

Apr. 10:-5w\* **JEANNIE** WATERMAN DANFORTH, Trance and Magnetic Physician, 313 East 33d street, New York, gives diagnoses and cures the most intricate cases in the street state. 18w\*-Feb. 20.

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### MILK-LEG,

# RHEUMATISM, FITS.

### DYSENTERY, DEAFNESS.

Yorkville, Ill., Dec. 21st, 1869. Dn. SPENCE-Dear Sir: I received a letter from you almost vehicle and the second Dn. SPENCE-Dear Sir: I received a letter from you almost a year ago, asking me to give an account of the cures made by the **POSITIVE** AND NEGATIVE POW-**DERS** under my directions. One was a case of **Milk-leg** of sixteen years' standing, one of **Rheumatism**, one of **Failing Sickness or Fits of sixteen** years' standing, and a number of cases of **Dysentery**. The Powlers have also helped my **Denfness**, and cured the Nambhess in my legs. You can use my name. Powket HALLOCK.

### FEVER AND AGUE,

### DYSENTERY.

### COUGHS AND COLDS.

Slove, Vi., Dec. 2d, 1868, PROP. SPENCE-Enclosed please find \$2,00, for which send two boxes **POBITIVE POWPERS**. We have used them in our family until we know they are all they are rec-ommended to be, having proved a perfect success in Fever and Ague, Coughs and Colds, Dysentery, and other diseases. Direct to John A. STAFFORD.

### KIDNEY COMPLAINT.

J. P. MIST, of *Ridgueod, Long Island*, under date of Jan. 30/h, 1669, reports substantially as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints, **Discasse of the Kidneys**. Nothing in the shape of medicine relieved him. Bought six boxes of **POSITIVE POWIDERS**, took them accord-ing to directions, and was cured. Also a lady triend of Mr. Alist's has a little boy, now three months old, which for sov-eral days after its birth gave unmistakable signs of **Dis-ensed Ikineys**, prousoly inherited. The **POSITIVE POW DERS** were administered. They gave it relief, and it has never been troubled since.

It has never been trouble since. The magic control of the **POSITIVE AND** NEG- **ATIVE POWDERS** over diseases of all kinds, is wonderful beyond all precedent. They do no vio-lence to the system, causing no purging, no mansenting, no vomiting, no narrotizing. MEN, WOMEN and OHILD REN that them a silent but surre success. The **POSITIVES** cure Neuralgin, ileadache, **Ehent-**matism, Pains of all kinds; Diarthea, Dysentery, Vomiting, Dyspepsia, Flattlence, Worms; all Fermile Weaknesses and derangements; Fits, Cramps, St. Vi-tus' Dance, Spasms; all high grades of Fever, Small Pox, Messles, Scariatina, Ersipelas; all **Inflammations**, acute or chronic, of the Kindey, Liver, Lungs, Womb, Biadder, or any other organ of the body; **Ostarrh**, Contamption, Bronchitis, Coughs, Colds; **Scrofula**, Nervousnes,

Bronchitis, Cougia, Colds; Scrofula, Nervouines, Sicopiesanesa, &C. The NEGATIVEScure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Beasf-ness, loss of tasks, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus ; extreme nervous or muscular Prostration or Relax action. Both the POSITIVE AND NEGATIVE are need-ed in Ohilis and Fever; PHYSICIANS are delighted with them. AGENTS and Bruggists find ready sale for them. Printed terms to Agenta, Bruggists and Physicians, sent free. Fuller lists of discases 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.

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httiv of Natüre's Laws; All Evil ha Law of Creation; Evil is a Relative Term; No Good without Evil; No Evi, without Good; Abartive Struggles for Good without Evil; No Evi, without PART SEGUND.-Moral Evil; What is the Moral Law; The Moral World also revolves; Civilization and its incuitable Evils; Overproduction; The Lahor Movement; "Truth is mighty, and will preval"; Gambling; Disparity of Condi-tion; Rich and Poor Men; The Use of Rugues and Thieves; The Oradition of Triana; Herlor Races-Migration-Bia-very; Tohacco; Fashion; Theatres and Romances; Blander; The Parable of the Good Word; The Lonely Heart; With every Good there is Moral Evil; Imaginary Evils-Aneedote (Beecher); Want of an Object in Life-Aneedote; Intoxica-tion; Remedy for Intemperance; War; Murder. PART NEN.-The Religious Aprets of Good and Evil; Ros Bogonsis; The Newspaper; The Institute of Progress; The Bogonsis; Indifference and Indielity; Religious Dogmas; The Newspaper; The Institute of Progress; The Puipit; How to fill Churches; Sin; Minihi Influences Natural and Congenita; Rotribution of National Mus; The Parable of the Sheep and the Gonts; Pursatory; The Carler Solf-regulating-Is Man an Exception? Good and Evil weighed in the Scales; What was Man made for? The Soul; A Twik Soul; The Celurch and the Coning Reformation; Modern Christianity weighed in the Balance; Inspiration and Revelation; A New Yeaw of Retribution; Scripture Meta-phors; The Generation of Jesus-Matthew; The Generation of Jesus-Luke; Mitthew and Lake coming Reformation; Modern Christianity weighed in the Balance; Inspiration and Revelation; A New Yeaw of Retribution; Scripture Meta-phors; The Generation of Jesus-Matthew; The Goreation of Jesus-Luke; Mitthew and Lake coming Reformation; Modern Christianity Weighed in the Balance; Inspiration and Revelation; A New Yeaw of Retribution; Scripture Meta-phors; The Generation of Jesus-Matthew; The Good rest; The Biond of St. Januarius; How a Mitnele gains Report; Analy-sis of a Mirnele; An Ever-living Mirnele; Mirneles acco LIGHT BOOKSTORES, 158 Washington street, Boston, and 514 Broadway, N. Y.

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even in pronouncing him a man of genius," and "deserving of success." RALPH WALDO EMERSON writes that he "finds many wise and deep things in the book," and helleves "it will be most prized by the most thoughtful people." "DR. HOLMES ("the Autoerat of the Breakfast Table.") ex-presses his commendation in no measured terms, and adds: "The world is ever in need of a true man like this." The enhent Philanthropist, GERBUT SWITH, promounces it "Abook of great thoughts and eloquent words." The celebrated Seer, A. J. DAVIS, says: "This is the end of controversy?" is beautifully written book-much in. ad vance of anything yet written apon the subject." WENDEL lanthris. Esq. eminent as an orntor, scholar and philanthropist, writes to the author, "You ask my opinion of your book: Terse, fresh, original-mainly true, aud, as a whole, materly."

Many others might be named in all branches of literature and art, differing widely from each other on many other subjects, yet all joining in prilae of this hook. Price 75 cents; postazo 12 cents For sale at the BANNER OF Lifeit HOOK STORES, 158 Washington street, Boston, and 544 Broadway, New York.

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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 Phi-losophy. 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. Price \$1,50; postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 153 Washington street, Boston, and 544 Broadway, New York. Mar. 13.

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in importance and so interesting in detail, that the best 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. The TRICE \$1,00; postage 12 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

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LORING, Publisher, Boston.

Apr. 3.-4w

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8

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## Sights at the Capital.

Reader-the day sunny-grant us your company for a leisure tramp, in and about this National Babel-our political Mecca-Washington. The site of the city-so the record runs-selected by Gen. Washington, under an act of Congress. The legislative power of the district and city still continue vested in Congress. The magnificent structurp, the Capitol, is surrounded by grounds laid out in the finest style, and environed by groves of American forest trees. The enclosure is too small, however, to permit the full effect of the building. Entering the massive editics from the west, the first thing that attracts attention is the Rotunda, in diameter ninety-six feet, and height two hundred and twenty feet. During the evening sessions of the houses of Congress the dome is beautifully illuminated-fiery clustering jets of gas extend from the base to the summit of the structure, while the "lantern" pours out a flood of light like a tongue of flame, visible for long distances.

THE SCULPTURE AND PAINTINGS. .

If books, flowers, paintings, music, children, and sunny souls aglow with love, do not constitute the central charms of the heavenly life above, we shall ask the presiding angel for long "leaves " of absence.

The panels upon the walls of the' Rotunda are decorated with festoons, and ornamented with wreaths of olives. Busts, in stone, of Columbus, Sir Walter Raleigh, La Salle and Cabot, standout conspicuous. One of these pictorial presentations-that of Daniel Boone and two Indians, engaged in deadly conflict, chills the fine flow of the soul's better sensibilities. Turning away, our eye rests upon a magnificent specimen of art, commemorative of the first peace treaty with the Indians. Striking contrast. Poin meets the Indians with a valm and pleasant countenance, exchanging the friendly hand and smile. The chief feels the gentleness and purity of his heart. The silent river rolling at their feet, the pipe of peace in the Indian's hand, and the cooing birds in the foliage of the trees overhead, all symbolize the idea of peace, as opposed to this popular and murderous system of warfare so prevalent in Christian theory and practice. Gen. Grant shows sound practical states manship in listening to the Quaker delegation, as a preparatory step to giving them the controlling influence in the managemont of Indian affairs.

### THE CONGRESSIONAL LIBRARY.

This is a mammoth gathering of the lore of the ages. Quantities of Indian, Assyrian, Grecian literature, portions of the Egyptian " Book of the Dead," translations of the Neo-Platonists, Higgins's Anacalypsis, and other rare and costly works, may be here found. The librarian is always in attendance while Congress is in session. No book can be taken from the room. Each must make his examinations and pursue his investigations within the precipcts of the library apartment-a quiet retreat, quite a distance from the bustle of the halls of legislation,

### THE TWO HOUSES.

Congress is on the eve of adjournment. It is instructive, in the line of human nature, to study the characteristics of grave Senators and crooked Congressmon. If progress is a universal law, the wonder increases how Congressional bodies conducted their sessions fifty years ago. The House of Representatives reminded us yesterday afternoon of a partially organized mob or a country debating school. Noise, confusion, standing, leaning, talking, moving from desk to desk, rushing to get the floor for the presentation of bills. &c., constituted the general order in the midst of er disorder. It is notent that the men add quate for the exigencies of the hour and the age are not in the halls of legislation. Political partisanship is responsible for this. When will our countrymen, rising from party to principle, elect men to these high positions of trust who are upright, broad, just-men of the highest intellectual attainment and the purest morality?

circular stone enclosures on the coast, old ruins, &c., and tenders the key to unlock other mysteries connected with this Continent.

tinued communications with them over two cen-

## THE SMITHSONIAN INSTITUTE.

This has not recovered from the fire of 1864, destroying a considerable portion of it. All lovers of the novel and the antiquarian should visit this building. Here are treasured the outfits of the lamented Kane, the presents of the Japanese, the collections of Wilkes's Exploring Expedition, wood from the mammoth trees of California, two or three large aerolites, hieroglyphical writings, ancient engravings, and a valuable library containing many rare works. Neither gifted in finance and mechanics, nor admiring the showy parabhernalia connected with warfare, we pass the Navy Yard, Patent Office and Treasury Department.

THE NATIONAL PULSE.

The "whiskey rings" and " Indian rings "-the lobbying, bribing, wire-pulling-the political combinations and corruptions at Washington, are disgraceful to the nation. Senator Sprague, of Rhode Island, in a recent speech-the galleries crowded -said:

"He could not keep still and see the ruin which was so surely to bury this country. Things were not half so satisfactory as they were a year ago. Letters were coming to him from all parts of the country soliciting employment. I am supposed to be rich, and am made the objective point for all be rich, and am made the objective point for all these applications. How is legislation accom-plished here? People who have claims to push through get attorneys to help them, who come here and famillarize the legal minds of this body with them, and they are put through despite the business men and with no regard to the business interests. This country was now like Spain un-der Philip II., when it was just going to ruin."

It is generally conceded that the mublic virtue in different directions is at a low obb. Hannah Tyler's letter, published in the New York Independent, produced for a time quite a flutter. If to any considerable extent true, this nation is rapidly stranding upon the slimy, onzy shores of a seemingly irredcomable licentiousness. This was the closing paragraph of her letter:

"Congress or the President ought to afford us women clerks some protection, if they allow us to occupy offices. We ought not to be insulted by having the paramours and mistresses of members of Congress forced upon us and be obliged to tolerate their society day by day. Let Mr. Boutwell clean out the riff raff and the pollution of his department. Let him appoint competent and moral women; then let us be paid according to our merits. Such is the earnest prayer of every honest woman-elerk."

The conviction constantly deepens upon us of the absolute necessity of women-our mothers, wives, sisters, daughters-exercising the elective franchise. The only discrimination in the matter of suffrage should be educational and moral. Ignorance and crime are mentally and morally in competent to construct laws suitable for the education and government of cities, States, nations. Women, as a whole, are far more refined and moral than men. Observation and Penitentiary statistics unite in the demonstration of this position.

### SPIRITUAL PROGRESS.

Formerly but one, now there are two Spiritualist Societies in Washington. It is legitimate for old hives to furnish new swarms. When there are adjacent non-harmonizing elements, it is better for all parties concerned to have several organizations. Common justice approves of the position. It is just as natural and appropriate for Spiritualists to have two or more organizations in a city, as for the same denomination to have several churches. Bro. T. G. Forster addressed the "National Society of Spiritualists" with his accustomed eloquence till his health failed. Then followed Mrs. Nettie Maynard, an excellent trance speaker. At present they have no regular lecturer employed.

### THE FIRST SOCIETY.

This congregation of "Progressive Spiritualists," strong and substantial, meets every Sunday on Pennsylvania Avenue, Dr. John Mayhew presiding. The singing, led by O. R. Whiting, is good, the audiences large, the weekly conferences deep ply interesting, and the "Socials," participated in by young and old, are bewitchingly attractive. This Society numbers many true; unselfish workers. The members stand by the President shoul-

### Missouri.

EDITORS BANNER OF LIGHT-Your " Western Department" is always replete with interest, but never more so than when spiced with Western items. How can you give them, unless they are supplied to you? Let me briefly give you a few. Spiritualism has flourished in St. Louis, under the rare ministration of Mrs. M. S. Townsend Hoadly. Her inspiration is pure and simple, yet sublime. For three months she has held our large audiences entranced by her earnest words. We are fortunate in having secured her services for another month, and would gladly retain her

until our summer vacation, but in May she returns to the home of her childhood, to regainunder the loving care of parents, sisters, and old time-proven friends-that magnetic life which she has so freely bestowed upon the famishing, soulhungry ones, who have daily thronged her rooms. Her power of sympathy-refined by suffering-is Christlike, and can only be appreciated by those who in sorrow have become stronger and better in aspiration and purpose by its influence-and these are many.

Amidat the bright fields of grand old Vermont, with loving hearts and sympathetic souls surrounding, may she regain full physical, montal and spiritual vigor, that for many years to come she may bless mankind as she has in the past.

Our Lyceum has made rapid progress since the new year. Its numbers are increasing, and many are drawn hither to witness our method of instruction; becoming imbued with our magnetism, they are gradually outgrowing all prejudice.

The Convention-Day Journal is well sustained; the Lyceum of Troy, New York, has secured a department in its columns. This is well edited, as our April number will show, and will add greatly to the interest of the journal. We trust other Lyceums will follow this example.

Our dear old father in progress, and reform, Henry C. Wright, writes, describing in his quaint style, a railroad accident, in which he was a surprised participant. The sleeping-car in which he rode, was precipitated twenty-five feet down an embankment into a ditch of ice water. Not seriously injured, but sadly bruised, wet and cold, be rode over eighty miles to fill an appointment at Lotus, Ind. It will be a wonder if, at his advanced age, he can sustain this shock without seriously affecting his health and public efforts. May it not be so; his vitalizing energies and sledgehammer arguments are yet needed to awaken the world from spiritual lethargy. Ilis late writings on the Bible, Christ and the Atonement, are causing great excitement, and exerting powerful influence. Henry C. Wright can never die; his influence, through his writings, will be as eternal as his spirit.

The Woman Suffrage movement is gaining influence and strength. Meetings are held in different parts of the city to accommodate the workingwomen. Such speakers as Mrs. Stanton, Susan B. Anthony, Anna Dickinson and Pheebe Cousins, (the Anna Dickinson of the West,) are rapidly elevating the public mind to a more correct knowledge of woman's sphere, and appreciation of her influence.

Just returned from a delightful visit to Fruitland, in company with.Dr. and Mrs. Hoadley, I wish to say a few words to your readers concerning this enterprise, established by that truly progressive man, Martin Williams. Fruitland is situated about fifty-five miles above St. Louis, on the highlands lying between the Mississippi and Illinois Rivers; the Mississippi here forms a bend, and, with the Illinois, almost surrounds the place with a broad belt of water, which so tempers the northern and western winds to the fruit as to render the crop nearly as certain as the season.

Mr. Williams, recognizing the peculiar advantages of the place for fruit-growing, the healthfulness of its location, and the grand beauty of its scenery, devised the wise and humane idea of drawing hither a colony, composed of progressive people, whose minds are imbued with pure principles and devoted to true reform and correct living, and, by the aid of his wealth, to assist many in getting homes, who could not do so without such aid. With this beneficent idea in view, he secured large tracts of land, including the finest locations in the vicinity, and, about two years ago, formed the nucleus of such a settlement by foring his family thereto, and building a house -as large as his own heart-for the accommodation of such as desired to examine the country. His conditions of sale to settlers are such as will ultimate in a neighborhood free from debasing temptations and immoral influences. He has already about twenty families surrounding him. Some parties of note are now proposing to establish there an Industrial Institute, where youth may develop pure natures, free from caste or sectarian tendencies. Certainly no better location could be selected. This will add greatly to the natural attractions of the place. New Englanders desiring homes in the West will do well to visit Fruitland.

Music Hall.-Berrices are held overy Runday afternoon. at 24 o'clock, under the management of Mr. L B. Wilson. En-gagements have been made with able normal, trance and in-girational speakers. Reason tokate (sceuring a reserved seat). \$1,00: single admission, 10 cents. Tickets obtained at the Music Hall office, day or evening, and at the Banner of Makes Huil, April 25. Springfield Hall. -- The Bouth End' Lyceum Association have entertainments every Hunday at 100 A. M. J. W. Mc-Guire, Conductor; Dr. C. C. York, Assistant Conductor; Mrs. M. J. Stewarf, Guardian; Jirs. Anna SL Johns, Musical Difectress; A. J. Chase, Peerctary. Address all communica-tions to A. J. Chase, Jerver Sunday at 100 A. M. J. W. Mc-Guire, Conductor; Dr. C. C. York, Assistant Conductor; Mrs. M. J. Stewarf, Guardian; Jirs. Anna SL Johns, Musical Difectress; A. J. Chase, Peerctary. Address all communica-tions to A. J. Chase, Jerver Sunday, at 3 and 7 Y. M. Benjamin Odiorne, 81 Lexington street, Cor. Sec. Speakers engaged:-Kast. Moston, every Sunday, at 3 and 7 Y. M. Benjamin Odiorne, 81 Lexington street, Cor. Sec. Speakers engaged:-BrookLYN, N. Y.-Sarger's Mall.-The Spiritualists hold meetings in Sawyer's Hail, corner Fullon Avonue and Jay street, every Sunday, at 3 and 7 Y. M. Benjamin Odiorne, 81 Lexington street, Cor. Sec. Speakers engaged:-Cumberland.street Lecture Room, -The Spiritualists hold meetings in Sawyer's Hail, corner Fullon Avonue and Jay street, every Sunday, at 3 and 7 F. M. B. A. Bradford, Guardian of Groups. Cumberland.street Lecture Room, -The First Spiritualist Society hold meetings overy Sunday at the Cumberlant-street lecture Room, near De Kalb avenue. Circle and conference at 104 o'clock A. M.; loctures at 3 and 7 F P. M. BALTMORE, Mb.-Saratoga Hall.-The 'First Spiritualist Congregation of Baltinoro'' hold meetings on Sunday and Wednesday evenings at Forta, K. J. Hyzer speakes tilf dar. Broadacy Institute,-The Society of '' Progressive Spiritu-alists of Builtimore'' Nerver: Server Sunday moning and Sudnesday 100

ther notice. Children's Progressive Lyccum meets every Sanday at 10 a. m. *Broadway Institute*.—The Society of "Progressive Spiritu-alists of Bultimore." Services every Sunday morning and evening at the usual hours.

BUPFALO, N. Y.-The First Spiritualist Society hold meet ings in Lyceum Halls, corner of Court and Pearl streets, every Sunday at 10% A.M and 7% P.M. Children's Lyceum meets at 24 P. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

Guardian. BATTLE CHEEN, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. Jeremiah Brown, Secretary. UNARLESTOWN, MASS.—*Central Hall.*—The First Spiritual-lat Association hold regular meetings at Central Hall. No. 25 Eim street, every Sunday, at 25 and 75 P.M. Dr. A. II. Richardson, Corresponding Secretary. *Washington Hall.*—The Unlidtren's Progressive Lyceum No. 1 hold their secsions every Sunday at 10<sup>4</sup> A.M. at Washington Hall, No. 16 Main street, near Clip Squaro. G. W. Bragdon, Conductor; Lizzie Saul, Guardian; N. G. Warren, Musical Director. Director.

Director. CHREBER, MASS.—Fremont Hall.—The Children's Progress-ive Lyceum meets every Sunday at Fromont Hall, at 164 A. M. Conductor, John H. Crandon: Asst. Conductor, F. O. Davis; (juardian of Groups, Mrs. E. S. Dodgo; Asst. Guardian, Mrs. J. A. Salisbury; Recretary, Mrs. S. E. Davis. Free Chopel.—The Bible Christian Spiritualists hold meet-ings 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. Rick-er, Sup't.

er, Sup't. CAMBRINGEPORT, MASS.—The Children's Progressive Ly-ceum mects every. Sunday morning at 104 A. M., in Williams Hall, M. Barri, Conductor; John J. Wentwerth, Assistant Conductor; Mrs. H. Newman, Guardian; Mrs. Dolbcare, As-sistant Guardian. Meetings at 3 and 74 o'clock.

CAUTHAGE, MO. -- The friends of progress hold their regolar meetings on Bunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

W. Pickering, Secretary. CHIGAGO, ILL.-Library Hall.-First Society of Spiritual-ists meet in Library Hall, every Sunday, at 104 A. M. and 79 P. M. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture. Crosby's Masic Hall, or he Liberal and Spiritual Association hold meetings every Sunday at 104 A. M. and 74 P. M. in Cros-by's Music Hall, Opera House Building, entrance on State street. J. Spettigue, President. Du QUOIN, ILL.-The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sun-day in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Pler, Guardian. Social Levee for the benefit of the Lyceum every Wednesday evening. DORCHESTER, MASS.-Free meetings in Union Hall, Hancock

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

DOVER AND FOXOROFT, ME.—The Children's Progressive Lyceum holds its Sunday session. In Morrick Hall. in Dover at 103 A. M. E. B. Averill, Conductor; Mrs. K. Thompson Guardian. A conference is held at 13 P. M.

DES MOIRES, IOWA. — THE FIRST Spiritualist Association will meet regularly each Sunday at Good Temphar's Hall (West Side), for lectures, conferences and music, at 104 A. M. and 7 P. M., and the Children's Progressive Lyccum at 19 F. M.

F. M., and the children's regressive Lyceum at 19 P. M. FITOHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall The Children's Progressive Lyceum meets at same place at 109 A. M. Dr. H. H. Brigham, Conductor; Mrs. M. E. B. Sawyer Guardian; Fred. W. Davis, Scoretary.

FOXDORO', MASS. - Meetings are held every Sabhath in Town Hall, at 14 P. M. Progressive Lyccum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addio Sumner, Guard-ian. Lyccum paper publishediand read on the first Sabbath of each month. Lecture at 14 P. M.

GREAT FALLS, N. H.-The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. The Chill dren's Progressive Lyceum meets at the same place at 22 r. W. Dr. Rouben Barron, Conductor, Mrs. M. II. Sayward, Guardian; Mrs. M. H. Hill, Corresponding Secretary.

Georgerows, Colonapo.-The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medlum. HAMMONTON, N. J.-Meetings hold every Sunday at 10g A. M., at the Spiritualist Hall on Third street. W. D. Whar-ton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 F. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

Guardian of Groups. HINGRAM, MASS.-Children's Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; MIRS S. P. Dow, Guardian. Hourrow, ME.-Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

Lowelt, Mass.—The First Spiritualist Society hold a gen eral conference every Sunday at 22 p. M., in Lycoum Hall, cor-ner of Contral and Middle streets. Children's Progressive Lyceum holds its sessions at A0% A.M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

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

MILAN, O.-Spiritualists' and Liberalists' Association and Dildren's Progressive Lyceum. Lyceum meets at 103 A. M. Iudson Tuttle Conductor; Emma Tuttle, Guardian.

MORRISANIA, N. Y.-First Society of Progressive Spiritual-sts-Assembly Rooms, corner Washington avenue and Fifth treet. Services at 35 P. M. street. Services at 3% P.M.

NEW YORK CITT. - The Society of Progressive Spiritualists, will hold meetings overy Sunday in the large hall of the Ev-crett Rooms, corner of Broadway and Thirty-Fourth street.

THE BOOK OF THE TIMES. JUST ISSUED. PLANCHETTE, **DESPAIR OF SCIENCE** BEING A FULL ACCOUNT OF **MODERN SPIRITUALISM**, ITS PHENOMENA. AND THE VARIOUS THEORIES REGARDING IT: WITH A SURVEY OF FRENCH SPIRITISM. BY EPES SARGENT.

Rew Books.

TVIIIS long-announced volume, from the pen of a well known American man of letters who has given, for the last thirty years, much attention to the subjects treated, will not disappoint public expectation. "Planchette" is a thorough and careful survey of the whole subject of well-atteted plenomena believed to be spiritual. Beginning with the

# **MODERN PHENOMENA**

That broke out at Hydeavillo and Rochester in 1847, and which have claimed so much of public attention here and in Eu-rope, the writer, siter giving a most interesting account of such contemporaneous incluents as are commended by irre-sistible testimony to the consideration of all liberal and thoughtful persons, shows their perfect analogy with the will-attested marvels of the past, the phenomena of witchcraft, somnambulism, clairvoyance, &c. The author then gives the various various

# **THEORIES OF INVESTIGATORS**

Who admit the phenomena but reject the spiritual hypothe-sis; and the reader will be surprised to find what a change is taking place in the opinions of the scientific world in respect to the genuineness of these manifestations. Science is fast abandoning the "pooh-pooh method of de-nial" with which it used to treat the subject. The subjects of the chapters are:

WHAT SCIENCE SAYS OF IT: THE PHENOMENA OF 1847:

MANIFESTATIONS THROUGH MISS FOX, Including the extraordinary experiences of Mr. C. F. Liver-more, of New York;

Manifestations through Mr. Home ;

THE SALEM PHENOMENA; Various Mediums and Manifestations;

THE SEERESS OF PREVORST---KERNER---STILLING ;

SOMNAMBULISM, MESMERISM, &c.;

MISCELLANEOUS PHENOMENA ;

- THEORIES; COMMON OBJECTIONS; TEACHINGS;
  - SPIRITISM;
  - PRE-EXISTENCE, &c., PSYCHOMETRY.

COGNATE FACTS AND PHENOMENA. "Pianchette" is appropriately dedicated, in an interesting preface, to the Rev. William Mountferd, of Boston, well known as an investigator. The book is theroughly edited, and the reader has but to glance at the slpbabetical index to see the extent of the ground that the author has gone over. Considering the amount of matter it contains, and its

DEEPLY INTERESTING CHARACTER,

# "PLANCHETTE"

Is the Cheapest Book that has appeared for Years!

It cannot fail of an extensive circulation. Price, in illuminated paper covers, \$1,00; in green cloth, \$1.25. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Brosdway, New York. SECOND EDITION-REVISED AND ENLARGED.

A PEEP INTO SACRED TRADITION

GONTAINING THE CONDENSED EVIDENCE ON BOTH SIDES OF THE MOST IMPORTANT QUESTIONS KNOWN TO MAN,

His Present and Future Happiness.

BY REV. ORRIN ABBOTT.

"Prove all things, and hold fast that which is good."-Paul. "Who but a bigot will refuse to read both sides of those questions, when kindly and fairly discussed? Lawyers face each other in argument, when a few dollars are at stake; should not clergymen do the same, when heaven is the wire?" s the prize

### THE SENATE CHAMBER.

This, on the northern end of the Capitol, is reached from the Rotunda on the left, by passing the doors of the Supreme Court Room. The ascent to the chamber is by marble staircases. All this marble work is magnificent; while, in another direction, the splendid fresco, "Westward the Star of Empire takes its way," displays, in true artistic skill, the activities and many-tinted beauties of Rocky Mountain scenery. The paintings throughout the building, we should judge, were principally the work of Italian artists. The ceilings are of cast iron and glass, and costly, ornamented with fruit, foliage and symbolic devices. Through the kindness of George B. Davis, Esq., and Senator Harris, of Louisiana, we were privileged to visit the President's room, This is richly ornamented with finished marble, costly mirrors, and the choicest carpets manufactured in European looms.

THE DISCOVERER OF AMERICA.

Columbus is represented in the Capitol, holding a globe in his hand, purposing to symbolize the first discovery of America. There was never a greater blunder. Scholars generally understand this. In Book V. chapter 11, of Diodorus Siculus is an important passage relating to Amerca. He says: "Over against Africa lies a-very great island in the vast ocean, many days' sail from Libya westward. The soil is very fruitful. It is diversified with mountains and pleasant vales, and the towns are adorned with stately buildings." This historian affirms that it was discovered by the Phuenicians. There is a statement similar to the above in a work ascribed to Aristotle (de Mirab Auscult,) in which the first discovery of America is credited to the Carthagenians. Humboldt quotes a passage of Plutarch, in which he agrees with Ortelius, that not only the Antilles, but the American Continent is described as the " Great Continent " lying beyond the ocean. No one doubts that a knowledge of the American Continent existed in China and Japan long before the period of Columbus. In his introduction to the Papol-Vub, the Abbe de Bombourg, says," It has been known to scholars nearly a century, that the Chinese were acquainted with the American Continent in the fifth century of our era. Their ships visited it; they called it Fu-Sang, and said it was "situated twenty thousand li (seven thousand miles) from Ta-Han." Japanese historians confirm the above statements. Furthermore, Northmen sailing from Iceland, discovered America in the tenth century, established colonies on the const of New England, and con-

der to shoulder, all contributing liberally. The So ciety, free from debt, purposes to thus continue. Dr. Mayhew and the others putting their hands deep into their pockets, square up all financial matters promptly each month. This is a noble exemplification of faith and works-of theory and practice. Not grandiloquent talkers, but faithful 'doers of the word," because worthy, have the promise of crowns.

THE PROGRESSIVE LYCEUM, WASHINGTON. The Children's Lyceum connected with the First Society, harmonious and truly prosperous, meets immediately after the morning service. George B. Davis, the accomplished Conductor, loves his position-understands it and attends to it. We chorish a manly-ay, more-a sort of paternal pride in all of Mr. Davis's successes. In the halfforgotten past he was a Sunday school scholar in the church of which we were five years the Pastor. Mrs. Mary Hosmer is Guardian of the Groups. Pleasant words ever drop from her lips. Earnest and cheerful, she is exceedingly popular with the children. Holy and beautiful is her mission. The for its influence. No news depot is complete necessities of the Lyceum demand a much more capacious hall. It speaks well for officers, par- for supplying so few copies. But why do not ents and children that a goodly number of Lyceum Banners are distributed among the children.

#### The Anniversary in Washington.

The celebration of the Twenty-first Anniversary of Modern Spiritualism, by the First Society Progressive Spiritualists, on the evening of March 31st, was a pleasant and deeply interesting occasion.

The exercises opened by the singing of a hymn from the Spiritual Harp, followed by Silver-Ohain recitations from the writings and sayings of Jesus, Confucius, Plato, Socrates, John, Paul, and the good of the present age. All seemed delighted with these responsive exercises, as well as the religious characteristics of the meeting.

The regular address upon the occasion was delivered by the President, Dr. John Mayhew. After stating the reasons for the commemoration, he traced the progress of the movement, starting in Hydesville, N. Y., March, 1848, up to the present time. The address produced a deep impression upon the audience. The meeting was further addressed by Rev. J. B. Wolff, of Colorado, Rev. Warwick Martin, Dr. Graves, Mr. Attwood, Mrs. Cridge and others. The exercises, interspersed with singing, closed with the beautiful hymn of Jubilee by the ascended Miss Sprague.

Beecher says to school girls: "There are two actions which justify you in instantly knocking a man down; the one is the act of pointing a gun at you in sport, and the other is the attempt to tell you a secret which it is disgraceful for him to get and for you to hear."

It's stated that there is a decided reaction in feeling acainst violence and mob law in the West, and that the leading citizens have resolved that every man shall have an impartial trial and be punlshed only in form of law.

a start start · •

Guest of Mr. Williams and family, I had excellent opportunity to study their sterling characteristics, and can freely testify to their ability and worth as pioneers in such an enterprise.

The Banner of Light will be sustained more and nore by Western Spiritualists, as they become better acquainted with it. Every copy is now secured with an earnestness which speaks volumes without it, and much fault is found with dealers residents subscribe? It costs less by one-half, and contributes more directly toward the support of the paper. Transient people must depend upon news-dealers, annoying as it is, but why resilents should do so I cannot conceive.

May the Banner of Light be permanently established in every Western home.

Sincerely yours, EDWARD P. FENN. St. Louis, Mo., April 4th, 1869.

#### Workingwomen's Convention.

Working women's Convention. A Convention of the Workingwomen of Boston, and their friends, to consult upon the general wolfare of the working-women, to devise means for their roliof, and especially to consider the plan of Miss Aurora II. O. Phelps for colonizing poor women upon lands to be provided by the State, or by persons of means who are friendly to the cause of labor, will meet at the Mislonaen. Tremont Tompile, on Wednesday, April 21st, at 10j A. M., and be continued through the after-noon and evening. The objects of the meeting will be pre-sented by workingwomen, and will be disessed by the work-ing women themselves, and by able speakers interested in their welfare. All advocates of labor roform are respectfully invited to be present. invited to be present. •

# SPIRITUALIST MEETINGS.

### Alphabetically Arranged.

ADRIAN, MICH.—Regular Sunday meetings at 10% A. M. and 73 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 m. Mrs. Martha Hunt, President; Ezrá T. Sherwin, Secretary. Astonia, CLArsov Co., OR.—The Society of Friends of Pro-gress have just, completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

APPLETON, WIS.-Children's Lyceum meets at 3 P. M. every Sanday

Sanday. ANDOVER, O. — Children's Progressive Lyceum meets at Morlay's Hall every Sanday at 11M A. M. J. S. Morley, Con ductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Columan, Assistant Guardian; Harriet Dayton, Secretary. BOSTON, MASS. — Mercantile Hall.— The First Spiritualist As-sociation meet in this hall, 32 Summer street, M. T. Dole, President; Samuel II, Jones, Vice President; Wm. 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 Pleasaut street.

ceum at 22 r M. P. E. Farnsworth, Secretary, P. O. box 5679. NEWNURYPORT, MASS. --The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musi-cal Director; J. T. Loring, Scoretary. Conference or lecture in same hall at 7 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. McFalden, Corresponding Secretary; J. W. Hartly, Treasurer.

W. Hartly, Treasurer. PORTLAND, ME.-The "First Portland Spiritual Associa-tion" hold meetings every Sunday in their (new) Congress Hall, Congress street, at 3 and 7% o'clock r. M. James Fur-bish, President; R. I. Hull, Corresponding Secretary. Chil dron's Lyceum meets at 10 A. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Guardian; Miss Clarz F. Smith and Miss Incz A. Blanchard, Assistant Guardians. Purt protection is the architecture for the sector No. 1

Incz A. Blanchard, Assistant Guardians. PHILADELFHIA, PA.-Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above Lith street, at § A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.-Lyceum No. 2, at Thompson street church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Strotch, Guardian. The First Association of Spiritualists has its lectures at Con-cert Hall, at 3% and 8 p. M. every. Sunday... The Phila-delphia Spiritual Union.'' meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the even ing to lectures.

Ing to loctures. PUTNAM, CONN.-Meetings are held at Central Hall every Sunday at 12 P. M. Progressive Lyceum at 103 A. M. PAINRSVILLE, O.-Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian. Richtword, IND.-The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall, at 103 A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M. ROCKPOR. Ly. -The First Society of Society and its meet in

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

Brown's Hall every Sunday ovening at 7 o'clock. BrONNHAM, MASS.—The Spiritualist Association hold meet ings at Harmony Hall two Sundays in each month, at 23 and 7 F.M. Aftermoon lectures, free. Evenings, 10 cents. Wm. II. Orne, President. The Children's Progressive Lyceum meets every Sunday at 103 A.M. E.T. Whittier, Conduct or; Mrs. A. M. Kempton, Guardian. SALEN, MASS.—The Children's Progressive Lyceum meets in Habon Hall, every Sunday, at 104 A.M. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake. Sec. StoAMORE, ILL.—The Children's Progressive Lyceum meets

STOANORE, 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 meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Esa, Presidentof Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y.

Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y. Br. Louis, Mo. - The "Society of Spiritualists and Pro gressive Lyceum" of St. Louis hold three sessions each Sun day, in Philhurmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 a. M. and B P. M. ; Lycoum BB A. M. Charles A. Fenn, President; Mary A. Fairohild, Vice President; W.S. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian; Alles Mary J. Farnham, Assistant Libratian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

TROY, N. Y. -- Progressive Spiritualists hold meetings in Har nony Hull, corner of Third and Riverstreets, at 103 A. M. and 3 P. M. Children's Lyceum at 23 P. M.

12 r.m. Churren B Lyceum at 24 p. M. TOLEDO, O.—Meetings are held and regular speaking in Old Masonie Hall, Summit street, at 74 p. M. All are invited free. Children's Progressive Lyctum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Guardian. VINELAND, N. J. — Friends of Progress meetings are held in Plum-street Hall every Sunday at 109 A. M., and evening. President G. B. Campbell: Vice President, H. H. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretary, L. K. Coonley. Children's Lyceum meets at 129 P. M. Dr. David Allen, Conductor: Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Librarian. Speak-ers desiring to address said Society should write to the Cor-responding Secretary. WORCESTER, MASS. Mostings and both the con-

WORCESTER, MASS.-Meetings are held in Horticultural Hall every Munday, at 2% and 7 P. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.

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