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NO. 4.

The Vecture Room.

FALLEN WOMEN.

LECTURE BY MRS. EMMA HARDINGE. [Phonographically Reported.]

At the Polytechnic Institute, St. Louis, Wednesday evening, March 20th, Mrs. Emma Hardinge delivered a lecture on the subject of the social evil and its remedy. There was a full house. The exercises were opened with a song, "Speak Gently to the Erring," by the glee club connected with the Progressive Lyceum., Mrs. Hardinge was then introduced by Mr. Stagg, and spoke as fol-

LECTURE BY MRS, HARDINGE.

The ordinary mode by which the world deals with any reform, is supposed to be, in the first place, founded on the principles of common humanity; in the next, it is to be conducted on the principles of common sense. So long as we have been a civilized people these two modes have formed the basis of all our reforms, save onethat is the peculiar institution of which I propose to speak this night. For eighteen hundred years this same condition that we now call the "social evil" has existed; tabooed from all shadow of common humanity; treated whensoever treated outside the pale of common sense.

Therefore it is, friends, that I feel in addressing you upon this question, more embarrassment, more difficulty, almost more impossibility of placing you in direct rapport with my subject than were I to speak to you upon any other question known to the community. Think of it; we are told from the very commencement of our dealing with this subject, that the persons for whom we desire to enlist your sympathies are outcasts. I would ask any one of you, do you fully comprehend the meaning of the word I speak-outcasts? Do you know, Christians-for unquestionably I am addressing a Christian community-do you know when the Father-the Infinite Father-pronounced judgment upon the first and worst of all criminals, Cain, the fratricide, he did not take his life, he did not set the example to humanity of vengeance, he did not demand blood for blood; but he said, "a furitive and a vagabond shalt thou be"? He made him an outcast; and in answer, when the wretched fugitive and vagabond realized what it was to be an outcast, he said, "My punishment to neavier than I can bear." And we, men and women, and most of you Christians, age after age, and now in this great pioneer land, that bears the flag in the van of civilization to the whole world-here in the land of the setting sun, the last, best, strongest and mightiest land of modern civilizationa nut the brand of fugitive and vagabond upon over a million of our fellow-creatures-young girls who know not, by age, circumstances, education or responsibility, their right hand from their left. How shall I plead in such a case? What shall I say for ourselves rather than them?

The question I treat is a problem so difficult to solve, that ere I can plead for the Magdalens I must tell you what we have done with them. I must show you what we deliberately, day after day, not carelessly, do for these beings, who are either emulants of Cain, the murderer, or else we are usurping the power of God in branding them with the curse of Cain.

Now, the first condition which stares us in the face as one impossible to reconcile, either with humanity or common sense, is this: My brothers, you know-who have mothers, sisters, wives and daughters-you know that when you speak of or to them, your voice grows softer and kinder; you work bolder, and braver, and faster, when it is for dear woman; you have your arms for her to defend her from wrong and from harm; and from the cradle to the grave it is to her brother that woman looks for help and protection; but God help the outcast, it is by man's hand that she is struck down. Take another position: it is assumed by all the legislative acts which, in the land of civilization, render woman irresponsible, deny to her a place beside the man in aught that constitutes public responsibility—it is assumed by these that woman is less strong, less capable of bearing responsibility, and yet we know that in the crime of which I speak to-night, there are two sinners-man and woman-and yet it is woman alone, the weak and irresponsible, that bears the brand, and man goes free.

Here is another tremendous difficulty with which to deal; whichever way I turn; this question faces me. I cannot ask of you in the name of any precedent, any experience in history that we have had in the past, I cannot ask of you to place the outcast woman in any position that; bears relation to common humanity or common sense. I can only ask you this, now: to follow me through all the popular objections that are made concerning any attempts set on foot to redeem woman from this dreadful brand. In the first place, it is claimed by the great majority of teachers-ay, and many preachers, too, on this subject-that woman becomes an outcast by her own consent; that she remains in her condition of vice and degradation at her own pleasure. These are the first questions that I propose to consider.

Let, me inform you, that since the time when, six years age, I pledged myself in this city to plead for outcast women mittl the time should come when stronger hands than mine should do the work for her sings that time, friends, I have visited her in every condition in which slid can' be placed under this brand. I have seen her in her degradation. Het mengive won the first evidenos concerning hor responsibility. In New York of the home thee Translation in the will a kind of the home house with a kind of the home with a kind of the home with a kind of the home with a kind of the home. lico magistrates in the foot of the foot o

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the city, but ere I dared to ask of the New York | there! there was murder, oh, my friends, if you | destruction. And so it was in this case. The | is but a protection of the male, and offers him Legislature to do aught for fallen woman, I determined to know what she was and how she lived, and I gave to that New York Legislature the names and addresses of three hundred girls under fourteen years of age. I gave to them that list, and one of the Senate committee before whom I was questioned, added to it four hundred women of his own personal observation. They told my friend there were eight thousand of these chil; dren in New York city, and I added to it, before I completed my investigations, eight thousand

Think of it! There were eight thousand reported publicly, and before I completed my survey, the numbers amounted to twenty thousand, partly criminals, and partly those still practicing their dreadful vice. Dr. Sanger, one of the most industrious reformers that has searched into their condition-through his aid I was able to prove that out of this ghastly number nearly all who entered upon this condition of life were under sixteen years of age-most of them ranged from the age of fourteen to twenty. The average of their lives was four years, and what the condition of that life is, let me rehearse a few points to you; a few points-for they say the outcast woman chooses her life and loves it.

First, in answer to that, let me tell you that this report of mine, verified by Dr. Sanger, gives but one out of every ninety persons who willingly choose that life. It is principally the old storyseduction and desertion in the cold, lonely city streets, or else it is the tale that hundreds have snoken to me,"Oh, Madame, I was hungry, I was cold. I have been houseless, I have had father and mother or little ones waiting for bread, and I found I could purchase with a smile the suppose they choose to remain in it? There are regular gradations in this life. The first of these is a condition of luxury and comparative splendor-a condition when the wretched butterfly adorns itself with its gaudy colors-for they are very fair, these girls—they are some of Nature's titudes and multitudes of them; and when the opmost curious and lovely handiwork-they are then gay; and they say that they are very happy, them by their standard, and not by ours. Try the condition in which they appear—ac rulleff one according to his preconciling with the are a wonder to look upon—the condition in which that thus appear lasts—so say my reports diseased and morbid, state. Thay a never yet in,—lor six months. At the end of that time, you my own experience lost one of these poor birds. don't know-oh, may you never know, one of you, what are the feelings of the outcast women then. Loathing, detestation and scorn of her purcapital out of this miserable trade tell me then, "I women. It is asserted that however we may They are souted out of houses, not permitted find a difficulty to induce them to enter upon their deal with the young themselves—with the poor to enter stores; or ito: of any inner means profession. I find they are most constantly seen innecent girl—however successfully we may pract of livelihood that can redecite them. Back, back alone in tears; they are always talking of home. If they have ever lived in the country, they begin to surround themselves with flowers. Do what I will, they are singing low songs about the dear old home, and mother and father; they never dare to be left alone then. And when at last they are compelled to put on their finery to appear in the market of crime, they cannot do so, after six months, till they resort to stimulus or drinks,"

A woman in this city, a noble, desperate wor man, against whom every door is shut, and every avenue of reform is closed—such a woman told me six years ago-from the moment when the winecup is raised by the outcast woman, she ceases to he a fit inhabitant of her house in She has taken the first step downward; she becomes inevitably steeped in a fresh crime, and a fresh and more loathsome condition is added to the second, and she takes her next step down! That step is to a faded house, with faded finery colosed

of life. I have seen them go thus down. 11.1 once stood in the midst of the most wirefelied in Boston city. I was again accompanied by tile officers. They took me to some of the lowest conditions; they took me to amplace they, called the Black Sea." It is an underground bity, stretching away beneath those streets where fair and virtuous women, inthers and mothers dally walk without the least consciousness of what is going on beneath their feet. One dark and ghastly day IL stood in the midst of a string of cellary beneatl those streets, surrounded by girts, every one of whom was under twenty one years of ags. Bome of their faces already manifested hopeless imber cility; some of them were contro knd bavage with despair; most of them were sullen, because they were hopeless; some were lying against the walls, resting on the broken floor after the long and dreadful night's debauch many of them were sleeping, thus preparing to go out to ply their hideous trade. And, as they thus istood around me, I saw the walls covered with a slime and flith arising from the sewers of the pity There they lived. A bar was in every one of these places, which was constant requested

by the miserable and despairing girls deem out. They wondered at me, and, as a stood in their midst speaking unaconstoned words of kindness. they asked me if I would not lipar their musiciab then they showed the their dance hall, and they brought forth a blindgiri, who played, on the miolinj merry tunes! merry tunes in that place turies which the police told me, 'night after night they lithneed to with fronts attend, stimulating There were no children therein disconstantly

to you with too much seeming enthusiasm for my subject, but I have realized its work, and I know its effects upon every one of us. son Joe

Permit me yet to go a few steps further in the investigation of the condition of the Magnalena, swortto all the general questions unged that the I am told that those persons that have taken this woman who is in the street—the public woman steps I have described soon sink lower and lower has neither lost her sense of duty nor holiness, er, and yet lower become so steeped in crimb! so nor love, nor kindness, nor aught that could make hardened in vice, that they are really incapable has a woman-always provided that she be placed of reform. I have had that preached ite me in such discussances as to give her the chance. I throughout the length and breadth of Amprica, intend to dwell upon these details no longer. You Take my answer. I have visited the outcast war, will find them abundant enough if you search for man, as I have told you, in every condition of their them. We all know that it has been the custom degradation, and never yet heard one word that a to consider that these women are so contaminated virtuous woman should blush to hear. I have never received, one unkind word; I have never been rejected by them, the door has never been closed against me, and in nine cases out of ten, where sense and reason were left these women selves. The stories of myself and many other went at my feet immediately into tears, and were missionaries sound strangely in your ears. Yet I ready, had I the place to take them, to follow, me | could multiply them until I could lay my finger had they some chance to reform, Call this emor upon our city streets and charge their ruin and tional if you will, but so long as this kindly spark exists, so long as this divine fire, is still smoulder. ing within their broken hearts, oh, friends, they cannot be wholly lost, they cannot be wholly degraded, and if they are, He, who numbers the hairs of our heads, and careth for the falling of the sparrow—He will, not cast them off "Diare, wo? But this is not the truth. I have tosted! same food and shelter that I might work for a these women; at least a hundred of them have bitter week and fail to procure." This is the followed me during my pligrimage through this story from the beginning to the end. One out of State, of their own mornel. At least one hun. every ninety chooses this life. How long do you dred persons have left the strepts and been content to share the miserable pittance I could offer; them, of waiting and working in some condition,

provided I was by to protect and uphold them. It is fear of the world, terror of the condition to portunities for reform are offered to them, try that fied from her prison-liouse of crime to my give you but one illustration of this worst conditice upon the efforts of youth, when women be to the streets they go. to a first in a street come hardened to this vice they, in turn, go forth to lure in the young; and then it is they become not the express revelationial shednihite judge of

wholly impracticable. the properties of ether, the Massachusetts chem-Charles Jackson, in a kind and quastant, effort to that will be held responsible—if I had not such came to me one day from a post mortom examina- that I put myself and say that the shill sides ris tion which he had been called my in his profes- excused and the female not. I can thus answer signal capacity, to make on the dead form of one the question. I know that so long us! I drilly of these women. He informed menthan this ner- one hundred women from the streets, a thicksand son was over fifty years of hee and had prac will rush in to supply their place, and thereby tiged the dreadful orime of mining a home justify the prosofiction with which society refor happers goung girls for more than freen years, gards this whole men, I do not believe from my lights that this woman had tried again, and again realization of this dreadful condition woman is and yet again, to quit this moderal life, and all in reduced to belonge to man alone. It is societyvalued Back to the street they forced then, She the bypocite-society that has taken the male

Back back she went to it, Why had she over entered it? you say, Because fifteen years before, we must rise and right this great wrong. The the day of her death, she had been left in Hoston, hour is come when we can no longer must from city, a woman with a little colle in her arms, see, ourselves the fact that the great majority of these dugged and deserted... A country myonan left alone in a yast city, houseless, hispoless, and helpless. We know that on eyery ship, in our clins are or. ganized efforts to entrap the young. We look in vain to find one single organized attempt to defend them, and, on, ever girlds coon and women to inent-bie bitthe degladation that brikes from appear to be banded together in the underground | the prescription he society, and the protection that system tolentrap thein, and but of these systems society lies effectly to rath the the presecution of pperating upon her induced her works the "recupe in his lowest rice these and the chases which a place of infamy; where she womanifed sillishe fundeille woman's degradation, (II do believe that earnout the character, and then Tohnel Fetrent roo if we once permit young women to the honost lates owner followed? The field buildie fair livelihoods in any of the avenues of industry open gitt, was placed at is far distant place in the arms to them; we thall decimate the city attests." I do of a virtudus nurse, and, year of year, the noth-believe that if in the sound of my voice thousands er, out of her earnings in entire, sustained this and thousands of these men who go about the child till bringle to be placed at a good school far streets seeking out the youngest and fairest as away from the mother, "She was constantly mere butterffies or toys of the hour, if they could maintained in what the poor haples imother os realizathe enormous difficulties which are imteamed respectability) "Year after year she moth, pressed upon thein the dirk, the dieadful reer lingered round the pikes, and devoted three sponsibility of the ruth of these girls konls, which days in every your to dogging wife brepstof the they will carry with them hereafter, I'llo believe billit, but always very carefully guarding har gard we need seek no other means of reform. It is therements from touching her fair omid's. One night fore society at inree that I would compel to strike when she descended to her parior to receive visit at the grand root of the evil. In the meantime tors, she found ther young daughter shiting there, "there some means by Which we, burkelves, brought Lither by a gentleman. Tid daughter in by redirest the great evil we have just upon did november the mother But the mother knew women. And in the first place I will hand one, the child and draw her gently to hely own change whiten I believe most of 'my anditors' present bery and unastioned her. Mistory. "How arrange will marvel. Start not when I propose to 'you's that in a respectable seminary in New York bity, laystein, a universal system of registration. "Start a gentlember could entice when he you have the wholl." I propose such a system of 'registration." Start and wholl. "I propose such a system of 'registration." Start and wholl. "I propose such a system of 'registration." Start and wholl. "I propose such a system of 'registration." when the spoiler is abroad it is always the faired! "listfielded" as "is "adopted, in "part," in "the "land" of " woman is certain, that she must either take a viction that, the dye is existing only to the "listfielded" as "is "adopted," in "part, "in "had" of " woman is certain, that she must either take a viction of the original in the state of the special individual in the state of the special individual in the state of the sta

could have followed me through this ghastly, mother and daughter communed long together. place, if you could realize that in every State during that dream night, and the next day Dr. there are similar scenes, that, as your fair young Charles Jackson sat upon the lifeless forms of the girls walk through the stricts, the very air is dead mother and daughter, and hid them away tainted with the logitsom; breath, you, would in a little green mound in Charlestown, and that arise as one man, and riain, before high; heaven is all that remains to tell us of the woman, that that this thing shall not be I know that I speak destroyed her lown oldld and destroyed herself rather than see her undertake the life of a public conriemante don . My: friends, I: am prepared with a library of

such facts as this to prove my statement, in an-

that their history should not be known. We have smothered it up. We first destroy them by the condition of society, and then we have hidden the evidence of their wrong from our-

destruction there upon society. "Permit me now, then, to turn the tables, and to the question-always providing that I can maintain my position-that the outcast woman is capable of reform. And what do I propose to do to reform her? Bix years ago I stood before you determined that the only legitimate mode of reform which I could adopt for wemen, was to offer her a chance to retreat, where, in sweet country air and seclusion, and honest industry, she might have the opportunity to reform.

For six weary years, unaided and struggling

against; various obstacless unnecessary here to state, I have inursued my investigations until I dropped my idea beneath my feet and trampled upon:it. ! That is not the mode: for it does not which they will be subjected, that keeps back mul- strike at the root of the evil. First, I question why the woman is there. I find her young, and her fall are and in experience and capacity, almost invariably irresponsible. Hafind her seducer responsible. I know that if there be sixteen thousand outcast women in the city of New York, there cannot be less than sixteen thousand men'. at the year lowest, who ; have taken part in their crime. Where are they for The women are itacare and protection. More than this yet, I will boock from every decent, house. The women are ashamed to be seen in the light of day, and are chaser, scorn of herself! And persons who make tion, as it is called, to which this grime reduces hidden away in the loadh some part of the city. em. Back, back

Where are the men? Ohldriends, if we had

the universe that at the tribunal of the next world Dr. Charles Jackson, the famous discoverer of crime knows no sex, that God was no trapecter of the properties of other, the Massachusetts chempersons, and if He be, it is the strong and educate ist, known to every true lorer of science-Dr. cated man, and not the weak and ignorant build; assist me in my investigations in Massachusetts, evidence as this, I might answer the fruestion On the coroner's inquest he pointed; to the expensivery heart that the charge of this very vice or/the curtains to hide the ravages of the frost vice, on, on the deal of the ravages of the frost vice, on, on the first vice, on, on the frost vice, on, on the first vice, on th creases the crime; necessarily compete more and property and the process of the gold of more stimulus, and down she goes, from step, to house, and the process domestics; the girls who left trend for of more linearly and long the process of the step, till we land her in the gutter.

Oh; my brothers and sisters. I that seem the sign of the step, process of the step of the stages, and all almost far blind manners. I that seem the stages, and the step of the within Dr. Sanger's average, space of the stages, and the step of the step of the stages are stages, and the stages are stages. The stages are stages are stages, and the stages are stages, and the stages are stages. The stages are stages are stages are stages, and the stages are stages. The stages are stages are stages are stages are stages are stages. The stages are stages are stages are stages are stages are stages are stages. The stages are stages are stages are stages are stages are stages are stages. The stages are stages are stages are stages are stages are stages are stages. The stages are stages are stages are stages are stages are stages are stages. The stages are stages are stages are stages are stages are stages are stages. The stages are stages are stages are stages are stages are stages. The stages are stages are stages are stages are stages are stages are stages. The stages are stages are stages are stages are stages are stages are stages. The stages are stages are stages are stages are stages are stages are stages. The stages are stages are stages are stages are stages are stages are stages. The stages are stages are stages are stages are stages are stages are stages. The stages are stages are stages are stages are stages are stages are stages. The stages are stages. The stages are stages are stages are s scious of what they do. The hour is come when! haplese women are not feaponable; that the misgrablid system! which has sent women to illestreet begging for thend; the wretched system of imposing an plan; frail women, compelling them to work for half the schrity pittance that is assigned

fresh impunity for sin. Walt, oh society, I should require that every woman willing to beoons a fugitive and a vagabond shall register her a name, and her willingness to do so, and slide by side with her name, I demand that the name of her male companion in crime shall stand; And the man that refuses to register his name and, takes part in this crime, let him be hounded out; by society riet him become a fugitive and a vagabond; let him be taken from the magistrate's bench; let him be taken from the place of trust; let him be expelled from his virtuous home, nor, look in the face of the dear, pure wife more. Let, him creep round the home shut against him, and, wofully and wistfully in the gray twilight seek. to look into his little children's fagus. Let him see friends turn their backs upon him. Let every door, be shut against him. Let him stand, as she does, houseless by night in the lonely streets, and where the lamps quiver. Let him look abroad in the ghastly moonlight and see neither ; refuge nor home, nor rest for his wandering feet [ Let him go where the homeless girl goes to seek for rest, and then let him stand side by side with, his victim at the tribunal of justice and see

My friends, if, you would do this, the dark and dreadful social evil would cease in one year; for I do know, oh, my brothers, you cannot bear the brand that for eighteen hundred years you have, put upon woman, I do know that dark and dreadful condition under which you crowd woman down into the dust is too hard for you to bear, and that if you were treated as she has been, you would find the crime of seduction and prostitution and the great social evil disappear from your midst. Oh, men, are you such cowards ; as to put upon woman what you cannot, bear yourselves?

I thank the Father of all mercies that the times :

are with mo. I realize that all the various sys- f tems of : Ropular reform are bearing on this question. I realize that when men and woman shall each be weighed for what they are worth in the scale side by side—that when it shall be found, that orine is of no sex—that when all agencies and when all possibilities that God, has given to expression—woman, will also take her place side. by side in the responsibilities both for vice and virtue. I am not afraid to wait for this great day, for surely I see its advance coming. Oh, woman! I do believe that the various efforts to reform the bondition of poor sewing girls, our half starved children, who night by night wear away the oil of life, stitch, stitch, stitch, and ofttimes, as I myself know, have been compelled to go out begging. to procure the means of subsistence, extending the light of the evening into the midnight hour, and still are unable to obtain the paltry pittance that they could purchase the next night by sha I do believe that in this dreadful degraded condition of labor to which we have subjected our poor: women, that in this reform another of the great phannels will be cut off. And yet another, and it . s this; Some six years ago, when I asked of my friends to stand around me that I might plead for ; the Magdalegs, when I myself, as a young girl, a concert singer, and constantly brought into contact with these wonderfully poor children, wondefing at their heauty and shame, when my heart, stimulated with pity for them, asked of friends to aid me on every side, on every side cold looks met me, and sometimes, words of scorn and opprobrium, and my own sex answered me again and again it was not a fit subject for women to listen to ... I knew it was a fit subject for the husbands, fathers, brothers and sons to take part in. I knew that they were amongst the spoilers; I know that their dreadful, orings came home to that proud house of egotistical virtue, for I have traced itifrom the liouse of shame to the house of pride. To the liquid of pride I have traced the destroyer again and again, and yet women told me it was not a fit subject for woman to plead

Oh, thank God I do thank the merciful and the wise that the signs of the times are with me. and that from city to oity the gry has gone forth that this social evil can be endured no more. Physiology proves that we are none of us exempt from its infinence. The air is loaded with the taint of crime, and two partake of it. "The revelations" which investigations into the subject have called forth have shown that all are partakers of this dark and drepdful vice; that at last it comes to every home, matrons, wives and mothers-it belongs to every one of you, fathers, sons and brothers; you who belong to Christian churches: you who for eighteen hundred years have heard, the words of the Nazarene for the woman who could flot be dondenned save by the perfect min'-it speaks to you through the lives of man, women and children that are affected by this dark and dreadful social evil.

I have stoken of some of the means by which this great ovil may be reduced. I now speak, in closing, of the special means. I know that there are in this city's number of ladies, kind and gengrous-ligarted women, who have not the strength to free public opinion.

I know that these ladies are moved with the tenderest compassion for the wretched outcastmoved, it may be, and I liope so, by that plotts and religious feeling which recognizes the shameful wrong we have done in putting all the penalties. of a great crime upon one sinner and excusing the other. Whatevever the motives be, these ladies have bandled together determined to offer a shelter for those who seek it.

And here in this great rich city, in this city of civilination, where on'every side of us the air is' thick with this social evil; here where every wrotched girl must bo a center of evil, and go out night after night and sin or starve; where each

women, if they were willing to compaind reform I speak the truth.

The house is here-we cannot open it. We have not the friends to give, nor the furniture, nor the clothes, nor the means to ask one wretched girl to come out of her miserable den; to come out of her miserable den of shame and be saved. I dare not go amongst them on missionary labor. I have no place to take them. My own means have failed, and I have no place to take them to here in this city, where, if you would give me a chance, brothers and sisters, I would fill a house with, poor children, ready to come back and work for you, or do what in their humble power lay, to be good children again. Poor, helpless girls; each one with the determination on her lips, "I will go to my father." There is no father's arms open to receive them. To-morrow despair may come upon even those-upon some of them. You don't know how the outcast woman dies. I do. I have seen one of them die. I stood in the city of Paris. at the door of the Morgue, when they carried in a young creature, just seventeen, with long fair hair and sweet blue eyes, and such a wonderfully graceful form. Her pale brow had been kissed by some dear mother—some loving father's arms had enfolded her, but her dress was ragged-a scanty shawl was about her, and she was very, very thin. She looked starved, and I asked who she was. "No name." It was only a girl of the town, And so they die. And every day in some city there dies one like this-" only a girl of the town." Oh, my brothers and sisters, we shall face them. We shall meet thousands and thousands, and if there be one city of civilization where there is not at least an open door through which women of this helpless class can come and be saved, it is upon you and I that their shameful, miserable deaths will fall, and we are guilty of them. I ask you this night whether, in this fair city of the West, in this great, rich, queen city, you will not open such a door as this. I know the means are here. I know the kind women who have provided a home are ready to stand by these girls, invite them and give them at least a chance to sise and come to their Father. I close this address by warning you that I have

not exhausted my subject. I have not told you half the guiltiness that is upon you, and I, and every one of us that takes part in society where there is no redress for these wretched children. I have not warned you of the responsibilities that upon your education and your strength and your experience lie, when you compare yourselves with these hapless girls that you are dragging down, down, but I have stated enough to show you where the true social evil lies. It is not with the children that go out for bread; it is not from the poor girls that are left wandering in the city atreets, kicked about by society; it is not because they are Ishmaelites, and their hands are against every man, and every man's hand against them; but it is because you, oh my sisters, have retreated from them-because you, oh hypocritical society, acknowledging, as you have done, that their crime is a crime, a monstrous outrage against decency, a wrong against society, and law, and good order, have been content with branding the wretched girls with the punishment of Cain and letting the real criminal go free. Brothers and sisters, do not part this night-do not leave me when the helpless Magdalens are waiting for you this night, until you have determined by some means that the home which these good ladies are strivling to found, shall be opened within one week from this time. I know that liberal actions must be called into play. I know that already the steps are being taken to put this into operation, and that we are only waiting for the crystallizing power. Society owes this to the Magdalens. She has branded these girls with a crime which renders it impossible for them to retreat alone. Society, then, should give them a chance, and I call upon you in this city, in this extremity. I close, then, by asking you, when next Sabbath comes, and you may chance to meet together to hear the teachings of Him you profess to follow-I ask brough this humble voice, to hear the echo of His dear words. They have sounded for eighteen hundred years, and God help the Magdalen, they have sounded too long for her in vain. They plead with you to-night, as you would spare yourselves from the blood-guiltiness of beholding some despairing and dying girl, ere another week shall pass, driven hastily toward eternity, as you would prepare yourselves in another and better world to meet the judge of all, then fail not this night to obey His command "Feed my sheep, feed my lambs."

## A Change of Base.

An article in the last BANNER, March 9th, on "Church Revolution," has reminded me of an interesting church meeting which I once attended.

My religious faith, if I then had any, was not particularly that professed by the members of that church, yet I was able to say to the lady who invited me that I was very much interested.

Of the nature of the interest I said nothing and Of the nature of the interest I said nothing, and the lady member appeared not to suspect it.

the lady member appeared not to suspect it.

The meeting took place eight or nine years ago, during one of those desperate struggles of the evangelical churches. Revivals were numerous and powerful, and the pastor of the church mentioned, (Unitarian,) probably fearing to lose some portion of his congregation by the revival tide, laid the matter before the people assembled that evening, (not knowing there was an outsider in the camp,) and in a somewhat observe manner, olear enough, however, to your very acute corre-

the camp,) and in a somewhat observe manner, 'clear enough, however, to your very acute correspondent, he asked his Church members if he had not better preach Jesus.

Not having "experienced religion" as much then as since, I was somewhat startled at this possible change of creed, but gave no sign of surprise and the quantum was discussed cuite in the

possible change of creed, but gave no sign of surprise, and the question was discussed quite in the manner in which it had been proposed.

I could not perceive that any decision was arrived at that evening, but being invited to attend church on the following Sunday, I heard a stranger (to me) who occupied the pastor's desk, pray after this manner: "Oh God! shall we not honor him whom thou hast sent, even as we honor thee?"

Then I knew it was coming, and on listening

Then I knew it was coming, and on listening carefully to the sermon, I heard the most curious

and the most interesting compound of Orthodoxy and Unitarianism imaginable.

The clergyman in the pulpit appeared to have been called in to break the ice, so that the regular pastor might be able to 'craw' out of his creed rather than not "go with the people." I have learned that clergymen are friendly to each other all occasions—union is strength.

on all occasions—union is strength.

The article in the last BANNER also reminded The article in the last BANNER also reminded me of the prediction of Mr. Harris, of Providence, R. I., whe many years ago said that at some fu-ture time the Catholic Church would break down, but that Protestant Churches would, by conformout that Processant Olurones would, by conforming to popular ideas, continue to exist long after sectarian sermons shall have ceased, and that scientific and philosophical lectures would take the places of such sermons. And it is the opinion of your correspondent that further in the future, and in connection with such lectures, sacred concerta at first, and afterward secular music, with other matters of interest, and other innocent amusements, will be furnished to Church members by masters of ceremonies under some title or other, who have been able to retain their position and their salary in no other way.

It was a Scotch woman who said that the butcher of lier town only killed half a beast at a time.

A little girl has died at Albany, N. Y., from

eating green-colored candy.

What is the difference between a battered dime and a new penny? Nine cents.

Children's Department.

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

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

### [Original.] AUNT ZERA'S STORIES. NUMBER TWENTY.

St. Augustine.

"What a bad boy Arthur is," said Eunie one day as a bright, handsome lad had just left the house; "there's no hope of his ever being any

"Oh yes, great hope," said Aunt Zera. "Why, they've tried everything," continued Eunie; "sent him to school, and kept him at he went to hear Bishap Ambrose, and as he lishome. Where is the hope for him, if he only tened, some words touched his heart. There was grows worse and worse?"

"In his good and beautiful mother," said Aunt Zera.

"But he won't hear in the least to anything she says," continued Eurie.

"Yet still the chances are excellent for him." said Aunt Zera; "if women do not often become great preachers and teachers, yet mothers have the great power that can influence the world."

"But," said Will, coming in just then, "I do n't remember that you have said much about the mothers in your stories, as if they had much to do with people's being good or bad.

tell us about the home-life of its heroes and great | Not in rioting and drunkenness, and he would men. When we do find such a record we can un- read no further, for all at once a great light seemed derstand what the rest would have been if we to shine about him and to enter his heart. could have heard how the mothers never lost faith or hope, but ever waited for the blossoming | changed man. He gave up his bad habits, and time of the little buds that they had seen come forth.

I am thinking about a saint of the olden time, for Arthur reminded me of him as I looked into and angels had answered them." his gay, thoughtless face, and remembered his sweet mother at home.''

"Tell us, auntie, about the saint, and how he got to be good," said Kate, turning a little to look out of the window to catch one more glance at Arthur, though I don't quite see how Arthur can grow very much like a saint until he leaves off stealing pears in summer, and robbing hen-roosts in win-

"We were only talking of Arthur's chances," said Aunt Zera, "and saying that he has very good ones, because he has such a good, earnest, hopeful and prayerful mother."

"I do n't see how anybody's else prayers can affect him," said Will. "I thought that we had to do pretty much of our own praying to have any desired to answer her prayers, and only waited

"A sincere prayer is an earnest desire," said Aunt Zera; "every wish that we really cherish may be called a prayer. With every earnest wish we send forth a power, a part of ourselves, a magnetic force; and that magnetic life is often the power through which good spirits can act, to guide and bless both ourselves and those for whom we

olden time. There was born da Numidia a boy rhose name was Augustine." "Where is Numidia?" asked Kate.

"It was a province in the north of Africa, in the region that we now call the Barbary States.

This boy had the misfortune to have a father whose example was bad; but his mother was gentle, loving and religious. But her darling boy heeded little that she said, and desired more than all else to repeat the life of his father. His mother tried to win him by her love, but all seemed in vain. Augustine was a very bright boy, and his mother sent him to school. Here he loved decreed; that is, they outwardly professed to, and mischief better than all else.

His mother had told him of the virtue of prayer, and wished to teach him to pray—and he did pray; but it was that God would keep him from getting a beating at school, as a consequence of what he had done that was wrong.

When he was sixteen he became so vicious that his mother's heart was almost broken, and yet she did not despair. She followed him continually with her holy wishes. They formed a net-work about him, but he broke away from it as often as it was woven."

"But what did he do so very bad?" said Kate. "Well, when he was a boy he stole pears."

much to suppose that we know about such things so long time after? I guess you made that up to suit Arthur's case."

"Oh no; many of his writings and private letters have been preserved, and he said he delighted in doing wrong for the sake of the wrong, and that he stole pears that he could not eat and threw them to the hogs.

After he grew older he loved all kinds of dissipation. He cared very little what he did, if only he could gain some pleasure himself. He became intemperate, and haunted the theatre, and sought

the company of profligate young men. All this while through the weary years, that seemed very, very long for this great sorrow, Monica, his mother, prayed on, prayed for this be-

loved boy, that he might yet be a good and useful

man. He went to Carthage and lived on the allowance that she gave to him; but he grew no better, and after a while he determined to cross the Mediterranean and visit Rome. His mother begged him not to go, for Rome was full of wrong and temptations to evil; but go he would, and she followed

him that she might be near him if he needed her. In those days the Christians-and Monica was a Christian-believed in the direct influence of spiritual power. Jesus to them had only been removed to a higher life, that he might answer their prayers and send his blessings back to them. So they were very sincere in all their devotions.

Monica prayed no selfish worldly prayers, but that her son might be led into the paths of virtue. Augustine had studied rhetoric and elocution, as most of the talented young men of those

"Oh, Will," said Eunie, "I am sure it was a charming sermon."

"But he was a real Manichean, anyhow," said Will.

"I think Will is about right," said Aunt Zera. A great many ministers preach the old Persian doctrine of two Gods, and the God of evil is sometimes made the most powerful. Monica was as much troubled when Augustine preached this doctrine as if he had been a real heathen, for he excused himself in everything bad that he wished to do, saying it was the nature of things that he should be intemperate and love low company.

After he reached Rone, he was taken very sick, so sick that he though: he must die, and this sickness gave him time tothink; but, better, it was a season when his mother's pure influence could surround him more entirely. She never wearied in her efforts: she never forgot to pray, and never lost her faith.

There was at that time a famous preacher by the name of Ambroic, and Augustine loved to hear a fine speaker for the sake of his style, and about him the protesting power of love, ever ready to lead him into better paths. He went sway from the preaching to think of his miserable life, and as he was weeping, he heard a voice chanting sweetly, 'Take up and read.' In those days people believed in omens and signs and particular directions in little things.

Augustine had full faith that this was a voice speaking directly to him."

" Perhaps it was," said Grace.

"So I think," said Aunt Zera; "and Augustine took up a volume of the Apostles, and opened it and read, and it would seem as if some direct "If I have not it is because history forgets to power from heaven governed him, for he read,

> Wonderful to say, from that moment he was a turned himself to a religious life. His mother was filled with joy. She felt that now she could die in peace, for heaven had heard her prayers

> "But, auntie," said Will, "it does not seem very natural to suppose that anybody could become good in a minute."

"If a person used his own powers alone, I do not think that he would so suddenly change himself; but in that moment of contrition and of better desire, there descended upon Augustine a very strong spiritual power. It was strong enough to appear to him like a great light, and it kept so near to him that ever afterwards he could

"But what had this to do with his mother's praying for him?" said Will.

" His mother was a good, pure woman, and had always about her pure and good spirits. They for the moment when they could; that moment came when Augustine's heart first truly wished to lead a better and nobler life.

After this he went back to Africa. And such a fine speaker and writer was he, that he soon hecame a famous man in the church. He was first made an elder, and afterwards a bishop of the church of Hippo. Hippo was the chief city in Numidia, his native country. He was very elo-But now for the history of a great man of the quent, and preached with great power, and wrote very learnedly.

in lad a very celebrated controversy with Pe-in line. Anaget of he land occur, that they were born wicked, and could not help themselves until some miracle sared them. Pelagius thought that all men were born 200d, and that they might remain so because God was always ready to help his children."

"I am sure Pelagius had the most sensible ideas," said Will.

"In those days people believed as the Emperor the Emperor a that time was a very weak, foolish man, who spent most of his time in feeding chickens."

"Who was it, aunie?" said Will.

"His name was Honorius. The bravest thing which he did was to shoot deer with arrows in his park; but most of all he enjoyed feeding chickens. From this occupation, some of Augustine's followers compelled him to desist long enough to pronounce an anathema on Pelagius and his followers."

"What is an anathema?" asked Kate.

"It is a bitter curse, and it bids all kinds of evil to come upon those that are displeasing to "But, auntie," said Will, "is n't it a little too (the church. Augustine thought he had gained a great triumph; but Pelagius did not give up his ideas, and as men grow wiser they inclined to the ideas of Pelagius.

Augustine lived to be seventy-seven years old, and was made a saint after his death. He was a great and learned man, and has always been greatly beloved and respected. But to me his life beautiful because it show he power and influence of a true, pure soul like that of Monica."

"Well," said Will, "it is a comfortable thought to me, that I have a good mother and a dear auntie to look after my spiritual affairs." Grace laughed and said, "Oh you think you

can have all the fun and we women do all the praying; is that it?"

"Don't fancy that you young people have nothing to do to reach a good and worthy life," said Aunt Zera. "You must at last feel in your-self this desire for goodness."

"Well," said Kate, with a pleased look, "there is no knowing but Arthur may be a great bishop. I'll tell him so, the next time I see him."

### [Original.] 360 KNOW THYBELP

A very entertaining aneodota is told of Dr. Dwight, the distinguished theologian. He was traveling in New Jersey, and chanced to stop at a stage hotel for the night, At a late hour of the same night arrived Mr. Dennie, who was an editor and man of literature. He was told that every room was occupied with two beds except the one assigned to Dr. Dwight was middle

"Show me to his room," said, Dannie, if for

feeling, should abandon himself to the inebriating bowl?"

"Sir," said Dennie, "you are mistaken. I have been intimately acquainted with Dennie for several years, and I never knew or saw him intoxi-

"Sir," said the Doctor, " you are in error. I have my information from a particular friend. I feel

very sure that I am right and you are wrong." Dennie now very adroitly changed the conversation to the clergy of the country. He remarked that Abercombie and Mason were distinguished, 'yet," added he, "I consider Dr. Dwight, the President of Yale College, the most learned theologian, the first logician, and the greatest peet that America has produced. Yet, sir, there are traits in his character that are entirely unworthy so great a man-traits of a most detestable description; he is the greatest bigot and dogmatist of the age."

"Sir," said the Doctor, "you are greatly mistaken. I am intimately acquainted with Dr. Dwight, and I know to the contrary."

"Sir," said Dennie, "you are surely mistaken. I have it from an intimate acquaintance of his, whom I am confident would tell me nothing but what is true."

"No more slander," said the Doctor;" I am Dr. Dwight of whom you speak."

And I," said Dennie, "am Mr. Dennie of whom you spoke."

They shook hands most cordially, and were most happy in each other's society, and perhaps both were a little wiser in that greatest of all knowledge-the knowledge of one's self.

### [Original.] DO RIGHT, FOR THY OWN BAKE.

It is said of one of the followers of Pythagoras, that he had bought a pair of shoes from a cobbler, and had not paid for them, agreeing to do so at but went with his money, but meantime the cobbler had died.

"Good luck," said he; "now my debt will never be called for;" and he went quietly away, thinking of his excellent fortune in getting a pair of shoes without paying for them.

But there was something that would not be silenced; the voice within him-his consciencealthough he sought for it. We may imagine that his shoes did not feel very easy on his feet, but persecuted and thwarted at every turn by the had an uncomfortable way of reminding him that he was not altogether an honest man.

So at last he took the money, every cent, and went back to the cobbler's shop, and thrusting in is dead to all the world besides, he is alive to me."

> [Original.] THE MUSIC OF HAYDN.

Haydn had a friend, Carpani, the poet, who faithful to my great mission." greatly admired his music.

'How happens it," said the poet one day, "that other composers'? It is never gloomy or sad, but

cheerful and animating." Haydn answered, "I cannot make it otherwise. write as I feel. When I think upon God, my heart is filled with joy, and then the notes seem to dance and leap from my pen. God has given me a cheerful heart, and will he not be pleased

that I serve him with a cheerful spirit." --- wrophet.

In examining, not long since, a box of encient books and pamphlots belonging to the father of Mrs. D., I came upon a rusty looking old newspaper, solitary and alone, called The Hudson Bee, and published under date of Sept. 5, 1815. Its contents were devoid of all interest, except an obituary notice credited to the Onondaga Register; which obituary I send you, and for which alone I the story of the Indian Prophet beautifully illustrate the doctrines of our faith?

HORACE DRESSER.

Onondaga, August 23.

DEATH OF THE INDIAN PROPHET. Died, at the Onondaga Castle, on Sunday last, one of the chiefs of the Alleghanies, well known through this country as the Indian Prophet.

Those who have been acquainted with the influence which this man's preaching has had upon the conduct of the Six Nations, (the Oneidas excepted) cannot but look upon his death as a greater of the second control o

cepted,) cannot but look upon his death as a se-vere dispensation of divine Providence. We think that a short biographical sketch of this ex-traordinary man cannot be unacceptable to the

public.

During the first fifty years of his life he was remarkable only for his stupidity and beastly drunkenness. About thirteen years ago, while lighting his pipe, he suddenly fell back upon his bunk, upon which he was then sitting, and continued in a state of insensibility for six or eight hours; his family supposing him dead, had made preparations for laying him out, and while in the act of removing him from his bunk, he revived. His first words were, "Don't be alarmed, I have seen Heaven; call the nation together, that I may tell them what I have seen and heard." The nation having assembled at his house, he informed tell them what I have seen and heard." The na-tion having assembled at his house, he informed them that he had seen four beautiful young men who had been sent from Heaven by the Conwho had been sent from Heaven by the Great Spirit, and who thus addressed him—"The Great Spirit, and who thus addressed him—"The Great Spirit is angry with you, and all their red men, and unless you immediately refrain from drunkenness, lying, stealing, &c., you shall never enter that beautiful place which we will now show you." He stated that he was then conducted by these young men to the gate of Heaven, which was opened, but he was not allowed to enter; that it was more beautiful than anything they could conceive of or he describe; and that the inhabitants appeared to be perfectly happy; that he was suffered to remain there three or four hours, and was then reconducted by the same young men. suffered to remain there three or four hours, and was then reconducted by the same young men, who, on taking their leave, promised they would visit him yearly, and, commanded him to inform all other Indians what he had seen and heard. He immediately visited the different tribes of Indians in the western part of the State, the Oneidas excepted. They all put the most implicit faith in what he told them, and revered him as a Prophet. The consequence has been that from a Prophet. The consequence has been, that from a filthy, lazy, drunken, wretched set of beings, they have become a cleanly, industrious, sober and happy people. The Prophet has continued, as he says, to receive regular annual visits from these heavenly messengers, immediately after which, he, in his turn, visited the different tribes. He was on one of these annual visits at the time of his

" But if taste in the association of the term Brother — with the days of yore was alone in question, silence in me would unquestionably be the better part of discretion; but the correctness of term, as applied or intended to apply to friends, is most certainly questionable. Compare: "Bro. Brown," "Friend Brown." In the one, the ele-Brown," "Friend Brown." In the one, the elements of strife, contention, fight, are possible; in the other, impossible. To substantiate the former assertion by citations of facts in proof, must be quite unnecessary, for one has but to look about him and call to mind a family here and there, where brothers through envy and malice are often "at swords' points with each other." Go back a year or two, and behold in the late war the division of families: brother fighting brother with year or two, and benote in the like wat the division of families; brother fighting brother with intent to kill. Turn to your Bible, and nearly the first record there printed tells you that Cain killed his brother Abel. The general use of the term brother is implied to mean friend, but to every clear head it must be obvious that the office of a clear head it must be obvious that the office of a friend does not admit of any strife, contention or fighting. When such conditions arise, friendship of course ceases. "Friend" embraces all true brotherly, sisterly or fatherly feeling, but "Brother" does not, from facts already stated, practically include true friendliness; hence I can thank no one to title me Brother Richards when true friendship prompts the offering. Give us our due, and that can be given through no truer or simpler term than "friend."

Reston. 1867. LYSANDER S. RIGHARDS. LYSANDER S. BIOHARDS. Boston, 1867.

## Letter from Mrs. Emma Hardinge.

Editors of the Banner of Light: DEAR FRIENDS-By this same mail I send you a paper and notice, to which I beg to call your attention, and, as much of which as you can find room for in your columns, I should feel thankful if you would print.

My reasons for again forcing this painful subject on you are as follows: Not withstanding the fact that you printed at my request a full and particular account of the disposal of the moneys I had collected in my solitary missionary labors in behalf of poor outcast women, together with a copy of the receipt of the managers of the "Temporary Home, Philadelphia," for that money; notwithsome future time. He did not forget his promise, standing the fact that I had a similar document circulated in several local papers, I still hear from time to time a whispered query, "What has become of the money subscribed in this cause?"

Once more, then, I call attention to the disposal of the said money, and once more feel compelled to state that out of eighteen hundred dollars collected, nearly one thousand was earned solely by my own lectures; and again, notwithstanding the kept saying, "I am a cheat." He found no rest, fact that I was traversed by the war fever, left to work (as a worker) alone by the Spiritualists, 'Christians," and compelled to draw upon my private means, until they wholly failed, and my health and senses both threatened to give way, after six years of incessant labor, the very memory the money, he said, "Go thy ways, for though he of which now appals me - still, when failing health and failing means compel me to drop the burden, I receive constantly letters of reproach from many of the noble spiritual friends who, to my certain knowledge, never put a hand or a single dollar to the work, because I am now "un-

To these, and all others, I beg emphatically to point to the fact that with a committee composed your church music differs so much from many of thirty or forty of the richest and most prominent citizens of St. Louis, all members of various popular churches, "The Western Female Guardian Society" are at this present moment unable to open a single place of refuge for this unhappy class, for want of funds. And yet my highly practical spiritual friends, after aiding me to raise something a little over two thousand dollars, expect me to do what the combined forces of all the Christian churches of this rich city cannot effect! and that after leaving me alone to do it, with the combined forces of the Christian churches leveled

aiuss ma movement! As (according to my custom) I never neglect any opportunity of pleading publicly or privately for the Magdalen, I took advantage of a movement set on foot in this city to make the appeal, the copy of which (reported after the usual fashion of phonography,) I send herewith. According think the paper must have been kept. Does not to my custom, also, finding there was no chance of a Spiritual Society (as such) movement, I solicited and obtained the ready cooperation of several noble gentlemen who belong

to the Spiritual Society here. The immense hall was crowded to excess, and the feelings of the people were manifestly deeply touched and enthusiastic. The gentlemen who assisted me, being Spiritualists, were reluctant to act, fearful lest they might bring the taint of their obnoxious opinions upon the cause; but as none others were to be found, they kindly exerted themselves to the utmost, and when it became obviously proper that some of the Western Female Guardian Society themselves should come forward and state where, when and how subscriptions, &c., should be received, my friends were graciously repaid for their exertions by the remark, "Let the Spiritualists do it themselves; we

won't interfere with them." I do not hesitate to say the city is now highly excited on the subject of this lecture. An universal cry is made on all sides for its repetition. We know that, in the present deeply-moved state of public feeling, the Home now closed for want of funds could be opened in one week by the aid of another appeal. I am questioned, on all sides, whether I will not give another lecture. I answer, I am engaged every week for lectures, whilst in the West, but I will put off all or any other engagements to stay in St. Louis and give a second lecture, provided the request is made from the parties concerned, not hinted at through the parties who are not concerned. But still the "Western Female Guardian Society" wait for more funds, and will not ask a Spiritualist to aid them. I do not believe in this Society. I know, like all other Christian societies, it will fail at that point other Christian societies, it will fail at that point where they depend for the reform of the women, on "coming to Jesus," instead of going to their Father in heaven through honest labor. When I arrived in this city I heard from the poor "lost girls" of its precious, through a "BEFORMED WO-MAN"—thank God, one of my precious fruits of hard effort—that they eagerly hoped Emma Hardinge's dear country home would now be opened. "They would all go into the COUNTRY." "They would all go to Emma Hardinge's home."

would all go to Emma Hardinge's home."

Alas! I have no home to give them, no means to encourage them to come to me. I am even obliged to suspend my missionary calls amongst them, because they are too eager to go out with me, and I have no means to keep them.

Solithuslists. I do continue to the conti

times were accustomed to do. Augustine had great power as a speaker and writer, and he became converted to a philosophy that made sin to appear as nothing unnatural, but quite as much a part of the body as heat is of the sun. These philosophers were called Manicheans."

"What a queer name," said Grace; "what does it mean?"

"Mani was a Persian, and he studied Christian ity and united it with his old Persian faith, and tone; to mean of cultivation and of pleasing manners; and do for viril, who continually warred with the God of good."

"Well," said Will, "I don't see but his ideas are very common now. I don't see what it was a Br. Sprague meant last Studay, fit it wasn't that God wasn't quite good enough or strong enough to take care of a very bad personage that lives somewhere, and tries to carry off unsuspooling young men."

"Blow me to his room," said, Dennie, "for came converted to a philosophy that the death the time of his lithough we are personally strangers, perhaps I always to easy that he had become a proper to observe that he was called the peace Prophet, in contradistinction to the brother of Tecumesh, who was called the were considered and the peace Prophet, in contradistinction to the peace Prophet, in contradistinction to the proper to observe that he was called the peace of the new visitors of the contradistinction to the proper to observe that he was called the peace of the new visitors of the contradistinction to the proper to observe that he was called the peace of the new visitors of the contradistinction to the proper to observe that he was called the peace of the new visitors of the contradistinction to the peace of the new visitors of the contradistinction to the peace of the new visitors of the peace of the new visitors of the new visitors of the peace of the new visitors of the peace of the new visitors of the new visitors of the peace of the new visitors of the peace of the new visitors of the new visitors of the peace of the new visitors of the peace of the new visitors of the peace of

Written for the Banner of Light. THE AMERICAN VINTAGER'S song of spring.

BY BELLE BUSH.

When joyous Spring, with witching grace, Goes laughing o'er the breezy hills, And in the grove unvails her face, Or, binshing, woos the sparkling rills, What myriad charms her smiles disclose, In loaf and bud, and opening rose.

Her April tears—how bright they lie. Like jewels, o'er the wak'ning earth, Dropped from the acure of the sky, To crown the new-born scraph Mirth. Where'er they fall, light spirits tread, And hills and dales give back their dead.

Fair forms attend the circling hours, And greet the sisters of the wood, While sportive through the sylvan bowers, The tuneful streamlets wake their flood, And unseen hands in brightness twine The love-curls of the blushing vine.

Welcome to me the flowers' return Whose radiant glories deck the wild; Welcome the rose-tree's dewy urn, That wafts afar its fragrance mild. But fairest of all things that shine, Thrice welcome is the mantling vine.

The folded buds have burst their cells, And round them graceful tendrils play; Along their veins the life-tide swells, And bright leaves waken at its sway. While winds, and wandering bird and bee. Fill the soft shade with melody.

Its waving boughs, that crown the hills, Or creep along the dewy vales, "Smile amorous" to the gurgling rills, Or wanton with the whisp'ring gales. And far as wings of zephyr stray, Ambrosial odors track their way.

A rustic throng sweep o'er the dale, Or laughing climb the misty hills. While jocund sports and jest prevail, Till all the air with gladness thrills. Till fount and flood the strains prolong, And echo back our Vintage Song!

### [From the Brooklyn Daily Union.] THE GALLOWS MOLOCH

The moral sense of the community has just been entraged by the execution of two men, who were deliberately strangled on the 1st instant, by legal authority and with the solemn sanction of the ministers of Christianity. There is a shooking incongruity in this unwarrantable association of the rites of religion and the forms of law with the business of choking men to death in cold blood. husiness of choking men to death in cold blood. The act itself is revolting enough to satisfy even half-barbarous nations; but when a people claiming to be rational, enlightened and humane, proceed to enact the horrid tragedy, they might at least refrain from the fearful blasphemy of an anpeal to the merciful Founder of our religion. "The Bon of Man is not come to destroy men's lives, but to save them;" and even the poor thief on his cross was allowed to accompany Him to Paradise. If some men must still have their necks broken to satisfy the demands of the criminal code, let to satisfy the demands of the criminal code, let the executioner neither appeal to Jesus nor to the loving "Father of the spirits of all flesh" to accept the bloody offering. Rather let, the foul deed be done in the name of some heathen god, whose worship may appropriately consist in human sacrifices.

George Wagner, one of the persons referred to, was executed in New York for the murder of his wife. It is said that at times he was subject to a species of freuzy. We extract—somewhat condensed—the following statement from the Tribune's report of the execution:

"Probably no one doubts that Wagner was guilty of the orime for which he suffered the death guilty of the orime for which he suffered the death penalty. But there were strange circumstances connected with the horrible deed, which deserve more than a passing notice. Wagner certainly did not look like a deliberate murderer. When he was led out to death his eyes were wild, and wore a singularly scared expression, and his whole demeanor bore the traces of his long imprisonment. He had a quiet German tace; in fact, everything about him, even to the cut of his garments, was German. He looked like one of that kind of men who make our best and most thrifty eltizens of foreign extraction. Yet this man was etitzens of foreign extraction. Yet this man was put to death in due form for the murder of his wife. His counsel had solemnly asseverated, 'The act was never, even for a moment, premeditated by him. It was done when reason left its throne and frenzy usurped its place. He had no reasons for doing the deed; it was all incompre-bensible to him.' Wagner himself looked back on his crime as upon a hideous dream. He said that he had an indistinct recollection of seeing a man follow a woman with a hatchet. There was a dreamy sease of horror in his mind as he watched the man. The man suddenly clutched the hatchet stronger, and then close his victim through the skull. The man then stood gazing gapingly on the tragedy before him, and gradually Wagner felt himself melted into the scene, until he himself became the murderer. Still in the vague, dreamy state, but with a nameless horror thrilling him like electricity, he fled. He did not know what he was about, but roamed through the streets until ke was brought to a stand-still by a til he himself became the murderer. Still in the vague, dreamy state, but with a nameless horror streets until he was brought to a stand-still by a policeman; and in ten minutes afterward he was Medical men frequently have opportunities to

observe the various phases of hallucination, and those cerebral conditions which give birth to phantom shapes that have every appearance of objective realities. The disordered senses lead the distracted mind astray, and the poor victim of this temporary aberration may only recover his self-possession to learn that he has committed some fatal mischief. If we may accept the foregoing representation of Wagner's case, it is more than probable that he was the victim of a strange ballucination, the result of some diseased action of his faculties. In his personal history, up to the of his faculties. In his personal history, up to the time of the murder, there was no record of an act of similar character, and he solemnly professed to the last that he was unconscious of any cause for the commission of the terrible deed, save the sudden delirium in which he seemed to be impelled to enact a phantom-seene that was passing before him. It is quite obvious that he cherished no feeling of resentment toward his wife, and it is certain that he petitioned that his body might be buried in Greenwood by the skile of her remains. It is a satisfaction to know that the inhumanity of the law did not deny his last request

The other party referred to at the commence ment of this article was Henry Gardner, whose peculiar claims to Executive clemency are pre-sented in the following

"LETTER TO GOVERNOR FENTON. NEW YORK, Feb. 25, 1867.

His Excellency Reuben E Fenton:

DEAR SIR—I take the liberty to address Your Excellency in behalf of one Henry Gardner, a convicted felon now in prison in Ohemung County, New York, and under sentence of death for killing Amasa Mulock on the 29th day of December 1864 ber. 1864

You will permit me to observe that, by the terms of the criminal code, the felonious taking of life consists in killing a human being with pre-meditated malice. Moreover, when the fact of the homicide is clearly proved it is still conceded that a variety of circumstances may operate to diminish the criminality of the act, and that such diroumstances call for a corresponding modifica-tion of the punishment to be inflicted under the law. In a thousand cases the taking of life may appear, to the superficial observer, to be so nearly the same thing as to admit of no important dis Mactions. Yet I beg to remind Your Excellency that the vast variety of outward circumstances and inward conditions of human nature so influence our individual life, so govern the hidden springs of feeling, thought, motive and action, that no two persons in a thousand who may have committed, in a merely technical sense, the same

offence against the laws may be guilty in precise-y the same degree. At least, I hazard nothing in saying that an enlightened criminal jurisprudence will always be disposed to admit every ex-tenuating circumstance, more expecially when the case involves human life. If, in any such case, there are attendant circumstances which, from their peculiar character, escape the observa-tion of the witness, or conditions of so subtle and intricate a nature that they may be neither appreciated nor recognized by the juror, the enlightened magistrate will not fail to conscientiously

weigh the same in the final judgment that is to determine the fate of his fellow-man.

But it is not my purpose in this communication to enter upon a discussion of moral and metaphysical questions. On the contrary, I will chiefly confine myself to a brief statement of such facts and reasons as seem to demand in this case the merciful interposition of the Executive. Some days since, Mesers. Smith, Robertson and Fassett, counsel for Gardner, requested the undersigned to visit Elmira for the purpose of making a pro-fessional examination of the prisoner. In view of all the facts, the counsel entertained the idea that Gardner was measurably irresponsible for his conduct, owing to his unusual susceptibility of conduct, owing to his unusual susceptibility of moral and material influences emanating from the mental states and vital conditions of other persons. It was with a view to the expression of an opinion on this point that I was invited to visit Elmira. Having made the proposed examination, I herewith respectfully submit the facts

and my conclusion for your consideration.

The prisoner is a young man who has not yet completed his twenty fourth year. His intellect is naturally feeble and sluggish. He is almost destitute of the education acquired at school, and his moral perceptions are not only clouded by his ignorance, but also by the vast natural preponderance of the animal department of his nature, His temperament is too phlegmatic to admit of his being naturally aggressive in his disposition and conduct. On the contrary, he is constitutionally irresolute, timid, and submissive in an extraordinary degree. Whenever he displays opposite qualities to these, he appears to derive the impulse that moves him to action from the more positive characters of his associates. To a man familiar with the normal operations of the mind, the influence of the will, and of subtle agents on the voluntary functions, his imbecility must be apparent upon the most superficial inspection. Indeed, I found him so poor in respect to all the attributes of a manly individuality—so utterly destitute of the elements processors to constitute destitute of the elements necessary to constitute an independent and responsible character—that even a resolute determination, voice, and manner would cause him to yield his own convictions and deny his power to govern his own movements. A few magnetic manipulations from the frontal region of the brain toward the cerebellum caused the pupil of the eye to suddenly dilate, where-upon the subject observed that it was growing dark. At the same time that the sensibility of the optic nerve was thus greatly diminished, the

the optic here was thus greatly diminished, the function of memory was apparently suspended.

These facts sufficiently indicate that the prisoner is extremely negative and highly impressible. They appear to warrant the presumption that he might have been impelled to commit a crime by the dominating influence of another person when there was no malice in his own heart. The question of fact I have to his coursel, who are there tion of fact I leave to his counsel, who are more familiar with the circumstances of his connection familiar with the circumstances of his connection with the person who is supposed to have furnished the potent suggestions to the commission of the crime of which he has been convicted. His antecedents, as they appear from the evidence elicited on the trial, strongly favor the conclusion of his counsel. His previous character was at least negatively good. He was neither known to be mischievous in his conduct nor malicious in his disposition. During the four years he served in the war, he was never guilty of insubordination. When he was roughly treated by his comrades, instead of resisting or even resenting their unkindness, it is said that he would weep and exhibit the most abject submission.

The subordination of his judgment, and even his selfish propensities, to the influence of those

his selfish propensities, to the influence of those with whom he associated is illustrated by the fact that, at the command of a hack driver, he gave him a watch worth ten or twelve dollars for a small extra service which may have occupied as many minutes in the performance. His extrame susceptibility of the influence of

others is still further corroborated by the diverse confessions he has made. At the instigation of contessions ne has made. At the instigation of some of the immates of the prison he made a confession in July, 1865, wherein he charged that Robert Maine, a fellow soldier, was the real instigator and actual perpetrator of the crime. Subsequently, and at the instigation of the same parties, he made a second confession exculpating the aforesaid Robert Maine, and acknowledging that he was himself the only guilty nexts. More that he was himself the only guilty party. More recently he is said to have made still another

recently he is said to have made still another statement to his counsel, which does not agree with either of the preceding confessions.

Permit me to add, in conclusion, that unless it shall please Your Excellency to interpose in his behalf, this poor fellow will be executed on the lat of March next ensuing. His counsel have faithfully defended him, but they cannot avert the judgment of the Court. In his last extremity he is without other friends to aid him save the he is without other friends to aid him save the common Father of us all, without whose knowledge not even a sparrow may fall to the ground. For one so helpless and abandoned by earthly friends, I could not do less than communicate this but earnestly solicit the exercise of your prerogative in his behalf.

Henry Gardner is at best a poor, feeble, illiterate creature, whose downward career was, in an important sense, predetermined by the preponderance of his back brain. His chief education was a four years' training in the fearful business policeman; and in ten minutes afterward he was in No.—cell of the Tombs, with a haiter dangling over his head."

Medical men frequently have opportunities to have been the victim of circumstances over which he had little or no control. He seems to be neither more nor less than a drifting walf on the sea of human passion, or a frail reed shaken by every

And now, may I ask if the majesty of the law will be wisely vindicated and the interests of our Christian civilization promoted by the execution of this man? In view of the material facts I can conceive of but one appropriate answer to this question. To complete the definition of felonious homicide, the criminal must be without excuse. Who shall say that there are no extenuating circumstances in this case? He surely did not determine the conditions which have made him what he is to-day. He is not himself the author of the dread eclipse that darkens his soul, rendering his poor life but a troubled dream; and it is scarcely by his own free will and act that he now shivers in his narrow cell beneath the cold shadow of the gibbet.

For the evidence of my capacity to form an inelligent judgment in the case under consideration, I am permitted to refer to Hon. George Opdyke and Hon. John W. Edmonds.

Trusting that Your Excellency may be disposed to temper the severity of the law by an act of Executive clemency, I beg you will accept assurances of distinguished consideration with which I have the hope to be described. have the honor to be, dear sir. Your obedient servant, S. B. BRITTAN, M. D.

This calm but earnest appeal was cordially indorsed by gentlemen of distinguished legal at-tainments and high social position; but the Gov-ernor declined to interpose in behalf of the culrit, and accordingly Gardner was left to suffer the extreme penalty of the law. Just before his death he made a fourth and last confession, which was at once inconsistent with his previous statements and intrinsically contradictory. Since the execution the city missionary, Rev. Mr. Surbridge,

were submitted to the Governor, with the appli-cation for a commutation of lils sentence: "CONCLUSION OF THE MISSIONARY'S STATE-MENT.

has published Gardner's last confession, together with the following summary of the facts, which

The prisoners in Jali practiced upon Gardner's weaknesses. It appeared on the trial that Gard-ner made one confession, charging the crime upon Maine, at the instigation of his fellow prisoners in jail, who told him they could get him out of it in that way. They were to have a hundred dollars, which they supposed Gardner to have. When Maine was arrested, these same men in jail agreed for fifty dollars from him to get Gard-

ner to take it all back, and to take the crime upon himself, and they succeeded in doing it.

One of the men engaged in this conspiracy swore upon trial, 'You could talk anything into him you had a mind to.' They made him think his conviction gave him dignity, and persuaded him to sit at the head of the table, and then laughed at him. They made him think at one time that he was haunted by ghosts, and he moved his bed in the cell so that his face would be to the wall. They got him at one time to send the Sheriff a letter demanding that he have a carpet on his cell, a white counterpane on his bed, a black suit of clothes and three meals a day. They advised him at one time, as he had not long to live, to send out for pickles to sharpen his appetite, which he did.

his appetite, which he did.

They once made him think that there was no intention of hanging him, and he had been sentenced just to scare him One of the turnkeys certified that all the work that was to be done in jail for keeping it clean, if he was not present, was done keeping it clean, if he was not present, was done by Gardner. The others would compel him to do it, and threaten him if he should tell the turnkey. So with the whitewashing; they would make

Gardner do it all.

They got him one day to write a letter to an old lady friend in Ohio, and to put the picture of a gallows on it. Also to demand mourning envelopes for his correspondence. These are a few,

with many other instances of the kind.

I deem it my duty to publish the whole truth, if anything, and therefore give these contradictory statements of Gardner, both made within sound statements of Gardner, both made within sound of the hammers of the workmen preparing for his execution. I do not understand them, or why he made them as he did. He seemed solomn and truthful in one at much as in the other. He has, during the making of these confessions, more than ever before, seemed really happy, and rejoicing in forgiven sin. He is a poor, weak creature. Let us hope that . . . , he may find mercy at God's tribunal, who saith, 'According to what a man hath, and not according to what he hath not.'

The position of the Executive, in such a case,

The position of the Executive, in such a case, necessarily involves a great and unpleasant responsibility; and it is well known that a class of our citizens have repeatedly complained of Governor Fenton for his elemency manifested on former occasions. How far this disposition to animal vertupon his conductinaly have influenced the Executive author in the present instance was the Executive action in the present instance may not be known, and the writer will not hazard the possible injustice of an opinion. While it is cor-dially concelled that the Government of the State dially conceded that the Government of the State is well and wisely administered by Governor Fenton, we apprehend that the vulgar clamor may reach and influence even the most distinguished citizen. An eminent magistrate is not, however, expected to be governed by popular impulses, but by the exsential principles of justice and humanity. The pardoning power is wisely conferred upon the Executive head of the Government, to the end that in such exceptional cases as the present he may interpose his author. cases as the present he may interpose his author cases as the present he may interpose his author-ity to avert or to modify the penalty of the law. Men who are wanting in self-reliance are prone to follow the more superficial indications of pop-ular sentiment; they are liable to be swayed by the noisy passions of the hour, to overlook the claims of such as are poor and friendless, and to respect men rather for the outward splendor than for the intrinsic merit of their actions.

We cannot resist the conviction that the case of Henry Gardner was of such a nature as clearly regrented the interposition of the Governor in

warranted the interposition of the Governor in his behalf. He, at least, was not a fit subject of capital punishment. With strong animal instincts capital punishment. With strong animal instincts and appetites, he had less intellect than an intelligent child of six years. He had little or no canacity to reason, yet, as a rule, he was submissive and inoffensive to the last degree. The judgment that weighs the consequences of human actions was altogether wanting in Gardner, and he seemingly presessed as little ability to paragraphs more was altogether wanting in Gartiner, and he seemingly possessed as little ability to perceive moral distinctions as a sightless man has to discern colors. This benighted mortal was but a powerless victim of the legal injustice of our times. The poor wretch, blinded and palsied in his intellectual and moral constitution, was put to death according to the judicial law of Moses, and after the discussing manner appropriate and adopted by this disgusting manner approved and adopted by this enlightened and Christian nation (?)!

And who shall estimate the foul wrong that is done to all who are called to contemplate the demoralizing speciacle? Notine can read the bloody chronicles of the gallows and escape contamination. The old are hardened in their chronic in difference, while the innocence of childhood is corrupted and the very elements of thought and feeling are poisoned. The curse of the gibbet falls alike on all the community. Its dark shadow reaches backward after those who have ceased to live on the earth, and forward to such as have not vet commenced their conscious existence Verily, human nature is most deprayed by the willing executors of such a law, and the law itself is defamed when it is thus administered.

## Spiritualism and Orthodoxy-E. S.

Wheeler's Missionary Work. Mr. E. S. Wheeler has been favoring us recently with some lectures. He came to us a stranger and uninvited, (there not being a member of the Association in the place,) only a few disheartened Spiritualists to greet him, and those few, judging by our own feeling, being but of little use by way

f encouragement. He spoke several evenings, healdes one Sunday, to audiences as large as the hall could accommodate, composed mostly of those capable of givin profound attention, every hearer admitting him to be "very smart," if they did not endorse all the truths he uttered. His bold, fearless way of stating facts, as though no one dare deny them, was truly refreshing; again, his eloquent manner of speaking was reviving, in the highest sense of the word. He seems to be the man for the missionary work which has been assigned him. May God and the angels sustain him in his arduous ahors. We hesitate not to say, there is an interest in Spiritualism which has never existed before in this place. There are many who are hungering for something besides the husks of past ages; indeed, are so hungry as to be willing to be counted with the outcasts of society, if they could be supplied with palatable food.

There would be no trouble, on account of audiences, to have meetings held regularly. There has never been any but so-called evangelical preaching regularly sustained in this town. Oh, for a Joseph Nixon, or a few wealthy men, to start a society in this place! There has just been held a Convention of the Christians of Plymouth County in this village. Astonishing it looked to me to see educated men of this "enlightened age," uitering words like these: "The Bible contains all we know concerning God, the great author and sustainer of all things; is the only revelation ever given, or ever will be given to earth of him-self." The example of the Roman Catholics in kissing the Bible whenever touching it, was re-commended as worthy of imitation. Another of the clergy gave as a reason why we should not use our reason when reading the Bible, that it was above reason, had no connection with it; and yet we should devote a great part of our time to perusing its pages, at least one hour every day, during which time our reasoning faculties should lie dormant! The presiding officer said he had studied no other book for the last seven years. The injunction never to argue with impendent men was urged. The necessity of a belief in the Bible and in Christ as the Saviour of mankind through mere belief, were the main topics dwelt upon by the Convention through its duration of two days. We heard no words of desire for Truth, nor burning words of love to man. One young convert of fitty or sixty years, told us how happy he was, how he hated the devil with such in-tense hatred. He had cheated himself out of many years of happiness because he had always served the devil until now; now he had begun to hate him, and fight him; intended to pursue him until he had driven him to the sea; referring to Plymouth beach, I suppose, for a reverend from that place had just addressed the people in reference to a materialistic society, insisting they were themselves a Christian society, infesting that place, admitting they were a power there that we

place, admitting they were a power there that we knew not of here.

Oh ye Plymouth Spiritualists! we rejoice that you are a power in the place, where religious freedom should always be preserved, of all others; yea, the spot where our forefathers handed to excape the intolerance of the Old World. Deep, heartfelt pity did we feel, that they knew not how much greater happiness it gave to love all mankful to feel that everything existing confers. mankind, to feel that everything existing confers to the benefit and happiness of human beings, even the principle called evil, when rightly understood.

H. R. WASHBURNE.

Middleboro', Mass., March 23, 1807.

# Spiritual Phenomena.

Facts in Spiritual Phenomena.

As a grain of stubborn fact has always been worth more to me than any quantity of theory, I feel impelled to offer two or three more specimens of what I saw and heard with Mr. Foster. Premising that throwing out of the account writings on his arm, tables being held in mid air without contact, names being written instantly without visible hands, &c., or attributing everything of this kind to trick or deception, still Mr. F. is either omniscient, or some intelligence conversant with facts about our deceased friends-even not at the time known to ourselves-writes and speaks through him.

Things were stated which were supposed to be mistakes by those to whom' they were addressed, but which they have since ascertained were true. And I noticed that intelligences, through Mr. F., could state the circumstances of their lives and the names of their acquaintances, as readily and with as much facility as mortals can theirs. Also the places where they had lived, their occupation, where they were born, &c.; and especially describe minutely the circumstances of their death, and where and when they died.

During the time Mr. F. was here, he gave these tests to scores of persons in my presence, among whom were some of the most prominent and intelligent men of this city, and none of whom will deny the facts I have stated. Some say one thing, and some another, in regard to these things. Some pretend to believe that Mr. Foster possesses this faculty within himself; that he can relate the history of every person he meets, and that of their friend; others, that it is the devil. Our Advent friends think Pandemonium has surely broken loose, and that millions of demons are miracleworkers-but they admit the facts !

I will relate one thing, and, if my testimony is disputed, I can procure the affidavits of four persons in proof of the following fact: A piece of blank paper was laid on the palm of Mr. Foster's hand, with a pencil on the paper, when, lo! the pencil stood upright, and, in a bright light, under the gaze of five persons beside Mr. Foster, wrote the name of a brother of one of the party, who was unknown to all except one person present. It seemed to move of itself, wrote slowly and distinotly, and all heard the scratch of the pencil and saw its motion, while not a muscle of Mr. Foster's hand moved till the writing was completed. I do not attempt to dogmatize as to the cause of these wonders. I only state facts.

RUFUS ELMER. Springfield, Mass., March 26, 1867.

### Answering Scaled, Letters-Miss M. K. Cassien.

For some weeks back your reaflers may have noticed in your advertising columns a card to the effect that the young lady whose name heads this article, Miss M. K. Cassien, would answer sealed letters, her address being No. 248 Plane street, Newark, N. J. Miss Cassien being an entire stranger to the Spiritualists generally, having been but recently developed as a medium, I thought it might not he malapropos for me to occupy a little of your valuable space in testifying to what has come to my knowledge concerning her capabilities in the direction alluded to, viz: answering sealed letters.

Miss Cassien has been tested in this matter by several of the Spiritualists of this city, also by myself. I addressed a lengthy epistle to a deceased relative, sealing it carefully and in a peculiar manner, with quite a number of seals, then handed it to Miss C. to answer, which she did in the most satisfactory manner, all the various questions in my letter being appropriately answered, or else in case of inability to answer, full and succinct reasons given for non-compliance with my desire. The letter I received through Miss Cassien corresponded in every particular with my own letter, and not only was allusion made to everything I had written, but several subjects touched upon of which I had made no would haturally be spoken of by the spirit purporting to communicate. Various matters were alluded to of which the medium could possibly know nothing, I being almost a complete stranger to her, coming from a distant State, where all my connections reside. My letter, I am positive heyond all doubt, had never been opened or tampered with in any particular, it being returned in precisely the same condition in which it was when handed to her; besides, I know from further acquaintance with Miss Cassien since the occurrence, that she is morally incapable of using any trickery or deception.

Miss Cassien has also been tested by Mr. Drake, formerly President of the Harmonial Society of Newark, and one of our most prominent Spiritualists; also by Mr. Hali, another working Spiritualist of this city, and in both instances the answers were highly satisfactory. She has also answered a number of letters from various parts of the country, from Missouri, Indiana, Pennsylvania, Illinois, etc. In every case she informs the party desiring the answer that if the reply is not satisfactory they may return the sealed letter, and she will sit again; and should the second letter prove unsatisfactory, also, then she will return the money. In no case has she been called upon to answer a letter the second time; the inference, therefore, naturally is that all her replies have been satisfactory.

Such being the facts (and I know them to be true), I can confidently recommend Miss Cassien to the favorable considerations of all those who may desire in this manner to communicate with their spirit-friends, feeling assured that she will give perfect satisfaction to each and all. Her charges are very moderate, being less, I believe, than those of any of the other mediums of this character. She has also been developed as a medium for various other kinds of manifestations, including the rapping, speaking and impersonating phases.

Fraternally, WILLIAM E. COLEMAN. Newark, N. J., March 14th, 1867.

## A'New Medium Brought to Light.

Ever actuated by a desire to subserve the best interest of our cause, I deem it my duty to give publicity to all facts with which I become acquainted, that are of general interest; so without further explanation as to motives, I desire to make known to the public, that in the town of Middlebury, Vt., resides a young lady by the name of Maggie O'Leary, of Irish parentage, who bids fair to become very useful as a medium for several phases of spirit manifestations.

I have attended several scances at which she was present, and each time remarkable manifestations were given. In dark circles she is tied then the spirits entrance her, after which they play on musical instruments, carrying them about the room, frequently touching those present with their hands, and very often they will take a pencil and write names of spirits present, and sometimes write communications in the same manner, that are of unmistakable spirit origin. She is used

in the light as a mechanical writing medium, giving personal communications and names, that are remarkably testful and accurate.

One or two spirits have recently used her hand to give their narratives, which are as well composed and as interesting (to me) as those given through H. T. Child; and some of the language used she is not familiar with, and often refers to the dictionary to see what many of the words

She has recently been developed to see and describe spirits clearly and accurately, giving many tests in that way. The raps are produced very loudly, responding to questions and spelling sentences by using the alphabet; and they are frequently produced while other manifestations are going on, often answering mental questions and indicating anything that may be wanted by the spirits in regard to the circle or manifestations, &c.

Miss O'Lasav is year modest candid and re-

Miss O'Leary is very modest, candid and refined in her deportment, and possesses intelligence above the mediocrity. Her advantages for education have been limited but well improved. She taught a common school successfully last

She taight a common school successfully last summer, and was intending to make school-teaching a business, but the spirits desire her as their instrument for demonstrating their power and love for humanity, and have directed her to give herself up to this beneficent labor.

Her parents are Catholics, and she, though never confirmed, attends the usual services. From fear of the displeasure of her parents and church persecution, she—by direction of the spirits—has kept her mediumship a profound secret to all except the family with whom she has lived (who are very staunch Spiritualists,) and a few trustworthy friends, who have enjoyed frequent intercourse with their friends in spirit-life through her aid. Her guardians now say the time has intercourse with their friends in spirit life through her aid. Her guardians now say the time has come to remove the bushel and let their light shine, and requested me (indicating it by the raps) to give publicity to her gifts; and I do so, hoping that friends in Massachusetts—where they (her guardians) wish to have her go first—will immediately call her services into requisition, so that her nowers may be more fully developed.

that her powers may be more fully developed without the restraints that now retard her growth. The spirits direct that she sit in private circles for investigators, and those who wish for her survices in that capacity, and will remuerate her reason ably our addrags have at come in care of reasonably, can address her at once, in care of Mr. Parker Cleveland, Middlehury, Vt. Miss O'Leary is nineteen years of age, and from personal acquaintance, as well as her general reputation, I feel warranted in commending her to the public as an honest and worthy young lady, as well as a very excellent medium. Send for her, and my word for it, you'll be blessed!

DEAN CLARK.

DEAN CLARK. Brandon, Vt., March 24th, 1867.

### From Indianapolis, Ind.

There are many Spiritualists in this city. A large number of them are identified with the churches, scarcely knowing each other as Spiritualists. This state of things may not continue long. E. V. Wilson will soon he here, to give a series of his stirring test lectures, which may be instrumental in analysis to make the statement of his stirring test lectures. instrumental in awaking to new life the dormant members of our glorious faith. I may mention, among the signs of coming life, that readers of the BANNER are rapidly multiplying, and its weekly visits are tooked for with intense interest

Speaking of the prospective visit of E. V. Wilson reminds me of other and less estentations instrumentalities that are at work in our midst, strumentaintes that are at work in our midst, quietly and effectually opening the eyes of incorrigible and intelligent skeptics to the grand truths of spirit-communion and spirit-power. Among these, it is my great pleasure to say something of Dr. W. A. Candee, a healing medium of vast ability. Your correspondent has the best possible reason for saying much in his behalf: a hopeless subject of theoretics of more than truth. less subject of rheumatism of more than twenty years duration; forced to abandon a large and the duties of a physician; exhausted the cata-logue of remedies, as provided after the fashion of the most rigid scientist, with little more than of the most rigid scientist, with little more than temporary relief; and a partial stiffening of the knees from the concretion of lime or chalky substances in the joints! with a flattering prospect of becoming a permanent cripple—in this condition Dr. C. undertook the case with the modest promise, "I can help you!"

He did "help" me. My improvement dated with his first treatment, and thence on I grew steadily and surely better. I am now almost as well as can be desired—thanks to Dr. Candee's rejuvenating and prophylactic powers. He has done that which no medicine could do for me.

I have seen other cures performed by him that

I have seen other cures performed by him that remind me strongly of the power put forth by sainted Peter of old. A lady came to him laboring under partial paralysis of one side—had not been able to raise one of her hands to her head for years. Within five minutes Dr. C, had restored to her the entire use of the palsied side, and had her lift the hand above her head with great case and freedom!

and freedom!

I will not cumber your columns with the narration of other equally astonishing cures; these must suffice, and you may well believe that such "works" are producing their legitimate fruits with all but fools.

Dr. Candee possesses great ability for useful-

ness, and to these he adds all the graces of a gen-tleman of culture. He is genial without prindery; is kind and sympathetic toward the poor, turns no one away who comes to him for relief, because his large, loving heart beats warmly for all suffer-

I have said this much purely from a sense of duty to others, who, like me, may have despaired of relief from any of the well known and established sources. Let all such go to Dr. C. or to some one else who treats diseases as he does—Dec adiuvante non timendum. E Indianapolis, Ind., March 7, 1867. E. T. Bussell.

## Note from Mr. Graves.

I wish to say, through the BANNER, to my numerous friends who have applied to me during the past year to deal out the good word of life from their spiritual pulpits, that I am really anx-ious to comply with their requests, and recently made an effort to do so, so far as those applica-tions appertain to the West, ly performing a journey through Indiana and Illinois, visiting and journey through Indiana and Illinois, visiting and lecturing in several localities in those States, but was compelled to return home, on account of failing health. The evidence, however, is really more flattering now than it has been for years that I shall be able, before the lapse of many months, to enter that field of labor, perhaps for life, that I have so long promised myself and my friends, and have so ardently desired to embark in, and which, so far as I have tried it, affords more peace and pleasure and more thrilling for more peace and pleasure and more thrilling joy than any other kind of labor that I ever performed with hands or tongue. The satisfaction of contributing even an humble part toward urging forward the great car of reform, laden with the priceless spiritual treasures of ages, toward its final goal, is to me the realization of a greater amount of pleasure than would be the gracious privilege of wielding the sceptre of mitred kings. And I sometimes feel as restive as the steed ca-parisoned for the battle of bloody warfare, in being inevitably restrained from entering the field of moral labor. But my disease is of such a character as to cripple my performance in public speaking. Hence I rejoice the more that it is taking its departure, and that I am daily being furnished with grounds of assurance that the time is not in the very distant future when I shall be able to proclain the gospel of glad tidings of the new spiritual kingdom.

I could not but observe, during my recent tour to the West, the remarkable change in publicsen-

timent and the public feeling with respect to our cause, compared with its condition but a few years ago. I also observed that wherever I found a reader of the BANNER, I found a much more lively interest and zeal manifested for the cause than is exhibited by those Spiritualists who drag along through the dull rounds of life without a spiritual paper, and consequently lack both life and knowledge in the cause.

and knowledge in the cause.

I desire, before I close, to return my unfeigned thanks to those good brothers and sisters whose acquaintance I had the pleasure of cultivating, and who received me with such kindly greetings. They will ever have a place in my warmest remembrance. And I cherish the most ardent and the most sanguine hope of seeing some of them again before the inauguration of another winter,

Kerbey Grayes.

KERBEY GRAVES.
Richmond, Ind., March 20th, 1807

### Persecution of Mediums. it is

W. T. Church, T. M. Church and P. O. Jenkins were not long since arrested in Louisville, Tay, on a charge of "obtaining money, under false pretendes," at the instigntion of one Dr. R. C. C. Jones and S. S. Moore. W. T. Churdh is a public medium. T. M. Church is his father and Dr. P. O. Jenkins, we believe, is his agent, the three being located in Louisville, in company. They were brought up before the Circuit Court of Kentucky, examined on the charge, and immediately acquitted. The accusation was shown to be too petty and malicious to stand for a moment. 'It appeared from his testimony that this Dr. Jones was a "dead-head" at the Church scance, which makes his conduct only the more reprehensible. But if he felt called on to vindicate what he thought to be the rights of the community, he soon found that they had parted with no rights which he was necessary to the defence of. After their acquital, the United States Marshal arrested the three on a charge of "jugglery," and the case now awaits its disposal. Of Mr. Jonkins, who acts as the agent of Mr. Church the medium, it is only necessary to say that he is a gentleman thoroughly well known in Christian Co., Ky, the place of his residence, and his high character was testified to by some of the most respectable men of the neighborhood, Judge Stite, Dr. E. P. Stark, Dr. W. V. Bernard and Lawyer Bernard. Their testimony establishes the fact that his character was unexceptionable, and that what he might testify in the Church case would be entitled to great weight. His account of his connection with the Churches we herewith subjoin, confident that it will not be necessary to direct our readers , to it as embodying a very interesting narrative, in connection with this work of persecuting public mediums. It will be noted by the reader that Mr. Jenkins, after so long and thorough an investigation of the mediumistic powers of W. T. Church, affirms his unalterable faith in the same, and asks the Spiritualists who are interested in this matter to examine his narrative.

### DR. P. O. JENKINS'S STATEMENT.

Editors Banner of Light:

DEAR SIRS-I would not, if I could, shrink from the duty and responsibility resting upon me, as the agent of W. T. Church, to satisfy (as far as facts and reason can satisfy,) the legitimate demands of the public, as to the real merits of his recent and other reputed exposures. I would have performed this duty earlier, but for my ill health. consequent upon my false imprisonment with W. T. and T. M. Church, his father. That there are those who claim to be mediums for physical and other manifestations who are not genuine, there 'can be no question; but that there are genuine mediums who are placed upon the false list unjustly, is equally true. It is certainly time that the philosophy of spirit-control was better understood than it seems to be by the people. If it were, mediums would have more sympathy than they now have.

It must be remembered that mediums have different kinds and degrees of mediumistic powers. some being influenced partially, others more; while some whose psychological natures are decided, are mere automatons. In the case of Mr. Church I would remark that while he is not ordinarily influenced to this extent, yet I am satisfied that the has been, and that, in every case of reputed 'exposure," this has been true of him. It is due to truth and to the unfortunate mediums that candid, investigating minds shall canvass fairly this feature in the history of mediums, and give it its merited conspicuity. Is it not a known fact that many speak in an unconscious and trance condition? Do not many mediums play on instruments of music under a psychological spiritinfluence, who are known to be wholly incompetent to do so in their normal condition?

Now it is known by many who know Mr. Church intimately, that he is one of the most perfect psychological subjects in the world. I have myself repeatedly seen him tested on this point, and I remark that this statement can easily be proven. and, if questioned, will be done by such mea as Dr. Burrows, of Atlanta, Ill., and many others. What psychologist does not know that a subject under psychological influence is completely under the control of the operator? Suppose this operator to be a man in the form, would any one acquainted with psychological phenomena have any difficulty in deciding upon their genuineness?

Now, then, admit the hypothesis which is assumed by almost all Spiritualists, that spirits out of the form can also control susceptible subjects in the form, and the whole matter of Mr. Church getting out of his chair is explained. But the question may be asked, what object can spirits have in thus exposing to persecution the mediums through whom they operate? I answer, that the fact is very generally conceded that there are good and bad, or progressed and unprogressed spirits, who, under peculiar conditions, exercise not only an influence, but a wonderful control over men and women in the form, and that when conditions favor, the evil class have more power than the more developed have. And why? I answer, that as they are confessedly more gross and earthly, they can the more easily assume temporary materiality. and can as a consequence exercise and nut forth superior physical power to accomplish their degigns.

There is another fact to be considered in this connection, and that is that "like attracts like;" or in other words, it is a known law, that every thing is controlled in its attraction by its own kind; that only congenial elements can coalesce or assoclate together. An individual whose mind is darkened by prejudice, and whose heart is in keeping, will attract just that class of spirits, who are as eager to execute his will upon the object of his prejudice, as he is to have it accomplished himself. Thus it is, when spirits in the form, and spirits out of the form cooperate, they can and do accomplish their objects with greater facility than do the purer and better class of spirits. But it may be asked further, why do not the better spirits give warning to those who are thus liable to become innocent victims? I answer, because then lose the power which is required for them to exercise in order to give the necessary warning. The undeveloped spirits, by reason of their being more gross and near the earth plane, assume, as already stated, materiality, and exert their power over their victim before warning can be given. And this does not involve either a want of wisdom or fidelity on the part of the pure and beautiful spirits that so often ravish our hearts with their divine sentiments of love and sympathy. They, as well as we, are under a law which they can no more control than we can. The only remedy, then, against the terrible consequences of the evil influences put forth by this class of spirits, is, to keep those who are like them in the form out of the circles till they can appreciate the privilege of angel society.

Now let us glance for a moment at the history of W. T. Church, as a medium. According to the mocount given by his father and others, he has, through a series of years, been brought through nearly every known phase, from the "tips" and "raps," to his present character of mediumship.

For many years he allowed himself, to be used ments." What were these preconcerted arrangefor the gratification of the people, without any ments? I heard Mr. B. say that it was preconcertremuneration. His business was that of photographing, which would, and I am told did, yield a medium, rendering him so obnoxious to the opposers of Spiritualism, he was compelled, for want of support, to abandon his calling as an

This steadfast adherence of his to the claims of Spiritualism, as regards the phenomena at least, certainly reflects much credit upon him as a selfsacrificing man, and of his unwavering devotion to truth. He at length was prevailed upon to charge for his scances; but as he could never have a very large crowd, in consequence of the difficulty of maintaining the necessary harmony to insure good manifestations, he has never for any length of time realized much profit from his scances. Indeed, it is known by all who have attended his circles, that he cannot successfully hold them except in cold or cool and clear weather. and there is such a large per cent, of the weather that is unfavorable to his holding circles, that so far, when each year had told its history to him as n medium, in the money view of it he was minus.

Now if Mr. Church had been a juggler, and that too for the sake of making money, why would he not have given his time to expose Spiritualism in the day time and at all times? It is self-evident that if he had no scruples in acting as a juggler, he would not have had any hesitation in exposing the tricks, (if tricks they were,) and thus at once to have rendered himself independently rich! If Mr. Church had pursued this plan, he could have had crowded houses all the time, which would have poured gold into his pocket without stint.

But instead of carrying out this unworthy policy, and thus sacrificing principle in attempting what he knew he could not do, and what his appreciative heart would not allow him to attempt he has suffered almost martyrdom from poverty and martyrdom from those who, whether from ignorance of the laws that control spirits and their mediums or otherwise, have helped on the terrible iron wheel of persecution till they have nearly crushed his spirit.

Many who seem to think Mr. Church an impostor, wonder why I will stand by and endorse him! Now if the arguments already involved in what I have written, are not sufficient to settle that question, I will add a few more, which, I think, will present a fair and satisfactory reason 'why," and why, too, I fearlessly endorse him, I do not mean to say, that I endorse all that Mr. Church may do, or say; or that I endorse with servility all that any man may do and say; but waiving the little inconsistencies which may attach to Mr. Church, in common with traits of another kind that may attach to others, I would remark, that I cannot find it in my heart to crush anything God has given life to; but especially an intelligent brother, whose weaknesses should only be as the dust in the balances compared to the rare gifts God has bestowed upon him for the paper reporters. Those you have doubtless algood, the comfort and enlightenment of humanity! If in my judgment I see in him a wrong, I admonish him, I do not abuse. This practice neither agrees with my philosophy nor my religion. These both

### "Teach me to feel another's woe-To hide the fault I see;"

i. e., so far as severity is concerned, that I may the more easily have access to the better part of man's nature, and thus be able to lift him up when he falls.

I became acquainted with Mr. Church in December, 1865, and have already given my extraordinary experience in his circles, as detailed in the Religio-Philosophical Journal, No. 17, 1866. refer the reader to that article. With this experience. I could never regard Mr. C. as an impostor!

After this experience which I had in Chicago, I met with Mr. Church in St. Louis, when my experience, which was witnessed by many of the most intelligent and best citizens of that city, was greatly extended; and which left me no room to doubt his most extraordinary mediumship. It was impossible for me to question this; and I never did question it.

It is true, that when the reported Belleville exposure was announced, I, in common with others, before the matter was fully investigated, thought it possible that, as was alleged of some other mediums, he might have on that occasion "played off," but being one of a committee of some twenty or more persons to put him to a most rigid test, I had, with the whole committee, positive proof that whatever he might have done in Belleville, he was a genuine medium.

On this occasion, Mr. Church was examined by the committee who secured him, to see if he had anything about his person which might serve him as means of getting from his fastenings. After this was done, he was so completely sewed, with needle and thread, (undershirt and outer shirt being sewed to his vest, and undersleeves and outer sleeves being also sewed together, and then his arms fastened likewise to his pants and drawers, and then being likewise sewed to the carnet.) that it was literally impossible for him to get loose and get back again without being detected. In this condition the manifestations were obtained as on other occasions. I believe Mr. Miltenberger made reference to this case in the BANNER last summer.

In the month of October last I was professionally engaged in Lincoln, Ill., where I attended a number of Mr, Church's séances, at Mr. C. C. Bracket's, till the time of the "exposure" which Mr. B. reports in the "Spiritual Republic," and which was noticed at the time by almost every paper in the country. When this happened before my own eyes I was "thunderstruck," and till I had the matter explained to me, I thought with others, that, in this Instance, Mr. Church played off; and I was exceedingly indignant. My name appears in the list of those constituting that circle who witnessed his being found from his chair; but even then I did not, I could not admit him to be a "humbug." I thought, however, that on that occasion he played off the "Major" (Bostwick) with the bones, and, under this mortifying conviction, I wrote him a severe letter. He answered it, and thoroughly convinced me by calling my attention to facts which in the excitement I had lost sight of, that he did not and could not have gotten out of his fastenings himself, unaided by spirits; that he was entranced and taken out of his chair by spirits who cooperated with those constituting the circle, (who came with premeditated arrangements to strike a light upon him,) and thus upon the principle I have already shown, those in the form and those of the like nature out of the form cooperated in producing the results.

I do not reflect upon the motives of those gentle men in Lincoln, who seemed to act from their own standpoint, supposing that the manifestations were unreal; but it was their severe spirit, coupled with their skepticism, that attracted a class of spirits who were determined to have the matter end according to their expectations, (not to say on the part of some, wishes,) that Mr. Church should be found out of his chair. Mr. Bracket says he cannot admit that Church was entranced," from the fact," he avers, " of his preconcerted arrange-

ed; but let the gentleman give the exact manner in which he was fastened, and state how the ends him a fair living, till from his frequent sittings as of the ropes were held by the skeptics! Let him state how Mr. C. could have so bewildered the intelligent committee that secured and held him so that they could not after making thorough inspection, detect the fraud? I confess I did not personally inspect the manner in which he was fastened on that occasion, but confided in the report of the committee that he was secure. Nor did I, owing to the terrible excitement of the occasion of his being found out of the chair, have the opportunity of making an inspection of the after condition of the rope by which he was secured; but my impression is, that he could not, unnided by spirits, have freed himself from his fastenings.

> I know how hard it is for skeptics to see this matter in the light that I do, and I have no reflection to make upon the candor or fairness of any gentleman in the circle, except it is Mr. Bracket himself. Those gentlemen, so far as I know, were all respectable, honest citizens. I cannot blame them at all, from any knowledge I now have of the facts; but I repeat, I do blame Mr. Bracket, for his (as I consider) uncharitable and severe interpretation of this matter, together with the fact that he fails to state any facts which might show Mr. C. in a more favorable light.

> For example, he does not state to the Spiritual Republic the fact which he stated to myself and many others, that he (Mr. Bracket) slept with Mr. Church in his (Mr. B.'s) own room, and that while he held Church's hands fast in his own, his spiritbrother and his two spirit children handled him for many minutes together-that he could distinctly distinguish between the large and the tiny hands that touched him. If Mr. B. is the fair man he would make us believe he is, and feels so deeply interested in having the truth set forth as it is, let him tell the whole truth. Mr. B. certainly knew that a candid statement of these facts would throw doubt in the minds of the people as to Mr. Church's being an impostor. I do not say that Mr. B. must view Mr. Church from the standpoint that myself and many others do; but I do say that he should be careful that, in his zeal, he does not do more harm than he can do good.

> If I believed that Mr. Church was a trickster, doing what is done in his circles of himself, and knowingly, too, at that, I should not give him endorsement another minute. I am no apologist for anything wrong which may have been done by Mr. C. or anybody else. But I do not indulge the bitterness of spirit that many do, even when a brother is overtaken in a fault; and yet, I repeat, that I justify no wrong, and will not endorse the man who, beyond question, commits it.

> THE LOUISVILLE AFFAIR. Now, in conclusion, let me add a few facts respecting Mr. Church's case here. I will premise, however, by supposing that you know what estimate to place upon sensational reports from newsready seen. What I have said in regard to the Lincoln affair, (so far as the cause and merits of the case are concerned,) applies strictly to this

> When Mr. C. was found on the floor, (which was before scarcely anything was done, except a little playing on the accordeon,) he evidently was unconscious. I know it is hard to make the people believe this to be so; but those who have frequently seen him in this condition, cannot doubt

> Let me make a statement just at this point, to which I would call the especial attention of those who testified against him. It is this: Mr. Church was warned the very evening that his scance came off, and in which he was found from his chair, that a light would be sprung upon him in all probability. Now in view of this expectation, does it look reasonable that he would have hazarded anything on his own experiness or skill? Can any one suppose Mr. C to be so stupid?

> But, again, it will be remembered that when what was supposed to be "Nimwakee" and "Little Swiss" and the little "Digger Indians" were manifesting, Mr. Church himself struck a light, saying that as he was informed that some one in the room was going to strike a light, he would himself anticipate them. All looked, and saw that he was secure with his fastenings as in the beginning. He then blew out the light.

> Now I would ask those present if they think it was possible, in the very brief time that elapsed before the spirits came again, for Mr. Church to have extricated himself from his fastenings without spirit aid? I confess I am not able to comprehend how he could! When Mr. C. was found from his chair, no one was more thunderstruck than I was. I thought his fastenings were such that if he felt inclined to get loose, he could not; nor was I prepared to expect that an evil class of spirits would have the power to entrance and thus compromise him, and, as a consequence, his father and myself with him. But it has been done, and we have suffered much from the hands of an infuriated crowd, who threatened to hang us. and who did incarcerate us in a loathsome pris-

> The charge that was preferred against us, of obtaining money under false pretences, failed most signally.

> The charge which is now preferred against Mr. C., of jugglery, will fail as signally as did the other charge. Of this I have not the shadow of a

Before concluding, I would remark that I have seen Mr. C. tested as a medium in almost every imaginable way; and whether my conclusions in regard to the proper solution of his troubles are correct or not, of one thing I am sure, and that is, that he is a most wonderful medium. And those who have read my experience, will not be surprised that I take the view I do. On the contrary, they would have just cause to regard me as imbecile in mind, and deprayed in heart, if were to take a common view of the matter. I have no war to make upon those who do not see as I do; but I would be glad to see a different spirit manifested; I would be glad to see men more cautious, and less severe in their denunciations of mediums. No one can be found who is more in favor of a pure class of mediums than I am. No one can be found who puts a higher estimate upon truth and morality. No one regards sensualism with more detestation than I do. But in God's name let us prove thoroughly all ques-tions which involve the character of men, before we anathematize and consign them to infamy and

We are again free, and Mr. C. is going to prove to the people that he is a genuine medium, and has already a host of warm friends who are ready to stand by him to the last. This we will all do. or be fully satisfied that he has designedly im-

posed upon us.

What is true and real in my estimation and my honest convictions, I will stand to fearlessly; but what can be proven to be false, I will be as far from accepting as any man living. Up to this date, I am unable to see that Mr. Church is an impostor, nor do I believe it possible for him to do himself what I have known to be done in his scances. Nor am I able to see what motive could impel him to "play off," if even he could do so seeing that he could make vastly more money by performing tricks in the light and exposing the matter, than he can possibly make under the odious idea (to many) of spiris phenomena.

Fraternally yours, ....

P. O. JENEINS. Louisville, Ky., March 28th, 1867.

# Banner of Light.

BOSTON, SATURDAY, APRIL 19, 1867.

OFFICE 158 WASHINGTON STREET,

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PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. CHARLES H. CROWELL. For Terms of Subscription see eighth page. All mall matter must be sent to our Central Office, Boston, Mass.

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SPIRITUALISM is based on the cardinal fact of spirit-commun SPIRITUALISM'S based on the cardinal fact of spirit-communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfar and's spiritual nature, capacities, relations, duties, welfar and's each of the continuous Divinoinspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the law and principles which govern the occult forces of the universe of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—[London Spiritual Magazine.

### Hanging Men and Women.

In another part of this week's BANNER, the reader will find an article on this subject from the pen of Prof. Brittan, of New York, who has men who were sentenced to death by the legal forward by him in the body of his very interestreally want progress with humanity, and justice commend the reading of the article.

In connection with this subject of legal murder by hanging, we should miss of the chief point of our duty were we to omit to present and enforce the argument which is the top and bottom of the whole matter. It is so simple, the wonder is that at all strange, either, that men should not see it. who are never in patient and serious quest of the spiritual law. Here is the fact in few words: when a human being is sent into the other world with his diseases of passion and malice and hatred still working in him with their full force and vigor, he of course has to get rid of that disease and become quit of the tyranny of those terrible conditions, before he can expect to make any progress in spiritual life. If those passions have not been conquered before he left the form, dinge. then he will certainly return and work them off in their fall strength through the embodied mediumship of some one else. Hence it is a fatal mistake, as a matter of policy alone, to send a murderer, with murder still in his heart, into the other world; for he can and will return continually to wreak his vengeance, through such human agents as he finds he can possess and control, on innocent and helpless individuals.

Instead, therefore, of putting a stop to the evil the law only multiplies and extends it indefinitely, carrying untold woe into circles and communities that are nowise responsible for the original wrong. It is like cutting off the head of the hydra in the fable: countless others spring up where one was removed. It is simply a fatally mistaken stroke of statesmanship. Society, both individnally and collectively, is made the sufferer by it, and should therefore awake to the wrongs which are thus inflicted. The object being to prevent crime, it is evident that such a course utterly fails to do it; for the criminal as surely goes on in his career in the spirit form as when in the body. and generally with greatly increased power for evil since he is not hindered by any of those causes which notoriously obstruct his capacity for evil here. Legislators may, or may not, be afraid of being thought Spiritualists by taking such views, but that is nothing whatever to the point; the law runs through the world of man and fact precisely the same, whether they consent to it or not. It would betray a larger wisdom on their part to pay regard to what is shown statutes of nature. If we could but chronicle togenuine reform is at the door.

This is the strong point-strong because natural -which Prof. Brittan brings out in his communication to the Governor of New York, and in his personal comments on the same. It cannot be too emphatically insisted on everywhere in this day of general enlightenment, by speaker and teacher and writer. We cannot drive evil out of the world by burying its embodiment in the grave. It lives still somewhere; is still active and energetic; and does its work through others which it used to do with its own hands. There is no place in all God's fair creation to which the spirit of Evil may be banished: it must be overcome right where it is; but it must be overcome only with Good. The doctrine is at the very foundation of Christianity, of the progress and redemption of man. It is too deeply fixed in the universe as a law, to be voted down by legislatures.

We are not now proposing improved codes that shall faithfully represent and embody this great and abiding truth. It is ours merely to point it out, to call public attention to it, to advocate it before the futile and fatal devices with which legislation has so far been content to amuse itself. An intelligent people, when engaged in making laws for themselves, commit an error which can with difficulty be pardoned to them, if they willfully omit any of the fundamental facts that force themselves on their attention. We call, therefore, on our legislators to take heed that this most impressive truth, in connection with the proper punishment of criminals and the effectual curtailment of crime, shall be considered with the great seriousness it deserves, and allowed its just place in the principles and spirit of advancing legislation. It is a matter that deserves to be ceaselessly agitated.

## Miss Doton in Mercantile Hall.

Previous to the lecture, the choir sang in good style, "I dreamed a dream of heaven," and "The beautiful hills." The subject of the discourse was a review of modern Spiritualism since its advent in the Fox family, March 31st, 1848-last Sunday (March 31st) being the nineteenth anniversary since the first intelligence was conveyed through the tiny raps.. The speaker briefly traced the various phases of the spiritual philosophy to the present time. Spiritualism is a wave of revelation which has spread all over the civilized world in the short space of nineteen years. It is the most important step ever taken in human progress. It will continue to roll on till it takes hold of every fibre of our lives and becomes a part of our very existence - a support through all and every emergency. Spiritualists should be strong and true, and bless God for the light and truth which Spiritualism has thus far shed upon the world. At the close of the discourse, an original poem was given, entitled "The Rainbow Bridge."

## The Social Evil.

Mrs. Emma Hardinge delivered a lecture, on the evening of March 20th, in St. Louis, at the Polytechnic Institute, on the relation between Society and the Magdalen," in which she treated this engrossing subject with that fearless candor, thoroughness, and Christian spirit which have characterized her devoted efforts in favor of it from the beginning. No woman could well appear before the world in a nobler work than as the reformer of the gross evil to which her sex is unfortunately and wickedly exposed. She holds that as it is an evil which drains the virtue from all true social life, so ought society to take hold for its eradication. Six years ago - Mrs. Hardinge reminded her St. Louis hearers-she laid before them her views on this same subject. exposing a plan for an Institution of reform which she desired to see founded in every State. But the disturbed state of the country compelled a temporary abandonment of her scheme, the attention of philanthropists being drawn to other objects. She spent time, health and money in her selfelected cause, lecturing in all the principal cities East and West, and using up the last available item of her means in an effort to establish a plan for the rescue of the unhappy victims who sought relief at her hands.

Mrs. Hardinge has thus far devoted all the funds collected from her solitary missionary labors, which amount to some two thousand dolinterested himself in the cases of two or three lars, to the "temporary home" for friendless women in Philadelphia; besides five hundred dolauthorities. The views and sentiments brought lars, received through bequest, to the home for the same class in Kneeland street, Boston. She ing statement will meet the approval [of all who | does not, therefore, present herself to the benevolent and sympathizing public, either as a donor with law. It is scarcely necessary that we should or missionary in this field of labor; but inasmuch as for six years of indefatigable effort her investigations have been mainly conducted through personal observation, and she has learned by experience many valuable lessons on the best methods of treatment in such cases, she gave the people of St. Louis the results of her experience. The it has gone so long unenforced; and yet it is not readers of the BANNER will find this noble lecture of Mrs. Hardinge on the first page, and will not omit to peruse it with attention. She chiefly designed by it to call attention to the movement, now begun in St. Louis, of the "Western Female Guardian Society"; and she invited her own sex to lend their willing aid in rescuing fallen women from their doom, if left alone. This most important social reform cannot but go forward to success, under the inspired labors of such a gifted and devoted apostle of true reform as Mrs. Har-

### New Publications.

BACKBONE: Photographed from the Scalpel. By Edward H. Dixon, M. D. New York: Robert M. Dewitt. For sale in Boston by Lee & Shepard. Between the handsome covers of this book are contained a list of selections from that brilliant Medical Journal, the "Scalpel," whose editor is Dr. Dixon. We fully coincide with the author himself in his expressed opinion of the contents, considered from the Orthodox side of the case, as "the boldest, most insolent, serious, satirical, instructive Mephistopelian affair that has ever been sent forth from the press." The titles of some of the papers are as follows: "Scenes in City Practice;" "Scenes in Western Practice;" "Scenes in Village Practice;" "Infidelity of Medical Men;" the "Early treatment of Children;" "Fashionable Dress;" "The Life-Force;" and "The Sympathetic Nature of Disease." He likewise freely discusses the significant question," What becomes of the Doctors and Apothecaries when they Die?" The book will sell faster than the publisher can manufacture it. Everybody wants to get an inside view of the tactics and trickery of medical practice under the "regular" physician.

ORANGE GROVE: A Tale of the Connecticut. Worcester: B. G. Howes.

This interesting volume of four hundred pages. written by a lady of Worcester, well qualified for the task, contains more common sense than a dozen volumes of the common run of stories. It l is written in a vigorous, entertaining style, bringto be the fact in the case, paying no heed to the ing in the great questions of temperance, antiviews of those who as yet fall to comprehend the | slavery, woman's rights, and other reforms, upon which the author takes the most decided radical day the fact that there is a radical change in the stand, enforcing her views in a logical, clear and public view of this most important matter, it independent manner, showing up the errors and would satisfy us more than any other thing that absurdities connected with the prevailing customs of the day. We commend the book to the perusal of all who desire to see the progressive side on all these great issues discussed in an attractive manner, interwoven as her arguments are with charming narrative of pleasing incidents in social and domestic life

## A Generous Donation.

Dr. Calvin Hall, of Willimantic, Conn., has generously placed in our hands the sum of one thousand dollars to aid in circulating the BAN-NER OF LIGHT in families where it does not now go, by defraying half its yearly subscription price for persons who cannot pay the full price (\$3.00). Therefore, to all such who will remit to us \$1.50. with evidence of their inability to pay more, we will send the BANNER OF LIGHT for one year.

Our good brother Hall feasts upon the rich fruits of Spiritualism, and is desirous to help others to a like blessing.

We have scarcely a subscriber who does not know of some one or more who are deserving of the above generous offer, and we hope they will find pleasure in assisting such to avail themselves of this offer at once, as the amount is limited.

Write plainly the name, town, county and State, and address letters to WM. WHITE & Co., BANNER OF LIGHT, Boston, Mass.

## Liberation of the Eddy Mediums.

We have just received information from a reliable source that the prosecution against the Eddy mediums, as "jugglers," has been abandoned by the government-the whole thing nol. pros'd! Thus Truth has triumphed over Bigotry and Error. We thank God that Justice has taken the place of Persecution, in this case at least.

Those henest-hearted Spiritualists who have responded to our call for material aid to defend the Eddys, have our warmest thanks, notwithstanding only a moiety of the money has been used-say about thirty dollars. The balance in our hands and in the hands of Bro. Forsyth, of Buffalo, is subject to the order of the donors.

## Spiritual Meetings in Music Hall

We learn that Mr. L. S. Richards, a highly respectable and influential merchant in this city, has secured Music Hall for the purpose of holding spiritual meetings the coming winter. He is now making arrangements for speakers. Music Hall is the finest assembly room in this city, and success will surely attend the enterprise.

We wish those of our subscribers whose time has nearly expired, and who intend to renew their subscriptions, would do so two or three weeks before the time runs out, in order that their names may not be dropped from the mailing book. Such a course will prevent the loss of any numbers of the Banking.

### Mrs. Mary Macomber Wood.

This lady has been recngaged to lecture in Washington Hall, Charlestown. On Monday evening, April 1st, her lecture was the last of three upon the all-important subject of "Clear-Seeing, or Clairvoyance." In these lectures, she proved most fully—and her deductions were from philosophical and scientific reasonings -that non-clairyoyant persons may become "clear seers," by development, through the application of non-conductors. Those that have not heard Mrs. Wood, should do so at the first opportunity, for she is a fine speaker, and her controlling intelligences are of a high order, logical, philosophical and great depth of reasoning. Her lecture delivered Sunday evening, March 30th, on Capital Punishment, should be given in every city and town in the land. For eloquence and sound argument it was unsurpassed; it went to the very soul of things, in justice and judgment. May she long be spared to continue her work in the great harvest-field, to which she has been dedicated by her spirit guides on the "other side of the river."-o.

### Haverhill, Mass.

Spiritual meetings are held regularly every Sunday afternoon and evening, in Music Hall, and are fully attended. A. C. Robinson, of Salem, spoke there last Sunday in a very acceptable manner. Mrs. M. F. Cross is engaged for the last two Sundays of this month. The Children's Lyceum is again in successful operation, under the management of Mr. C. C. Richardson, acting as Conductor, and Mrs. E. L. Currier as Guardian of Groups. An entire new fit-out of banners, flags, targets, and all the other requisites for a complete Lyceum, has been purchased. The school is now in a more flourishing condition than ever, under its new and energetic managers.

### Dr. J. R. Newton.

Dr. Newton has been healing the sick for the last two weeks in Salem, where he has effected some most wonderful cures, and there is much excitement in the minds of the people in regard to his beneficent works. He is truly a blessing to suffering humanity, if he does not cure every one who comes to him. Thousands are greatly helped and hundreds are cured weekly by him. What more could be asked of mortal man?

### ALL SORTS OF PARAGRAPHS.

Send for a copy of Judge Edmonds's work on Reconstruction, which we have before alluded to, See advertisement.

Meetings are held in the City Hall, Charlestown, every Sunday, at 21 and 71 P. M. Lyceum at 101 A. M. Speaker, Cephas B. Lynn.

Remember the benefit to the widow of the late Charles A. Poore, which takes place at the City Hall, Charlestown, on Tuesday evening, 9th

J. Madison Allyn has returned to this city and is ready to answer calls to lecture. He can be addressed care of this office.

Dr. H. B. Storer advertises in another column a new system of cure, by the combination of spiritual and magnetic forces. Dr. Storer is a gentleman of unimpeachable reputation, and it gives us pleasure to recommend him to public

We had a call last week from Dr. C. C. Colby, of Albert Lea, Freeborn county, Minnesota, of which county the Doctor is Auditor. Although he is an educated physician, he has come east for the benefit of his health, and is trying the efficacy of Dr. U. Clark's Healing Institute at Greenwood.

Dr. F. L. H. Willis will lecture in Providence, Arabella Goddard."

is nearly ready for publication.

A merchant on Franklin street was speaking a few days since of the "volume of trade." A very literal, though not literary gentleman, innocently inquired who published the book.

Dr. Presby Clark, who has been practicing in Boston and vicinity for several months past, left here last week on a tour West, to remain absent during this month, when he will return to be located here permanently. He intends visiting Lockport and Buffalo, N. Y., and possibly Cleveland. Ohio. His many friends and patients would recommend him to the favorable notice of the afflicted in body and mind. As a clairvoyant, botanical and sympathetic physician, he has no

Wisconsin beats Massachusetts on the female opened-and will not be before the first of May. suffrage question. It has, by a vote of sixty-three to twenty-two, adopted a resolution submitting the question to the people of the State.

The Lincoln Memorial, recently sent home by Thomas Ball, is at Childs', on Tremont street. It represents the President erect, and bending before | present address is Red Bank, N. J. him a freedman wearing the liberty cap, the broken manacles lying on the ground. It is very beautiful in conception, and its execution in Munich bronze is quite attractive.

Says an exchange, "Sixty Roman Catholic priests have been sent to New Orleans, to open schools for the freedmen. Romanism seeks a new life in this country through the blacks."

Mrs. M. M. Wood has been reëngaged to lecture in Washington Hall, the remaining Sundays of

The concert by the New England Conservatory of Music was given in Music Hall, Saturday evening, to a large audience. Miss Nellie Sterling, of New York, made her first appearance in this city, and a perfect success it was, too. She possesses a very fine contralto voice of great compass and sweetness. Mr. Goldbeck's composition for piano and orchestra was a splended affair.

REV. OLYMPIA BROWN delivered the eighth of. the course of Radical lectures in Fraternity Hall in this city, on Sunday evening, on the subject of "God in the Market and in the Streets." It was

full of sharp hits and plain-spoken truths. A school-master in Ohio advertises that he will keep a Sunday school twice a week-on Tuesdays and Saturdays.

Dr. Edward Hitchcock, of Amherst College, has examined a portion of the muscle taken from the body of Miss Ida Hall, who died in Springfield recently, and mentioned in our last paper, and found the triching in it in large numbers.

The number of paupers in the British Empire is steadily increasing, while the moneyed aristoc-

racy are growing richer. The Lindell House, in St. Louis, Mo., the largest building of the kind in this country, if not in the world, was totally destroyed by fire March 30. Loss \$1,600,000.

THE NEW YORK CONSTITUTIONAL CONVEN-TION.—The New York Legislature has finally agreed upon a bill providing for a State Convention for the revision of the Constitution, and the elections for delegates will probably be held on the 28d of April. The bill as passed provides for the election of thirty-two delegates at large, no elector to vote for more than sixteen of them, and the remaining delegates are to be chosen by Senatorial, rather than Assembly districts.

Mrs. Fannie Allyn speaks in Mechanics' Hall, Charlestown, during this month.

The Eddy mediums are holding scances in Syracuse and vicinity, New York State.

Every man desires to live long; but no man would be old.

"Why do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigismund. "Do I not destroy my enemies by making them my friends?" was the Emror's noble reply.

Mr. Stevens has renewed his lease of the Tremont House in this city, for a term of ten years, for thirty-five thousand dollars a year.

What is the use of sighing and weeping as we float down the stream? Why make the voyage of life a wailing voyage?

An actress, connected with one of the theatres, great favorite, was complimented upon the blackness of her hair. "Why, it is dyed," she replied, with the amiable frankness of the true artist. "Dyed," replied the other speaker, " why, favorite as you are, you are not five and twenty." "No," said the lady, "but you know whom the gods love, dye young."

The Pelham Springs Orient House in Berkshire Co., Mass., has been sold to Dr. C. C. Beers of

Music.—The meaning of song goes deep. Who is there that, in logical words, can express the effect music has on us? A kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and lets us for moments gaze into

Dr. J. G. Holland offered his first and most successful books to four publishing houses, by whom they were refused. Mr. Scribner ventured upon the publication, and has sold nearly fifty thousand copies of each,

The Earl of Shaftesbury has introduced a bill into the British house of lords to check the excesses of the "ritualists."

A CAUTION TO LADIES.—It is stated in the English papers that wearing chignons, known here as waterfalls, has brought on a terrible skin disease, as it is supposed the hair was cut from the heads of persons after death; though it has always been maintained that hair to be of any use must be cut from the head of a living person.

A respected druggist in Columbus, O., hung himself to his bed post while religiously crazy. The revival preaching of old theology was too much for him.

The daughters of Marryat, Thackeray and Dickens, have been very successful as novel-writers.

"I have not loved lightly," as the man said when he married a widow weighing three hundred pounds.

The London Musical World says: "There is shortly to be brought before the public a new kind of plano-forte, the novelty of which consists in its having a second row of hammers, that being worked by a pedal in the ordinary way, produce the sound of an octave upon the striking of a single note, and of a double octave if the two notes are struck. The instrument is about the size of an ordinary piano-forte, and is called the Arabella, in honor of the fair pianist, Madame

The new steamers Bristol and Providence, Literary men will be happy to hear that Alli- which are nearly completed for the New York, Bristol and Boston line will cost \$100,000 each Each boat will be lighted by gas, and will contain two hundred and forty state rooms, fitted up in the most thorough and luxurious manner.

> Indiana has a school fund amounting to seven million dollars, and is fast taking rank as one of the foremost States in the Union in respect to its school system.

Gov. Hawley, of Connecticut, appoints Friday, April 19th, as Fast Day.

THE PARIS EXPOSITION .- A cable telegram announces that the World's Fair, opened at Paris ou the first day of April. The Emperor Napoleon, the Empress, and about five thousand people visited the Exposition on that day. The arrangements for opening were far from being completenot more than one-tenth of the goods having been

J. G. FISH, we learn, has again resumed his labors in the lecturing field. This will be good news for our friends, who do not like to be deprived of the privilege of listening to the teachings of so scholarly and able a speaker. His

The women of America are growing more and more handsome every year, for just this reason: They are growing rounder of chest, fuller of limb, gaining substance and development in every direction. Whatever may be urged to the contrary, we believe this to be a demonstrable fact. When the rising generation of American girls once began to wear thick shoes, to take much exercise in the open air, to skate, to play croquet, and to affect the saddle, it not only began to grow more wise, but more healthful, and, which must follow as the night the day, more beautiful.

Our most intimate friend is not he to whom we show the worst, but the best of our nature.

Illinois has abolished capital punishment.

How Jellies are Made.—At a recent trial in New York relative to possession of a lot of jellies, the fact transpired that the strawberry, pine apple and other jellies were all formed out of apple jelly, colored to suit the name and flavored with essences.

A splendid cathedral is to be built by the Catholics at St. Louis, four hundred feet long and one hundred and fifty wide.

GEORGE PEABODY'S GIFTS.—The total of Mr. Peabody's gifts amount to \$6,135,000, which the Mississippi bonds may increase to \$7,265,000. Of this sum, all but \$4,500,000 has been contributed for public purposes. It is understood that Mr. Peabody has provided for every relation of his now living, the most distant receiving \$50,000, and those nearer \$150,000 each, and it can be safely said, there is not on record an instance of greater public and private benevolence by any private citizen of any country in the world than that furnished in the princely gifts of George

A German Count has been arrested in Louisville formarrying three ladies there, two in Baltimore and an Indefinite number in New York.

# New York Bepartment.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY, (Opposite the American Museum.)

WARREN CHASE.....Local Editor and Agent.

A. J. Davis's Works, and Others. A. 3. Binyle's Works, and Others.

For \$24,00 we will put up and deliver to express, or as ordered, a complete set of the works of A. J. Davis, comprising twenty volumes, three of which are pamphlets. These works will make a good and substantial library of our literature, that every spiritualist who is able ought to possess. Nature's Divine Revelations, thirteenth edition, has blank leaves for family record.

Divino Revelations, thirteenth edition, has blank leaves for family record.

Voices of the Morning. An elegant volume of poems by Bello Bush. Sent by mail on receipt of \$1.35.

Apocrypial New Testament; by mail, \$1.15; Age of Reason, 50 cents; American Crisis, 25 cents; Gist of Spiritualism, 50 cents; Fugitive Wife, 35 cents; Elder Tubb, 75 cents; Joan of Arc. \$1.00; Plain Guide, \$1.25.

A Life of Thomas Painer, for \$1.00, can be had here—not the ono Mrs. Waisbrooker complains of.

Our shelves are now well filled with a large assortment of Spiritual and Liberal Books, and we shall be happy to select and fill any order. from ten cents to twenty dollars, with books that will pay well for reading.

Popular Medicines.

Dr. Barden's Family Medicines are for sale at our Office, 544
Broadway, New York; used several years, and recommended
by Warren Chase Also, the Neurapathic Balsam: recommended by Dr. Newton, and seiling fast. Hodd's Nervine;
put up by our brother, Dr. H. B. Storer, and fast gaining a
reputation as a cure for disease of the nerves, which are
so common in our nervous country. Bing's Vegetable Ambrosia, for the hair; all per bottle. West's Medicated Candy,
an excellent remedy for bowel complaints, especially for children. Try tt.

Don't forget the place—opposite Barnum's Museum, over
American Express Office.

### Sidewalks in the Evening.

As the sunshine and daylight drop off the upper windows of the western fronts in the tall blocks of Broadway, the crowds begin to hurry up town. First, the merchants, owners and partners, who live on their profits, go up early to their homes on the avenues and elegant streets where the aristocracy live, to their late dinners and early suppers, which are so near and so mixed it is not easy to always tell whether it is dinner or supper.

They start early, from three to five, and walk slowly up, or ride if in a hurry. Next drift along more hurridly the chief clerks and younger partners, and those who live on salaries that enable them to live up town and in style; and about the time the evening shades appear, and the lamplighter begins his work, the streets are crowded with those who work for a living. The sewing girls and clerks on low salaries are let out, and hurry to their homes, some of them hardly worthy the name of home, but still dear to a weary hody and burdened mind, and often the home of dear ones left to watch and wait in it till the laborer comes with the wages to get bread and coal and meat and sugar, if the sum will reach them, but bread and coal first, and meat and sugar if they

At this twilight hour in the busy part of Broadway, more than ten go up to one down the sidewalk, and they constantly pass off to right and left to the cross streets and alleys. In bad walking and bad weather they seek the cars and stages, but the chances are poor for a ride at such times, and bad enough any time.

About seven P. M. the streets are quite thin again, as the business men and laborers of both sexes have mostly gone home; and now and next come the strangers, and stragglers, and idlers, and loafers, and courtesans. From eight to ten the richly dressed and finely formed and featured of the female sex, who sell themselves and their lives, body and soul, for money to dress and feast and drink and die on and in, have the preference on the sidewalk, and the officers standing or carelessly sauntering along watch and laugh as they see them catch their victims, green and dry, and take them off to be pocket-picked, or worse Oh what a pity! what a shame! what a grief! that such is fashionable life in this Christian City; but old Christianity helps it on, and saves the souls at the sacrifice of the body; forgives sins, and makes virtue a mockery; cheats the Lord and devil both when it can.

Later and later into the night the figures come and go on the sidewalk, and the white skirts are succeeded by darker ones, till the poorest and most miserable class of drunken mortals wind up the scene for the night; but not till toward morning light do the last of them crawl away into their dens.

Persons, male and female, not acquainted with city life and not ironclad, should keep out of the streets of our great cities after nine o'clock in the evening, unless accompanied by a friend of the other sex, each of which is a guard to the other, and may often prove a Saviour.

There is an improvement in the streets of New York since the excise law, and although the boys are taking up smoking and drinking and ruining themselves in houses of vice and misery, yet the older ones are quitting and reforming more than ever. Success to every temperance movement and every reform.

## W. T. Church, the Physical Medium.

A Louisville, Ky., paper comes to us loaded with a charge which greatly delights many of its readers, being a pretended expose of the tricks, as they call it, of William T. Church, a medium who had been for some time astonishing the skeptics. These exposés, that have become so common of late, are no doubt many of them planned and executed by the spirits cooperating with our enemies, who are too weak of themselves to arouse even a healthy opposition to the physical demonstrations. That William T. Church is a medium through whom spirits can and do make their presence and persons known to some of us, me know as well as we know our right hand from the left. That he is always honest and truthful, we cannot vouch, but never saw or knew of any trick or deception in him. From our knowledge of him we should sooner think the spirits controlled his body and used it without his volition, and either with or without his knowledge; but if they can transfusq his slender form in the giant Nimwaukee, or the little children that in his rircles climb into the laps and hang on the hosoms of parents, they certainly do more than he can do, or any one who discovers or exposes his tricks. He may cheat, or his spirit guides may cheat, but it does not weaken in us the fact that he is a medium.

We do not believe the old Scripture, that he who is guilty in one point is guilty in all. The bitterly prejudiced public are so eager and greedy that they catch at every little silly expose of some one failure or counterfeit, and condemn the whole, as a fool might do by the currency who gets one counterfeit bill. We would not uphold Mr. Church, nor any one clae, in any species of cheating or imposing on the honesty or credulity of friends or foes; but there have been so many cases where the thief has been the leader and loudest n pursuit of thief, as libertines are after free love and free lovers, that it calls upon us to be careful,

to hear all sides, and decide from all the evidence. We are not ready to condemn Mr. Church, but if he has been guilty of willfully deceiving an audience assembled to get the tests and evidence of spirit-life and presence, we should not recommend him to honest inquirers, while it would not in the least weaken the knowledge we have that | he has been a most excellent and very remarkable medium, and may still be so, even if he is some.

Price \$1 per package; by mail, two postage stamps times dishonest, of which, however, we yet lack extra

the proof. If we were to take all the lies for truth that have been written for the press against Spiritualism and Spiritualists, and all the exposés, &c., we should be as much imposed upon as if the whole of the phenomena were really a humbug or necromancy. We hope, in this case, Mr. Church will be able to clear himself from the charges, and prove, as has often been done before, the applicability of the lines in Hudibras:

"Soon a wonder came to light, That showed the rogues they fied: The man recovered from the bite, The dog it was that died."

Another Soldier Stepped out of the Ranks.

Dr. Mayhew, whose extensive and faithful services with other able, early, and devoted lecturers in the ranks of spiritual speakers, have been long highly appreciated by us, and poorly paid in the far West and sparsely settled new States, has at length tied up for a season in Washington, D. C., where he will, we hope, be better rewarded by the Government department that will find in him another faithful servant, as they did in Father Pierpont. Success attend him wherever he goes, is the wish of a brother,

Uncle Sam seems somewhat partial to our speakers, and even to some of the mediums, while some of the petty tyrants who hold a little brief authority as local judges or revenue collectors, vent their spicen on such innocent and inoffensive instruments as the Eddy mediums. No wonder the Government finds places for so many of our speakers, for no more honest and faithful agents can be found in the country than those who have for years sacrificed reputation, business, friends, property and prospects to the cause of Spiritualism, when it was new and so odious to sectarian

### J. M. Poobles's Lectures.

The Society at Ebbitt Hall have had very large attendance and the highest appreciation of the able lectures of J. M. Reebles, the last three Sundays. We have seldom heard more solid and substantial approbation of any speaker than of him, both from this city and Philadelphia. He often shocks his old companions in arms, the Universalists, but if it were possible for them to retain one such earnest, active and living soul among them, they might have a little hope of perpetuating their church; but all such get out and leave the fossils to carry it on, and it is about ready for the cabinet of specimens. Our doors are wide open to receive its soul as soon as it lays off the crusty form, and as one after another comes through the door, he or she finds old friends, more alive than ever, in the ranks of Spiritualists. Chapin clings to the shell yet; some butterflies do not get out early from the crusty covering of the old form; others, like Bros. Peebles, Brittan, Barrett, and a host besides, soon shake out their wings when the sun of inspiration comes, and are early out among the flowers, sipping the honey dews of the morning hour.

### The Cause Spreading.

An order in our office for books, papers and information comes from Australia, and assures us that this glorious Gospel has already commenced shedding its light on that far away region. The savans who have so often extinguished it with bigoted authority, must some day be ashamed of their ignorance, if they are not so hardened by sin that shame cannot reach them, or so absorbed in their theory of total depravity that they cannot see a beautiful truth in the light of Nature. But the world will see, whether these blind guides do or not. Every day we receive new evidences of the spread and demand of Spiritualism, and only wonder at the backwardness and apathy of the early recipients who have been long in its light, and see (as they surely must,) the need of cooperative and organic action to put the fruits of this new truth more practically before the world. We shall now have large and intelligent accessions from the churches. They are coming.

## Jottings.

The moving currents of living beings flow up and down Broadway, as usual, in snow or mud, clean or dirty streets. Trade is yet dull, and the speculators uncertain of future prices. Many places are advertised to rent, because the present occupants will not submit to increased rates, which the property holders demand, mainly because they estimate the value of their property higher, and only make a pretext of increased taxes. The poor and middle classes bear all the burdens, and the rich grow richer every year. Wag on, old world. There is a better one just above you.

## Information Wanted.

A stranger writes us to inform him what to mix with the clay to prevent the bricks from crumbling. This is a specimen of the questions often asked us by those who suppose the spirits will tell us everything, if they tell anything, as of course they are supposed by such persons to know everything. This is an evidence of the ignorance and stupidity of their own spiritual teachers, the clergy. We advise our stranger friend to put in the same material the churches will have to resort to, to keep them from crumbling, viz: knowledge.

## To Correspondents.

[We cannot engage to return rejected manuscripts.] S. D P., PORT HURON.-Both letters received, and the money is credited to two years' subscription.

Donations in Aid of our Public Free Circles. 
 Mrs. M. Marshali, Palmer, Mass.
 6 60

 C. K. Dilloway, Roxbury, Mass.
 59

 James McLean, Bucfrees, O.
 2,00

 S. D. Pace, Port Huron, Mich.
 2,00

 Calvin Haskeli
 1,00

 Friend
 50

Donations to Fund to Send Banner Free to the Poor. Dr. E. Beckwith, South Pass, Ill...... 50

## Business Matters.

COUSIN BENJA'S POEMS, just issued in book form. Price \$1,50. For sale at this office.

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### Mrs. J. H. Conaut,

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

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as

### The Circle Room.

much of truth as they perceive—no more.

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

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

### Invocation.

Oh thou whose loving smile we behold in the face of these fair blossoms (referring to a bouquet on the table), thou who art the life of the flowerand of our souls, thou who hast in thy keeping all things that are, that ever have been, or ever shall be, thou Infinite Jehovah, we would lift our souls nearer, still nearer to thee, and, standing upon the mountain of prayer, we would ask thy blessing to descend upon us. Our Father, and our Mother, too, we thank thee for the gift of flowers and little children, for they are the mediators between our souls and the Kingdom of Heaven; for they are the voices that are never hushed by the barsh discord that we meet in the external world.

Father, we thank thee for all thy manifestations. We thank thee for mountains and valleys; for oceans and for dry land; for clear and, sunny skies, and for clouds also we thank thee. And oh, our Father, and Mother too, we thank thee for all the vicissitudes of life; for all those mental vales, dark and deep, through which the soul is called to pass as it journeys through life; for sometimes within these vales the soul receives holy instruction, and sees divine truths beaming through the darkness. The soul learns thy language, and understands it, in the midst of darkness as well as in light.

Oh thou Spirit of Everlasting Truth, we would lay fresh blossoms upon the altars of the hearts of all present, and we would call upon their guardian angels to come and water them, so they may fade not, so they may send out their fragrance throughout eternity.

Our Father, and Mother too, thou knowest that we love thee. We need not tell thee that we love thee. We need not ask thee to bless us, for thy blessings we behold everywhere. Even in the face of these fair buds we read thy blessing. and understand thou art leading us surely unto the Kingdom of Peace.

If there be any present who mourn the loss of friends, oh grant that their mourning may be turned to joy; that they may be enabled to peer through the veil and behold their loved ones, who are not dead, but still live. We trust thee, since thou trustest our souls, since thou canst trust us out on the ocean of individualized life. Father and Mother, we will trust thee, also, abiding ever in thine infinite love. We will worship thee, in spirit and in truth. Amen. March 11.

## Questions and Answers.

CONTROLLING SPIRIT.—If you have questions. Mr. Chairman, we are ready to answer them.

QUES .- By B. Franklin Clark, of New York: Does the moon have any special influence trees, vines, plants and vegetables, different according to its age, and can directions be given how and when to plant?

Ans,-Scientific men inform us that the moon does have a special influence upon all vegetation; but they have not as yet classed or divided that influence, or told us how to perfectly understand it, that by understanding it we may take advantage of it. Nature, through her various manifestations, is man's teacher. She has told him in the past when it was the best time to put the seed into the ground. She tells you in the present; and if she has grand revelations for the future yet, they are for the future, not for the present. Therefore it is not our purpose, it is not our duty, perhaps, to give any special directions concerning this subject, even if we were able to do so, which we are not.

Q.-In it probable that Mr. Marble, who for many years past has been making excavations at "Dungeon Rock" for hidden treasures, will be successful, as has been heretofore declared through this medium, (Mrs. Conant)? Why do not his deceased wife and son, who have communicated with him since they have died, inform him that he will not obtain the hidden treasures?

A .- That depends upon what your querist means by successful. If he means successful in obtaining large treasures in the form of gold and silver, then your speaker must answer in doubt. However, it is possible, probable, that there may be many other intelligences that would answer to the contrary without doubt to their own souls. That there was a purpose in view, an object to be obtained by calling Mr. Marble to that locality. we do not doubt, upon the part of his spirit guides, those who have been instrumental in placing him there, in seeing that his material wants were attended to, and at the same time his spiritual nature was unfolded. We cannot tell how much good will be realized by placing that one man in that locality. There must always be an incentive to the human soul for every act performed. In this case, perhaps the incentive is a large fortune. Well, it may as well be that as anything else. The little child is sometimes bribed to goodness by a toy. And larger children are sometimes bribed, perhaps not to goodness, but they are bribed to duty, sometimes by toys, by that which fadeth almost within their grasp, the riches of this

Q.-By Dr. John Scobey, of Iowa: If the belief of the Orthodox churches in a personal devil is correct, would it not be more in accordance with justice, with reason, and with their theology, for them to change tactics, and pray their God to give the devil repentance, and restore him to his primitive condition in heaven? and would not their God be more likely to answer their prayers?

A .- Those Christians who believe in the existonce of a personal devil, believe also that God has certain unchangeable decrees, and the decree with regard to the devil is one of them. Now. then, this being a part of their belief, it would be absolute folly to pray for his restoration. It is a well known fact to all those who seek for facts in religious things, that the idea of a devil originated in the starry heavens. The ancients had no better ides of God's manifestations than they had in

the heavenly bodies. So they saw fit to classify call "nigging"? cheating?] Yes. You don't them, dividing them into different states, differ- know how it's done in our kind of business? ent conditions, giving to this star a peculiar signification, and to that star another signification, and understanding the whole to be the language of God unto his children on earth. If it did please the God of the Christian world to eject the devil be eternally outside the walls of heaven, why, then, according to the Christian faith, it would be useless to pray for him. Your correspondent need not be alarmed, for this personal devil is fast losing his position in the hearts of Christians. One by one they are casting him out, and substituting a more rational theory. Pretty soon there will not be one left to ask, Do you believe in a personal devil? Society is being regenerated. It is now, by Nature, washing itself clean. The devil is losing his attributes. One denomination deprives him of his hoofs, another of his horns, another of his long tail. By-and-by he will get to be very respectable, and then he will be no devil at all. March 11.

### Elizabeth Phillips.

I am placed, and by myself too, in a very unpleasant position. When I was here, before I passed through the change you call death, I was conscientiously opposed to your modern Spiritualism, and I said even this much to one who was favorably inclined that way: "If it is true, you must never expect me to come back, for I never shall come. I'm sure when I get through with earth, when I am called by my Father to ascend, I shall never want to come back." But we do n't know to day what we may be to-morrow, so we ought to be more careful of what we say with regard to the future.

Well, the case stands thus: When I found myself free from the body, I became so exceedingly anxious to return to earth again, that I think if I had been transported to the highest beaven, it would have been no heaven to me. A strange power seemed driving me back, and at last I could contend against it no longer. So I'm here.

Now I don't know how I shall succeed, but I believe there is an overruling Providence taking care of the smallest things in life, and that it will take care of my coming. And if it is best that I receive what I hope to, I think I shall receive. But if it is best for me to be disappointed, why then I shall be.

I am from Augusta, Maine, sir. My name is Phillips-Elizabeth Phillips. [Have you a middle name?] No, no. I want my friends to know that I was mistaken. I want them to know that if I had the power to come right back here and inhabit my body again. I would not do so: and I want them to know if I were here in the body again, and knew what I know now with regard to earthly matters, I should n't do any differentlyno difference at all. But with regard to others that belong to the spirit, I should do a great deal different.

I know it is very hard for one who was brought up as rigidly as I was, to get rid of earthly impressions, even in the spirit-world; but I'm going to get rid of them as fast as I can; going to get rid of them. I did believe that I should some day -I didn't know when-but at the morning of the resurrection I believed I should enter my old body again. But it is a libel on our good God. such a belief. Just as though he would for a time place us in a spiritual body, to inhabit it for a certain season, and then after awhile call us back again to the same old body that we had on earth. It may rise from earth in the form of flowers. They are beautiful. But for my part 1 don't want it again, if ever I should come back to live on the earth. I do n't never expect to.

And I want my folks to know that I don't believe as I did; and that this spiritual state is but an unfoldment of the material. The butterfly gives the most beautiful illustration of the spiritual state. The grub worm enters its chrysalis. and from that comes out a most beautiful butterfly. There's a higher state. Well, the butterfly, they say, does not always exist as a butterfly. But identity is never lost, not even in the butterfly. They tell us so. I expect, as far as my soul is concerned, to be Elizabeth Phillips through all

Well, I am exceedingly sorry that I ever made any one unhappy here. And if there are any on the earth, among my friends or enemies, who think I'did wrong, I hope they'll forgive me. We can't walk in perfection, because we are not perfeetly unfolded. I want my friends to understand that. And if I made any mistakes, let them be teachers to those I've left, warning them not to come that way. So in that way God will turn them to good account. Good-day, sir. March 11.

Friend, thee will be kind enough to inform the friends of Jacob Tobias, that he has met with a

Jacob Tobias.

safe entrance into the land of souls.

Thee will say for him, that the many obstacles that were in the way of his return, are the only apology for not returning. Thee will also say he has met many friends-mother, father, brothers. sisters-and they all were glad to welcome him Thee will also say that he still believes that it is the will of God that there should be a division among religious sentiments. He still believes that God designed that there should be a great variety of religious forms on the earth. Inasmuch as God made all souls to differ, so he answered the demands of every soul by differences of sentiment and religion. Therefore it is well. Therefore, instead of praying that God will make all the world Quakers, let him do just as he pleases. for he knows best. [Where were you from?] From Philadelphia, brother. [Did you promise to return?] Should God open the way, I would March 11.

## Frederick H. Chesley.

I've got a mother, sir, that believes folks can come back after they die; and I promised her, when I was sick, if I could I'd come. I got cold, and had the fever, and died in January, fust after New Year's. Mother said she knew we could come. I did n't know much about it myself, but also said so, and made me promise I'd certainly

I do n't know what to say, mister, now I've got here. I might say I've seen father in the spirit the best I can. Good by, sir. [Did you die land, and I've seen little Eddie. He died-he died - well, it's most eleven years ago. I've seen thein both. Oh, and I've seen grandmother Hill, too, and I don't know, I reckon she belongs to some church in the spirit-land. She talks just as she used to. I don't know as she does. I do not see any churches, but suppose if there are any she belongs to one. You can say to her that I do not black boots in the spirit-land; nor there aint any "nigging" going on. [Did you belong in New York?] Yes, I did; I lived in Columbia street. [Did the boys deceive you occasionally?] Oh well, not any more than I did them. Mother used to talk to me about it. I used to tell her while I was in that business I must "nig," for all the rest of the boys did, and I must, else I'd have to some home without a penny. [What do you by Samuel Forter. State 30 Per to dark and it

Well, I can tell you how we do it. We sometimes take a fellow's stand while he's off. If he goes to get lunch, or get something to drink, we take his stand, you know, and then we take the money for what we do. Sometimes we say we ain't had a from his high estate, and decree that he should customer, and perhaps we've had four or five, while he's been gone. Mother used to say it was wrong. But I used to tell her the boys would do the same to me when I used to go into a bar-room to black boots. You must "nig" while you're here, if you're in any kind of business at all. You must "nig"; can't get along without it. But there's no "nigging" where we are; no, there's no "nigging" at all. We get along very well. I was a bit homesick at first, but I've got over it now. I reckon it will be about right with all of us.

[Have you any brothers or sisters here?] No; mother's alone. I've got one brother in the spiritland. [How old were you?] I was in my fourteenth year; most fourteen. My name was Frederick H. Chesley; H was for Hill. When I get a little further ahead, I'll show grandmother how to come.

I want mother to know I'm happy. I shall do what I can for her, help her all I can. [She'll get the paper with your message, won't she?] Oh, she would n't do without that. I always got 'em. If it did n't come to her by Tuesday night, I would n't get any supper till I got it. Many's the time I've "nigged" to buy her the paper. I used to tell her she would n't have got it, when she was blowing me up for "nigging," would n't have got it if I had n't "nigged." She did n't say any more to me then. I told her I reckoned the spirits would n't care much about it.

Oh it was played on me just as I played it on others. My mother used to tell me the spirits did n't like to have me cheat. Somehow or other she'd always know when I'd been "nigging." She'd always say, "Fred, have you 'nigged' anything to-day?" "No." "Well, I hope you have n't; but some spirit told me you had." I'd most always say, "Somebody's told you a lie, then, for I kave n't bnigged 'to-day." Though I'd say I had once in awhile. [She'd hit the truth, it seemal Pretty nigh,

Well, it's all over now. I'm going to be better. [You had better get out of that element of cheating.] I mean to, though I didn't really intend to cheat folks. Oh the boys would have "nigged" me just as bad. If I didn't' "nig," they would have "nigged" me. So I wanted to get square on them. A fellow could n't always be at his post, and it would get a bad reputation if there was n't somebody there, you know.

I went most of the time on Canal street, up and down Broadway; was n't located in any particular spot. The policemen would n't let us. About a year ago, the City Fathers gave the order that we shouldn't have any particular stand. The last stand I had was in Chatham Square, by old Ferris's Jew shop. Do you know where that is? Well, go in there, and he'll Jew you well. He'll sell you a tin watch any time for a silver one. That's "nigging" on a big scale. Well, sir, good-by to you. March 11.

### Captain Tom Barnes.

I am Captain Tom Barnes, of New Bedford. I am on the way into the port of my own home, if it's possible for me to reach it. But there's so many head winds, that unless you are in a pretty good fast sailing craft, you can't get ahead much. It is nigh on to fourteen years since I parted company with the old body. But I have a sort of an attraction to earth all the while, and I would like to have my people know how I feel; that I 'm very well situated, and can return and untie any knot that they can't untie. I can do it for them. I'm good at it. I never saw a knot yet that I

of knots. There's so many things to perplex one in earthife, that it some of my folks are always having it. Well, there's always a way to get out of hot water, if you only happen to know the right way.

could n't untie, and I've seen a good many kinds

Now the very best way is for my folks to come and let me untie the knot for them. I tied it, and I can untie it. I know how to do it, too; yes I can. I am pretty much situated same as I was here; that is to say, I'm well off. And I rather think there's a captain aloft that knows his business. We can't take it out of his hands, let us try ever so hard. I used to say there was a destiny above us, and we were in it. I believe it

now, believe it now, just as much as I ever did. I have got no prayers to make in behalf of my friends here, no prayers at all, if they're in any bad place, and want for me to pray, to get them out. I don't believe in it. I used to say it was all nonsense, when any of my friends wanted to be prayed for; that I would be ashamed, if I wanted prayer, if I could n't get up and pray myself. But there's different kinds of prayer, and the best prayer for my folks to indulge in, is to go to work systematically. Don't you think I'd been a smart captain in a storm, if I'd got down upon my knees and prayed to God? No indeed; no indeed; if I prayed at all, it would be by giving wise orders to my men, and working myself. That's the best kind of prayer.

Well, I've a good deal to gain by coming here, nothing to lose at all. It is a very poor reputation that will get soiled by going anywhere, very poor indeed.

If my friends have any idea that I'm in any heaven or hell, they're mistaken. I'm about as I was here, about as I was here; and if I could be of any assistance to those wicked, miserable cusses that can't take care of themselves, by going among them, I always went. I'd go now, as quick as I ever did. They'll tell you I was no Christian: the most profane man, in my way, that ever lived. Well, that 'smy lookout. I took the course I believed to be the best one when here. I did n't always do right, but I did about as well as I could, and I'm responsible only to my God.

Tell the boys that we're in the spirit-worldthat is, mother and I-all right on the other side; she in her own way, and I in mine.

Now I'm ready to open communication with my friends. If they think best to hall me while I'm cruising around, I'll come into nort and do ashore?] I died ashore, but not at home. [Do you wish your remarks directed to your children?] Yes; I've got two. My wife had two, two by another husband. I'd like it directed to all of 'em, the whole of 'em.

You see, there's a little trouble about the old' shoes that are left. There's always a row about them, particularly if the families are a little mixed un. Well, I can untie the knot for them. But if they 're so fastidious as not to let me, let them do it themselves, and net growl about it.

Good-day; a pleasant voyage to you when you take it into your head to come across. e edition in the f

Scance opened by Theodore Parker; adjourned

### Invocation.

Spirit of this day and of all other days, Soul of all Souls, Life of all Being, we praise thee that we live. We would lift our souls on the wings of baptize ourselves in thine own wondrous fountain of goodness.

Father, we thank thee, in behalf of this great nation, that thine angels have found a restingplace everywhere, in high places and low places, in the family circle, out upon the tented field, upon the throne, in the cottage, by the bedside of it was entirely out of reason. the dying, everywhere thine angels have found a resting-place. Thou hast sent them out from thy Kingdom of Eternal Love, and they return perpetually, bearing in their hands the olive-branch of peace.

Oh, thou Spirit who doeth all things well, we pray that this American nation may learn to appreciate the blessings of modern Spiritualism. Let them ask most earnestly what it means. And oh, let them pray, by day and by night, to fathom all that is most mysterious in Spiritualism to them. Oh, my Father, and Father of all, let thy chil-

dren so understand thy loving manifestations, that they may ever send out the song of thanksgiving and praise for this manifestation of the nineteenth century. And when this generation shall pass away, and that which is to come shall be, oh may that generation be crowned with unfading flowers of spiritual truth, that shall be unto them guides through time, and keys wherewith to enter the kingdom of heaven. Amen. March 12.

Questions and Answers. QUES .- By S. Craft, of Ohio: What does the blasphemy against the Holy Ghost mean?

ANS.-To us it means the blasphemy against our own inner consciousness of right. That is the only Holy Ghost that we can perfectly understand, that we can come into perfect rapport with, therefore is the only Holy Ghost that we can blaspheme against.

Q.-By W. A. D. Hume, of Cleveland, O.: What is the philosophy of instinct?

A .- One philosopher hath declared it to be an eternal attribute of soul; and we believe his position is a correct one. Another hath determined it to be intuition. We also believe that his position is a correct one. The soul, independent of the body, is clairvoyant, taking cognizance of things that have been, things that are, and things that are to come. It recognizes its alliance unto all things; all that ever have been, all that are, all that ever shall be. Therefore we believe it is through this recognition that instinct becomes active, and a most powerful agent between the seen and the unseen, the objective and the internal.

Q.-By the same: What is the philosophy of memory?

A .-- Memory, we believe, is also an attribute of soul, and is dependent upon the clairvoyance of the soul. It is as lasting in itself as eternity. Q.-By the same: What is the philosophy of

Confacius? A -"Do unto all men as you would that all

men should do unto you." Confucius taught this golden rule; our Jesus practiced it. March 12.

### Isaiah Warren.

It is thirty-three years to day since I was called upon by the Great Eternal Father to yield up my dwelling place, the body. My name was Isaiah Warren, and I was near seventy-one at the time I left the body. I was a tradesman, and my shop was very near the church. We called it the South Church. I have been making very hard efforts to return for about nine years, but have never been able to until this day.

A few months before I died I had a dream; and I dreamed that I returned to earth, after living in both got back about the same time. Good-afterheaven for many years. I thought that I came noon, mister. back to earth, that I received instructions from some angel, and those instructions bade me come

Now why I should, so many years before the time. live in vision at this time, I do not know, I can't understand. But I was urged, about nine years ago, to make an effort to come back, to give some advice with regard to some earthly matters, whereby those who were being oppressed might receive their honest dnes. I tried to come. Those who advised me I believed to be the angels of my

I am quite sure that my grandson, Lemuel, will understand what I mean. And if he does, I hope he will profit by it.

The ways of God are so strange, so wonderful, that we do not comprehend them. But I believe that they are all just. I believed it here, and I believe it now. And as I have come, I believe by the will of God, in obedience to the wishes of those high intelligences that are ever seeking for the benefit of all with whom they deal, I do hope that I shall see some real good coming unto those I would benefit here by my coming.

At the decease of my oldest son, his son Lemuel was to come in possession of a certain amount of property, provided he carried out certain instructions. But by some quibble of law there has been some fraud carried on against those who are, or who should be, the recipients of the favor.

And now I feel as I did when here: that those who have means, worldly means, should bestow upon the poor. And I believe, too, that no man should hold any more property than what he really needs for comfort and happiness here. I believe that those who have money are stewards in the hands of God, and he'll call them to account to know how they have used that which purchases the comforts of this world.

New, sir, hoping that my coming may do good I'll go. But if it does not, and I am permitted, I'll come again. 🕒 March 12.

## Carl Shultze.

I should like, if I could, to make a communication to my brother. He is hero in the city-Fred. erick Shultze. I would be very thankful to you if you'll tell him that his brother Carl, who was killed in the war, has come back.

I was private in Company E, 38th Massachu-

thankful to you if you will inform my friends that I, Lieut. William Jeffreys, of the 2d Virginia Cavalry, died at what I balleve they called the ville have married Federal officers the past 1 car. Douglas Hospital, I was wounded, and taken prisoner, and died. I believe I survively about three or, four days, after entering the hospital, and for stealing lumber, 20 1999 (1992) to seed

Some very strange stories have reached my friends with regard to myself; and I see, in consequence of those stories, they are exceedingly bitter toward you people here. They are such prayer unto thy most perfect good, and there stories as these: that all prisoners taken about that time were put together in a sort of a tent, or perhaps barn, at the nearest port-all those. I mean, who were mortally wounded-without any one to care for them, and there they died, and were not buried until weeks after. It is a very strange story, and my friends should have known

> In justice to your people, I would say I was very kindly treated. I received all possible attention, and my friends would have been informed of my death-I was asked would I send some word to my friends, and where were my friends-but I had no power to reply; so no one was to blame.

> Now if there is any one of these persons whom you call mediums that my folks can visit, I shall be happy to communicate with them on matters that I don't care to comment upon here. And I am quite sure that I can satisfy them beyond a doubt as to who I am.

It makes me feel sad to see my friends indulgng in such wild feelings of ill-will toward the people of the North, for what they have never done; certainly not in my case. And as I am as great a stickler for justice as I ever was, and justice to all-what I believe to be justice-I am very anxious to correct the opinion my friends have formed of the people of the North.

It is only about four days since a member of my family, in retaliation for supposed wrongs turned away a suffering soldier, who was, I believe, on the way from Texas here North. He was very sick, and in need of a place to rest in, if nothing more. And I am sorry and ashamed that one of my family should have been guilty of retaliating in that way, even if I was cut into inch pieces. That is no way to do. It makes me feel very sad, and I don't want to ever see anything like it again. Those who profess to understand true Christianity, should not deal in such

feelings of revenge. It's not at all becoming. You will excuse me, sir, for making this personal allusion to what is in itself of a private nature, but it has made me very sad, and proves to be a very powerful incentive to my return. I was so near, and in such close rapport with them, that I heard just what was said. It was this: "We wouldn't give you a place to lay your head, even if we knew you should die within the next hour. You miserable Yankee, go among those who will take care of you. You won't find any sympathy in this place; so travel on."

And so I traveled with him, too, and perhaps, so far as I am concerned, it is all right; for I determined to visit you, and they say where there

is a will there is a way. (To the Chairman.) I thank you, sir, for opening the channel you have, for the return of those who have gone on. Good-day. [Do you wish this directed to any particular person?] I did not think of it, sir. I should be very glad to have you direct the paper to Mrs. Matilda Jeffreys, Richmond, Va. I'll be very much obliged to you.

### Samuel Berry.

March 12.

Good-day.

I'd be very much obliged to you, if you'd say that Samuel Berry, of the 35th Massachusetts regiment, Company G, would like to have a talk with his folks here. Don't care much about coming in public places, but I'd like to talk to them in private.

I was killed about the same time that he was that come that wanted to talk to his brother. He was in the 38th, I in the 35th regiment; both were in the same engagement, and both buried in the same cemetery, not more than a few feet apart; March 12.

## Margaret Ferris.

I have come here, sir, to ask my sister, who was in Boston, will she not take my little Mary, now I've gone, and do for her as I did?

I was taken sick, and had inflammation of the lungs, and died before my sister could come. I was in New York, and she in Boston. You see that James-that was my husband-was killed in the war, and I was taking care of the child. I was paying its board, taking care of it, you know. I lived out myself. I have been told that a Catholic priest brought me here. His name is Father Fitz James. He brought me here, and told me how I should do. [How old is your child?] Nine years old. It'll not be long before she'll be able to do for herself; but it's a shame to have her in a public place, with only the city, or some one like that, taking care of her. [Is she there now?] Yes, oh yes. She was named for my sister Mary, and I'll help her, I'll help heroh I know I can a great deal-take care of her. [Is your sister living out?] She is, yes, she is living out somewhere at the south part of the city. [Where?] I don't know. I was in New York, and she came on here to live. It seems to me it's something like Hill, or Hull, the lady that she is with. [Can you get your letter to her?] Well, I don't know, sir; I hope I can. [What is your sister's name?] Her name is Murphy; mine is Ferris; Margaret, I am, and my sister is Mary, and my child is named for her. I was much disappointed. She go there, and not take the child after I was dead. That's what brings me here.

Father Fitz James says the Lord takes care of all these little things, and he will take care of her. oh I don't know; I like to go to her myself if I could. [You may reach your sister, and get relief in that way.] Yes. Well, sir, if I do n't, can I come this way again? [Oh yes.] How long will I wait? [You'll have to be patient. Two or three weeks.] Oh, that's a long time. Well, sir, I'll wait; then I'll come again if it's.

Scance opened by Frederick Gray; closed by Cousin Benia."

## MESSAGES TO BE PUBLISHED.

killed in the war, has come back.

I was private in Company E, 38th Massachusetts regiment; and I was buried in the cemetery at Point of Rocks, Virginia.

Yes, I be obliged to you, if you tell him when the gentleman, Mr. Foster, comes here, will he go there, so that I can come? Yes, I mean the medium, Mr. Foster. [You wish him to visit the medium, so you can come?] Yes, so I can come.

I'm very much obliged to you.

March 12.

Lieut. William Jeffreys.

My friends are very anxious, I believe, to ascertain where and how I died. I have thought it might not be amiss to come to this place and give them that information.

I am a Southerner, sir. Will that make any difference? [Not any.] Well, I shall be very thankful to you if you will inform my friends that L. Lieut. William, Jeffreys, of the 21 Virginish.

MESSAGES TO BE PUBLISHED.

Thurday, March 14.—Invocation; Questions and Answers; Captain Whitmed. Perkins, to his mother; Hannah Sayles, and to his mother; Hannah Sayles,

Twelve of the wealthiest young ladies of Nash-

The speaker who took the floor has been arrested?

## HAUNTED HOUSES.

BY HENRY W. LONGFELLOW. All houses, wherein men have lived and died, Are haunted houses. Through the open doors The harmless phantoms on their errands glide, With feet that make no sound upon the floors.

We meet them at the doorway, on the stairs; Along the passages they come and go, Impalpable impressions on the air, A sense of something moving to and fro.

There are more guests at table than the hosts Invited; the illuminated hall Is thronged with quiet, inoffensive ghests, As silent as the pictures on the wall,

The stranger at my fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto mo
All that has been is visible and clear.

We have no title-deeds to house or lands: Owners and occupants of earlier dates
From graves forgotten stretch their dusty hands,
And hold in mortmain still their old estates.

The spirit-world around this world of sense Floats like an atmosphere, and everywhere Wafts through these earthly mists and vapors

A vital breath of more ethereal air.

Our little lives are kept in equipoise By opposite attractions and desires; The struggle of the instinct that enjoys,
And the more noble instinct that aspires.

The perturbations, the perpetual jar
Of earthly wants, and aspirations high,
Come from the influence of that unseen star,
An undiscovered planet in our sky.

And as the moon from some dark gate or cloud Throws o'er the sea a floating bridge of light, Across whose trembling planks our fancies crowd Into the realm of mystery and light-

So from the world of spirits there descends A bridge of light, connecting it with this, O'er whose unsteady floor, that sways and bends, Wander our thoughts above the dark abyss.

### Obituaries.

In Bellevue, Eaton Co., Mich., Oct. 6th, 1866, Mrs. Betsy Onmings, aged 79 years, passed through the golden gate to the land she loved, and the company of angels, with whom she almost lived, while tarrying and waiting for the summons " Come up higher."

"Come up higher."

Educated a Presbyterian of the darkest type, her loving mature sought a God of love, and Universalism was grasped and treasured by her over forty years ago. Then when the angels came "tapping on our heart strings," sixteen years ago, she "listened to their music," and she "listens even now"; for a warmer, truer, more uncompromising believer in the truths of phiritualism never lived than she; it was to her "the word, the truth, the life"
Parting with an old sister friend a few years ago, when visiting the home of bygone days, who weepingly remarked, "Betsy, good-by: we will never meet again "Oh yes," she smillingly replied, her whole countenance illuminated with joy unspeakable—"oh yes, we will meet again, and never part."

Miss Mary Avery comforted the meeting of the strength of the s

Miss Mary Avery comforted the mourning children and grandchildren and neighbors who had known and loved her for thirty years, in a discourse and prayer replete with beauty. What but Spiritualism can so comfort in the dying hour?

at Spiritualism can so comfort in the dying h

"They live, and still unbroken
Is a hat magnetic chain,
Which, in your tearful blindness,
You thought was rent in twalu.
That chain of life was fashloned
By more than human art,
And every link is welded
So firm it cannot part.
Why should we mourn and weep for those
Weese places know them here no more?
Released from all their earthly cares,
They are not lost, but gone before."

Another link of Friendship's chain is severed. Death, that insatiate messenger, has called from our midst our beloved friend, Mr. Thomas E. Green.

friend, Mr. Thomas E. Green.

By his many excellent qualities, both of mind and heart, he had endeared himself to all his acquaintances. We mourn not as those without hope. Though his earthly form may never be with us again to jo n us with his cheerful voice or friendly glance, we know and f.el that his spirit is near, slways hovering over his home circle, ever prompting and guiding the footsteps of his little children, and watching their mother till all shall meet again in the gl-rious Summer-Land bove.

Although the frame of manhood, which glowed with health but a short time ago, now lies in the cold, dark sepulchre, there is one thing which mocks death and decay—the never-dying spirit, that which attests m n'n's divine origin, and genders him superior to the brute creation. The spirit is immortal.

It may be truly said that he was a most dutiful husband, an over-devoted fatner, a mod.i son, a loving and affectionate brother; as a friend, generous to a fault. He was ever actuated by the principles of charity toward all, malice toward none.

May the winds blow gently o'er his tomb and the leaves.

mone.
May the winds blow gently o'er his tomb, and the leaves
ful lightly upon the grave of one who ever deserved our
friendship and esteem.

Philadelphia, Pa., 1867.

MISS KATE E. PALMER.

Passed home to dwell with the angels, from Groton, Mass., March 23d, the spirit of Charles H. Warner, aged 28 years 8

months 14 days.

During a long and distressing illness he was calm and patient, and waiting for the summons to depart and be at rest. For a few years past he was controlled by splrit power, and was instrumental in convincing his parents and other members of the family of the fact of communication with departed splrits. He has left to journey onward a loved wife and little son, but they mourn not as those without hope, for they know by the manifestations from the splrit-world, and their clear spiritual sight, that he is with them still. May this blessed trath be a support on which the bereaved wife may lean, and fear not, till called home to join her husband in the bright Summer-Land; and the parents, and brothers and sisters, who gave up their loved one so willingly—may the raws of light which have gathered round them in the past, and made them happy, ever grow brighter, till they meet him again in the radiant summer-Land.

Somerville, Mass., 1867. months 14 days.

Passed to Higher Life, from Clay, N. Y., March I, Allen Sheldon, Esq., in the 48th year of his age.

He was a native of Beverly, Mass. He removed to this town in 1841, and remained a resident up to the time of his death, save a short interval. He was elected Justice of the Peace three times, and officiated two full terms. He was in sentiment a Unitarian—the religious views of his parents—but was friendly to Spiritualism, and often interested himself in reading the Banner. He was liberal in his sentiments, obliging and friendly to all with whom he had intercourse. He has left a wile and one child to mourn his departure.

Oberts Barnes.

## SPIRITUALIST MEETINGS.

Boston.—Miss Lizzie Doten will lecture each Sunday after-soon in April in Mercantile Hall, 16 Summer street, com-mencing at 2% o'clock. Admittance 15 cents. The Progressive Bible Society hold meetings every Sunday in No. 3 Tremont Row, Itali 55. Free discussion on the Chris-tian Atonement at 10% A.M. Lecture followed by conference at 3 and 7 p. M. Miss Phelipf, regular lecturer. The public invited.

at 3 and 7 r. m. Miss Phelps, regular lecturer. The public invited.

Bpiritual meetings are held every Sunday at 544 Washington street. Children's Lyceum at 10 A. m. Conference at 2½ r. m.
Circle at 7½ r. m. C. H. Rines.

CHARLESTOWN.—The Children's Lyceum connected with the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday forenoon. A. H. Richardson, Cenductor: Mrs. M. J. Mayo, Guardian.

THE ENDEPENDENT SOCIETY OF BPIRITUALISTS, Charlestown, hold meetings every Sundays afternoon and evening, at Mochanics' Hall, corner of Chelsea street and City square. Seats free. Speaker engaged:—Mrs. O. Fannie Allyn during April.

April.

The Children's Lyceum meets every Sunday at 18% A. M., in City Hall. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

m Chy Mail. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

Chelebra.—The Associated Spiritualists of Chelsea held regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7 M p. M. The Children's Progressive Lyccum assembles at 10 M A. M. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Grandon, Cor. Sec. Speakers engaged:—Mrs. Fannie Davis Smith, April 20 and 27; I. P. Greenleaf during May.

THE BIBLE CHRESTIAN SPIRITUALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 2 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Leestreet Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoos. Speakers engaged:—Wm. A. Hume, April 21 and 23; A. T. Foss, May 6 and 13; Mrs. S. A. Byrnes during June.

during June.

NEWTON CORNEE, MASS.—The Spiritualists and friends of progress hold meetings in Middlesox Hall, Sundays, at 2½ and 7 r. M. Speakor engaged:—Isaac P. Greenleaf during April.

HAVERHILL, MASS.—The Spiritualists of Haverhill hold mooilings at Music Hall every Sunday, at 2½ and 7 r. M. Childron's Progressive Lyocum meets at 10 a. M. John Reiter, Conductor: Mrs. E. L. Currier, Guardian. Speaker engaged: A. C. Robinson, April 14.

PLYMOUSE Mass.—The University Spiritualists of Paragraphy.

PLYMOUTH, MASS,—The "Plymouth Spiritualists' Frater-nity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyccum meets every Sunday fore-noon at 110 clock,

noon at 110 'clock.

WORDSTER, MASS.—Meetings are held in Horticultural Hall
every Sunday afternoon and evening. Children's Progressive
Lyocum meets at 11M A. M. every Sunday. Mr. E. B. Fuller,
Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged:
Mrs. Suss A. Hutchinson during April: J. M. Peebles, May
5 and 12; Mrs. Anna M. Middlebrook, May 19 and 26; Mrs.
Emma Hardinge during June. Mrs. Martha, P. Jacobs, Cor.
Soc.

Emms Harminge during June. Mrs. Marins, P. Jacobs, Cor. Sep.

Braingristo, Mass.—The Fraternal Society of Spiritualists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Conference in the forenoon at 10 clock. Progressive Lycoum meets in the afternoon at 2 cclock; Conductor; H. S. Williams; Guardian, Mrs. Mary A. Lyman. Locture in the evening at 7 o'clock. Speaker engaged:—J. H. W. Toohey during April.

Forsono', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

QUINGY, Mass.—Meetings at 2M and 7 o'clock P. M. Progressive Lycoum meets at 1N F. M.

SOUTH DAWNER, Mass.—Meetings in Town Hall every Sunday, at 2 and 7 o'clock P. M.

TAURSON, Mass.—Meetings are held regularly every 8 un-

TAURYON, MASS.—Meetings are held regularly every 8 unday in Concert Hall. day is Concert Hall.

LTHE, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Resex Hall.

Salem, Mass.—Meetings are held in Lyceum Hall regular-ly every flunday afternoon and evening, free to all. J. every squaday atternoon and evening, free to all.

PROVIDENCE, R. I. — Meetingsare heldin Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½

o'clock. Progressive Lyceum meets at 124 o'clock. Lyceum
Conductor, L. K. Joslyn: Guardian, Mrs. Abble H. Fotter,
Speaker engagod:—Fred. L. H. Willis, M. D., during April; J.
M. Peebles, May 19 and 36.

BAMOOR, Mr. —Meetings are held in Pioneer Chapel every Sunday. Speakers engaged:—Mrs. E. A. Bilss during April: Henry C. Wright, May 19 and 26; Rev. S. C. Hayford, June 2 and 9; Miss Lizzie Duten during July.

DOVER AND FOXOROFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation. PUTHAM, Comm.—Meetings are held at Central Hall every sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

in the forenoon.

New York City.—The First Society of Spiritualists hold meetings every Bunday in Dodworth's Hall, 866 Broadway. Seats free.

Meetings are held at Ebbitt Hall, 33d street, near Broadway, on Sundays, at 104 a. m. and 7½ P. M. Lecturers should address H. B. Storer, Secretary. beakers energed:—Bris. M. B., Townsend during April; Mis. E. A. Bliss during May; Dr. George Dutton during June. Children's Lyceum meeta at 2½ P. M. every Sunday P. E. Farnsworth, Conductor.

BROOKLYN, L. I.—The Spiritualists and Friends of Progress hold meetings in the Cumperland-street Lecture Room, between Lafayette and DoKaib avenues, every Sunday, at 3 and 7½ P. M. Children's Progressive Lyceum meets in the same hall at 3 P. M. John A. Bartlett, Conductor; Mrs. Fannie Cohell, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10½ A. M. and 7½ P. M. Children's Lycoum at 2½ P. M. Monroe J. Keith, Conductor; Mrs. Louisa Keith, Guardian.

ductor; Mrs. Louisa Keith, Guardian.

ROGHESTER, N. Y.—Religious Society of Progressive Spiritualists meet regularly Sunday evenings, and hold public circles Thursday evenings, at Black's Musical Institute (Palmer's Hall), Main street. Children's Progressive Lyceum at same place Sunday afternoons at 2% o'clock. Mrs. Jonathan Watsoh, Conductor; Mrs. Amy Post, Guardian. C. W. Hobard, Pres. Board of Trustees and Sec. of Lyceum.

Morrisama, N. Y.—First Society of Progressive Spiritualists—Assembly Booms, corner Washington avenue and Fifth street. Services at 3% P. M.

Oswago, N. Y.—The Sniritualists hold meatings and services.

Oswago, N. Y.—The Spiritualists hold meetings every Sunday at 2M and 7M r. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12M r. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

Bridge street. The Children's Progressive Lyceum meets at 12th F. M. J. Pool, Conductor; Mrs. S. Doollithe, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10th A. M., upon Natural Selence and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at 16 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2th and 7th P. M. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

VINELAND, N. J.—Priends of Progress meetings are hold in the new hall every Sunday at 10th A. M. Children's Progressive Lyceum holds Sunday seasion at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held overy Sunday at 10th A. M. and 7 P. M., at Ellis Hall, Belloview Avenue.

PHILADELPHIA, P.A.—Meetings are held in the new hall in Phomits street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum overy Sunday forenoon at 10 o'clock, Prof. I. Rehn, Conductor.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of Sth and Spring Garden streets, overy Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commercing at 11th A. M. Evening lecture at 7th The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 317 South Second street, at 10th A. M. and 7th M., and on Wedwesday evening at 8 o'clock.

BALTIMORR, MD.—The 'First Spiritualist Congregation of Baltimore' hold regular meetings on Sundays, at Saratoga BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-

MARHINGTON, D. C.—Meetings are held and addresses de-vered in Union League Hall, every Sunday, at 11 A. M. and

7M F. M.

Olnoinnati, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Green good Hall, comer of Sixth and Vine streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock. The Progressive Lyccum meets immediately before the morning lecture. A. W. Pugh, Conductor.

Canada Anno O.—Spidinalists meet in Temperance Hallary.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10\frac{1}{2} \text{ r. w. Children's Progressive Lycenm regular Sunday session at 10 clock r. w. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O.—Meetings are held every Sunday, at 10% A. M. and 7½ P. M. All are invited free—no admission fee. The Banner of Light and Spiritual Republic are for sale at the close of each lecture.

the close of each lecture.

Sr. Lovis, Mo.—The First Society of Spiritualists of St.
Louis hold their meetings in the (new) Polytechnic Institute,
corner of Seventh and Chestnut streets. Lectures at 10½ A. M.
and 1½ M. Children's Progressive Lyceum at 3 P. M. Myron Coloney, Conductor; Henry Stagg, Cor. Sec.

ron Coloney, Conductor; Henry Stagg, Cor. Sec.

CHIGAGO, ILL.—Regular morning and evening meetings are
held by the First Society of Spiritualists in Chicago, every
Sunday, at Crosby's Opera House Hall, entrance on State
street. Hours of meeting 103 A. M. and 73 P. M.

SPIRITUAL MERTINGS, for Intellectual, scientific and spiritual improvement, are held every Sunday at 103 A. M., and
Tuesday at 73 P. M., at the hall of the Mechanics' Institute,
155 South Clark street, (Room 9, third floor,) Chicago, Ill.
Persona interested in this subject out of the city expecting to
visit it, had better note this, as they will be continued till further notice. Seats free.

LOUSYILLE, KY.—The Spiritualists of Louisville commence

ther notice. Seats free.

LOUISVILLE, KY.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at II A. M. and 7M P. M., in Temperance Hail, Market street, between 4th and 5th. Speakers engaged:—Charles A. Hayden-during April; Neille L. Wiltsie during May.

San Francisco, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at II A. M. and 7M P. M. Admission free. Children's Progressive Lyceum meetsin the same hall at 2 P. M.

Sacramento Cal.—The Spiritualists had a series of the same hall at 2 P. M.

same nail at 17. M.

SACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lecture at 7% P. M. Children's Lyceum meets at 2P. M. H. Bowman, Conductor; Miss G. A. Brewster, Leader of Groups.

## IMPORTANT TO INVALIDS!

ALL SUFFERERS

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THE SPECIFIC REMEDY FOR CONSUMPTION, NERVOUS DEBILITY,

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ACT WITH PROMPTNESS AND CERTAINTY, IN EVERY STAGE OF TUBERGULAR DISEASE, even of the acute kind called "GALLOPING CONSUMP-TION"; and also with INVARIABLE EFFICACY in all derangements of the Nervous and Blood systems, and all morbid conditions dependent on deficiency of vital force. Their action is TWOFOLD and SPECIFIC: on the one hand, increasing the principle WIIICH CONSTITUTES NERVOUS ENERGY, and on the other are THE MOST POWERFUL BLOOD GENERATING AGENTS KNOWN.

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ISUALLY affects the head, fauces and bronchiel tubes. It is invariably caused by humoral or inflammatory blood by which the mucus membrane is made sore or inflamed, producing a copious effusion of viseld matter. If it be produced by

SCROFULA IN THE BLOOD.

it is almost certain to end in consumption, unless speedily cured, because it is impossible to entirely prevent the matter from running down the bronchial into the air visicles, and such is the exceriating or scalding property of the matter, its contact with the delicate linings of the air cells at once causes irritation, and invites the humoral properties of the blood to deposit therein Tuborcles and Ulcers. Catarrh almost always attends Consumption, and frequently leads to it.

As in humid Asthma, a catarrhal invalid feels best in dry weather, because active electrical radiation decreases the quantity of the mucous secretions; but as the disease originates in an impure state of the blood, a dry atmosphere will not cure it. To eradicate the cause, the blood must be thoroughly cleansed.

### CATARRH

should not be neglected, as It is apt to lead to fatal Pulmonary Complaints. It is easily oured with

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Patients in the country who are unable to vigit the Docto personally, are requested to write out a brief history of their symptoms, and forward it to the Doctor. A candid opinion will be given in all cases, and, if desired, remedies can be sent by express to your own house.

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FOR the EFFECTUAL CURE of all those diseases which originate in a disturbed condition of the electrical or vi falizing forces of the system, such as

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### ALL NERVOUS DISORDERS. There is but one grand cause for all such diseases, viz., a loss of balance of the two (positive and negative) forces of

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THE PHILOSOPHY OF CURE is simply to restore the equilib rium of electric action in the system. This Dr. Hall's Voltaic Armor will positively accomplish, without the least possibility of harm to the sufferer. The Soles and Bands are so con structed that they are perfectly flexible, and can be worn un der the feet, or on any part of the body, without the least inconvenience. The

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D. R. NEWTON'S practice is mostly diseases given up as incurable. His treatment is peculiar to himself, although there have been men in all ages who have had the same magnetic power over diseases of the body and mind (the "Gift of Healing,") yet few have seemed to possess it to such an extent over nearly all diseases and persons. It is life and vitality passed from a strong, healthy body to a weak one, that restores the lost or unequal circulation of the vital or norvous fluid. Bo powerful is this influence, that persons who have many years suffered from diseases which have been pronounced incurable, and to whom medicine has been administered with no good effect, have been restored to health in an almost incredibly short space of time. It will not restore a lost member of the body or perform other impossibilities, but it will always relieve pair from whatever cause. The practice is based upon the most strict principles of science; it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power, but receive the treatment for themselves and families, as well as advised to their patients. Dr. Newton does not profess to cure every case; he gives no NEBICHNA, AND GARSEN NO FAIN.

By this treatment, it takes but a few minutes for inveterate cases of almost any curable chronic disease—and so sure is the effect, that but few diseases requires, second operation. Paralysis is slow and uncertain; sometimes, though rarely, those patients have been fully restored with one operation; they are, however, always benefited. Definess is the most doubtful of any malady.

TERMS FOR TREATMENT.

Patients will pay in proportion to property—always in ad-

doubtful of any malady.

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Patients will pay in proportion to property—always in ad vance. No charge will be made for a second operation when it is found necessary. However sure of cure, in No CASE will afford to pay are cordially invited, "without money and without price."

without price.

Letters must be as short as telegraphic dispatches, or they cannot be answered.

Dr. N. cannot tell if he can cure until he sees the patient.

April 6.

BELVIDERE SEMINARY

BELVIDERE SEMINARY,

BOARDING AND DAY SCHOOL for young ladies, will

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This School is pleasantly located on an eminence overlooking the beautiful town of fleividere, and commanding a fine view of the surrounding country for several miles. No healthier location could be found anywhere. The buildings, which are built in the "Italian Vilia" style, are pleasant and commodious, and well supplied with all the necessary appurtenances for teaching.

It is the intention of the Principals of the School to make every department comfortable and pleasant for their pupils, and to this end especial care will be taken to preserve strict order and neatness throughout the entire premises. The Boarding Department will be under the supervision of competent persons, and everything needful will be done to make the pupils happy.

No sectarian or party spirit will be introduced into the school, but every pupil will be received and treated in accordance with the sacropid will be required of each pupil to conduct herself in a lady-like manner and attend faithfully to her studies.

PARTICULAR ATTENTION WILL BE PAID TO THE HEALTH OF EACH PUPIL, IIEALTH OF EACH PUPIL,
and gymnastic exercises will constitute a part of each day's
duty during the Fall and Winter Terms. A teacher having
charge of the Gymnastic Department will give leasons in
the new system as saught by Dr. Die Lewis, of Roston.
A ORADUATING CLASS will be formed at the commencement of the Fall Term, and all desiring to cater it this year
should signify the same to the Principals, on making application for admission.
It is desirable that every pupil be present at the opening of
the school, and all applications for admission should be made
as early af possible.
For Circulars, containing further particulars, address,
April 6.—2m)

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## Miscellaneous.

FOR THE

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## POSITIVE AND NEGATIVE POWDERS.

South Adams, Mass., Sept. 28th, 1866.

PROF. SPENCE—Your Positive Powders worked like a charm. I think there is no medicine on earth that will reach the Prosiste Gland like the Positive Powders. I was almost immediately relieved. I have tried many different kinds of medicine for the relief of irritated and swollen Prosiste Gland, but found no sure relief until I found it in your Positive Powders. Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. They came to me like an angel of mercy, and in the right time.

Yours in truth, James M. Carter. South Adams, Mass., Sept. 26th, 1866.

Salem, Marion Co., Rl., Feb. 25th, 1866. PROF. SPENCE-It has been my misfortune to have tried Botanic, Homeopathic, Hydropathic, Eclectic, and all kinds of medicine, yet received no good from any of them; but when your Powders came, they were used immediately, and they effected greater good in less time than any other medicine I have used. Yours truly, J. Mc. N. WHAM.

Bennington, Marion Co., Iowa, Oct. 13th, 1866. PROF. PAYTON SPENCE-Sir: I have used your Negative Powders in a case of Amaurosis (Blindness,) and one box worked a complete cure. The case is that of my little girl, now thirteen years old. She has labored under scrofulous sore eyes for about 8 years. About one year ago she got her right eye hurt, and to that and the long continued sore eyes, is to be attributed, the Amau-rosis. She could not see out of one eye for about six months so as to distinguish any object; and the other was affected so badly that in a few mouths she could not have seen at all. I had lost months she could not have seen at all. I had lost all hopes of ever curing her eyes; for I had tried so many and such various cures, or pretended cures, which did not benefit her, that I was almost tempted not to do anything more, but was induced by a friend to try your invaluable Negative Powders, which cured her completely. May the great and beneficent Being reward you according to the great work you are doing. Yours, &c.. W. P. COWMAN.

White Hills, Conn., Feb. 11th, 1866. White Hills, Conn., Feb. 11th, 1866.

DR. SPENCE—Dear Sir: I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Hendache. They relieved me almost immediately. I have tried nearly all the patent medicines that have been recommended for those diseases; but the Positive Powders are the only thing that did me any good.

Yours for the truth,

LIBBIE G. BARRETT.

Richwood, Union Co., Ohio, June 10th, 1866. PROF. PAYTON SPENCE, M. D.—Dear Sir: I have had the Erysipelas for nearly 2 years, and used all kinds of Patent Medicine that was said to be good for it, and applied to some of the most eminent physicians, but received no benefit. Afeminent physicians, but received no benefit. After expending a great sum of money, I read a notice in the Banner of Light that the Positive Powders were good for Erysipelas, I concluded I would try them; and to my great astonishment I was relieved by taking half a box of the Positive Powders. I note am perfectly well, and feel no symptems of the disease. They are the best medicine I ever used.

My wife was taken with the Ethenmodern.

My wife was taken with the Blueumatism, so that she could scarcely raise her feet from the floor, but had to slide them along on the floor. She used but six Positive Powders, and was Yours truly, JAMES P. CUNNINGHAM.

JAMES P. CUNNINGHAM.

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

THE POSITIVE POWDERS OURE Neuralgin, Headache, Earache. Toothache, Rheumatism, Gont, Colle, Pains of all kinds; Cholera. Districa, low el Complaint, Dysentery, Nausca and Vomiting, Dyspepain, Indigestion, Flatulence, Worms & Suppressed Menstruation, Paintal Menstruation, Failing of the Womb, all Female Weaknesses and Derangements; Cramps Fits, Hydrophobla, Lockjaw, St. Vitus' Bance; Intermittent Fewer, Billious Fever, Yellow Fever, the Ferror of Small Pox, Measles, Scarlatina, Erysphelas, Pneumonia, Pieurisy; all Inflammations, scate or chronic, such as Indammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Glaud; Oatarrh, Consumption, Bronchitis, Coughs, Colds; Serofula, Norvousness, Sleeplessmess, &C. V.F. BOWDERS, GUIDE December 1988, 2018.

tion. Bronchitis, Oougha, Colds; Serofula, Nervousness, Sleeplesaness, &c.

THE NEGATIVE POWDERS CURE Paralysis, or Palsy; Amaurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepay: all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Reluxation.

For the cure of Ohlis and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

and cure of Cholern, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging, no mausean, no vomiting, no narcotizing; yet, in the language of 8.

W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, so silent sad yet so officacious."

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MRS. C. A. KIRKHAM, Clairvoyant, has refice hours, 10 a. m. to 12 m., and 2 to 5 r. m. 8w\*-Mar. 9.

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April 6.—4w\*

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boaton. 16w\*-Mh 2. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) April 6.

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3w\*-April 6.

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R. Medicines, Puro Wines and Liquors, Proprietory and Popular Medicines, Puro Wines and Liquors, Proprietory and Popular Medicines, rarranted pure and genuine. The Anti-Serof via Panacca, Richer's Cordial, Healing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpased by any other preparations. N. B.—Particular attention paid to putting up Brightual and other Prescriptions. April 6. DR. MILLER'S HEPATIC POWDERS.

A CLAIRVOYANTLY DISCOVERED SPECIFIC for the certain cure of all Liver derangements. Worth their weight in gold to remove billiousness. Bent by mail, with ful directions for use, for 60 cents and two 3-cent stamps. Address. DR. LEO MILLER, box 2718, Chicago, 1H. Mar. 21.—13w

CLAIRVOYANT WANTED—One capable of examining for disease and prescribing for the oure. Priends, please give information. Address, Young PHYSI. CIAN, Morth Adams. Mass.

# Banner of Light.

WESTERN DEPARTMENT:

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. Perrenes. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the Banner office, Botton. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to Battle Creek, Mich.

### Dr. H. T. Child's Lecture upon the Wheat Plant.

The following is a synopsis of the address he delivered in the Philadelphia Penetralium, an organization devoted to science, mental culture and the diffusion of the Harmonial Philosophy:

The doctor commenced by saying: This plant belongs to the family of grasses. It has been in use by man full five thousand years, and yet, like nearly all food-plants, its origin was involved in obscurity. He exhibited the drawing of a plant called the Aegilops, which many supposed to be the plant from which wheat originated. This theory he denied, and, at the same time, referred to some experiments in France, that, to a casual observer, would indicate that wheat might be obtained by cultivating this plant; but as no instance was known where wheat, when left to itself, had deteriorated to this or any other plant he considered the inferences sometimes drawn from this French experiment unwarrantable. There were many varieties of wheat, but only one species. An interesting account was given of the "Mummy wheat," so called because procured by Tupper, when visiting the Nilotic regions, from an Egyptian Sarcophagus made full three thousand years ago. This showed the tenacity with which the life-principle inhered in the germ.

The straw contained a considerable amount of silica, or fluid, in a soluble state. This gave it its hard and glossy appearance. The chemical composition of wheat varies somewhat, according to the soil, climate, &c. He gave the analysis as follows: Water, two; gluten, twenty; starch, fortysix; albumen, one; gum and starch each one and one-half; oil, one; vegetable fibre, twelve; other substances, two-equal to one hundred. The gluten is the most important portion, because containing nitrogen and approximating very nearly to the composition of the fibrine of animals. He showed that the chemical constituents of wheat and beef-steak were not only similar, but nearly alike in their nutritive properties; the latter containing the elements in a more concentrated form. In the process of digestion the meat was compelled to pass through the same methods as all other foods, being first reduced to a sort of mechanical mixture, or chyme, then chyle, then the lacteals and assimilative organs, before entering the blood to build up the various tissues of the body.

The most nutritious preparation of wheat is the whole flour. The bolted flour has lost much of its aliment. Whole flour has nearly three times the proportion of nutriment. The loss consists in removing the bran, which contains a large quantity of gluten. Starch alone constitutes the principal ingredient of the finest white flour.

Though the wheat plant furnishes food to civilized man everywhere, no savage nations have ever cultivated it. A diet of animal food is required in cold climates; but its tendency is to develop the physical and animal functions, rather than the intellectual and moral nature. Rice forms the food of the greatest number of the human family; but is not generally considered so favorable to the development of the intellect as wheat. It is evident from the inclinations of the more refined and cultured classes, as well as from definite results, that wheat and similar grains more naturally tend to the unfolding of the intellectual and spiritual faculties, thus permitting the soul to more clearly express itself to the objective world

The time may not come for a long period when it will be wise to abandon all animal food; but that the more enlightened races are progressing toward that condition, there can be little doubt. Even then, however, man will obtain magnetic power from the animals. While his diet shall consist of pure water, fruits and grains that Mother Earth gives in such lavish profusion, he will associate with the finer kinds of domestic animals. draining from them those elements that, in a measure, shall sustain him on the physical plane of life.

Then will man's spiritual nature be so unfolded that he will hold constant intercourse with the inhabitants of the spiritual world, drink daily from the fountain of inspiration, and read the divine laws revealed in Nature's volume with much clearer perceptions than under the present condition of things.

## Frederick W. Evans, the Shaker.

Casting an eye from the New York rostrum Sinday, we saw a Shaker-a stranger, yet we knew him. Doth not soul know its kindred soul? Will not heart respond to heart? Can there be a holier fellowship? Tall in person, calm and quiet in bearing, with attire plain, neat and gray, he sat before us a very king crowned; the crown being a high, full, well-rounded coronal, phreuologically speaking, the spiritual brain region, the residence of peerless purity, the home of angel

Seeing, we magnetically tasted Father Evans, and his spirit tasted good to our spirit. Love is life, and life alone can sustain life. Monday he called upon us, and sacred was our converse. The theme was Spiritualism, the new church, the descent of the angels, the heavenly Jerusalem, the order that obtains in the heaven of heavens.

The Shakers, similar in doctrine and practice to the primitive Christians, have been Spiritualists from the commencement. Mother Ann Lee. the visible founder of the Shaker Church, saw spirits and angels; had visions and frequent revelations. They consider that those who hear the voice of "the Spirit," Christ Jesus, and of "the Bride," Mother Ann, constitute the "new heaven and the new earth, wherein dwells righteousness."

The Shakers see in the Infinite Deity, an eternal Father and Mother, a Divine duality, wisdom and love. Jesus peculiarly manifested the first principle, Ann Lee the second. They consider these "Evangelical Churches" motherless churches; orphans in the Babylon of this century, and are constantly puzzling them by asking how a masculine God alone could create a universe.

. As a body, we consider them the most spiritual people on earth, and though decreasing in numbers, they are increasing in power. Their doctrifies are being quietly diffused among the

and angelic, entering the resurrection state, in which, as Jesus said, "They neither marry nor are given in marriage; but are equal unto the angels of God in heaven."

Bro. Evans, speaking of dispensations, revelations and spiritual cycles, said that " eleven years before the Rochester rappings, the Shakers had a wonderful influx of spirit appearings and teachings from the surrounding world of spirits," They had hundreds of medlums among them. These gave tests, spoke in foreign tongues, healed and prophesied. Among other prophecies they said, "these spiritual manifestations were soon to be common in the world." They were a John the Baptist of the Christ to be; the millennial church on earth.

## (Original.)

### MY SPIRITUAL TEACHER.

Monarch of thought, upon thy noble brow I've gazed with admiration true, And felt a longing in my spirit rise

To kneel in homage unto such as you. T was not alone for intellectual gleams I felt to worship at thy human shrine: Nor did thy manly beauty form the charm That drew my spirit, purely, near to thine.

But a more heavenly impulse was the power That seemed to flow from realms above: It was the presence, unto me, of God,

That spake from out thy heart in love. I felt that thou would'st never turn away From His poor creatures here below, But, like the Nazarene of old,

Thyself would teach them where to go.

And ever when on earth I chance to see A spirit breathing from a human form. So true to God as he appears to me, I can but worship—and it is not wrong.

Then bear with me, though but " the least of these." While such devotions for thy spirit rise. And help my life to be. like thine. To human needs a willing sacrifice. MILLIE.

### Change and Death-Dayton, Ohio.

It affords us unbounded satisfaction to hear of he progress of Spiritualism, so resplendent in beauty, so rich in hope, and so demonstrative of immortality, in various Western centers. Not desiring to disguise the fact, we love the great growing West; its rolling prairies, burdened harvest-fields, and enterprising, off-handed, openhearted souls hold our affections as with golden

A friend writing us awhile since, speaking of Dayton, said, "Bro. George Kates, a sound thinker and faithful home-toiler, thinks of soon entering the lecture-field in earnest." Amen, was our soul's response.

Then came sad news-then tears-tears with those weepers, deprived by the death-angel of the tender earthly companionship of a loved one. We refer to the departure of Bro. Robert T. Platt, to that higher life of blessedness. His the gain, while Spiritualists have lost one of their most efficient co-workers, a thoroughly practical man, the soul of truth and fidelity.

Tall and slender in form, modest and gentle in bearing, he presented to the observer's eye the strongly marked characteristics of both intellectual manhood and spiritual beauty. Strictly conscientious in purpose, honest in trade, generous and sympathetic toward the oppressed, he sought to daily live out the Christ-principle of kindness and charity according to his highest ideal—an ideal intensified by his attending ministering angel. Our brother was the bright center of the social home-circle, around which clustered the strong and warm sympathies of aged parents, affectionate sisters, and an only brother who loved him with all the genial outgushing tenderness of his soul. We rejoice that they are all sustained by a knowledge of spirit-communion. and a faith all star-gemmed and rainbow-crowned reaching into the circling ages of eternity, where

"Ali rejoice-no mortal lost-A family in heaven."

## New York Items.

Entering the BANNER OF LIGHT Branch Bookstore, 544 Broadway, the other day, we were charmed with the recent improvements and large assortment of Spiritualist and reform books of all kinds there kept. The office presented a neatness, a stirring, life-like appearance, that said at a glance, work! books sold! business increasing!

Bro. Warren Chase here finds an ample field for that earnest executive ability, that a long experience in Conventions and Legislative Halls has so admirably fitted him. He had that day not only received and filled orders for the West, even the Pacific coast, but had just finished nailing a large box of Spiritualist works to be shipped to Australia. So flies the seed: the harvest is sure to come. Lift up your heads, oh believing souls, for your redemption draweth nigh.

CHANGE IN THE LYCEUM HOURS. The New York Progressive Lyceum is about to idopt the same method, relative to time of meeting, as the Philadelphia, occupying an hour and a half for their exercises before the regular morning lecture. This will secure a larger attendance of adults, and relieve the friends from the necessity of attending three services per day. We see wisdom in this arrangement.

MRS. TOWNSEND IN APRIL. During this month, the Spiritualists are to listen to the heart-logic and soul-stirring appeals of this noble woman, so true to her highest convictions of justice and absolute right. None can give heed to her ministrations without being made the better thereby.

## Peace Meetings.

It was our good fortune to be present at the recent meetings held in Providence and Pawtucket, for the purpose of creating a public sentiment against war, and promulgating the divine principles of peace-"peace on earth and good will toward men." These meetings were addressed by the Hon. George Thompson, Henry C. Wright, M. S. Townsend, L. K. Joslin, ourself, and others. This movement in characteristics is divine; and these meetings seemed pervaded with the spirit of charity, philanthropy, and a high-toned cuthusiasm, the interest increasing to the end.

## Reasons Why.

"Why do n't spirits come to me?" said a hardfaced, selfish souled bigot.

kled horn-not very susceptible.

self-governing and self-denying, then heavenly and merchandizing commingled with the jingle of gold and silver.

Admitting all that, why don't I see them?"

Because of electric layers, and magnetic eyecoverings and coatings. Ante-natal conditions may have placed them there, while your worldly, sordid life continues to hold them. It is difficult to see spectral sunbeams through stained or smoked glass. Clairvoyance, ever natural, often comes from interior soul-growth. Ministering spirits, however, frequently hasten the development and continue the conditions for its exercise. Independent clairvoyance is rare; psychological pictorial presentations very common; both are spiritual; the latter very unreliable. Few pictures are perfect fac similes of absolute realities; hence the necessity of great discrimination and wisdom.

### A. James

This superior medium, as well as true man, having finished his lecture-course in Dodworth's Hall, attended services with us Sunday in Ebbitt Hall. His calm presence was to us an inspiration. His circle with ours constituted a powerful battery, by intensifying the magnetic and spiritual atmospheres surrounding us. Souls felt it was good to be there. A broad field of usefulness lies before this faithful brother-worker. His post-office address till further notice is Titusville, Pa., care of Norman Potter.

Mrs. Emma Hardinge in St. Louis. Since my new home in St. Louis and my conviction of the truth of our beautiful Philosophy, I have become somewhat acquainted with the spiritual organization in this great city of the great West. In the organization here are to be found many old, as well as new, firm and reliable supporters of the new faith. The society proper constitutes a popular and respectable audience; while the nominal believers are nu-merous, and all are moving in thought and progress. There is yet much evidence of crude be-lief and mental transition; it is to be found in the vague and unsettled notions of many upon fun-damental ideas that must necessarily and do underlie all good society. The revelations of new truths to mankind do not supplant and do away with old truths. It is the mistake of all effort at

progress to act upon such a belief.

At present Emma Hardinge is the speaker under engagement, and, although all Spiritualists in America have read numerous notices of her as a gifted and able advocate of Spiritualism, she is now no less the subject of public consideration than of years ago. Her elequence is too great, her thought too far reaching, and her themes too high to be hemmed in by local congregations.

To those who are in the habit of meeting in the

lecture room and in public congregations, the novelty of a woman speaking in public has worn away, but the talent of the gifted, the thoughtful and the wise teacher will ever remain full of interest and admiration. Such is Emma Hardinge. None more gifted than her, none more far-reaching and comprehensive has found a place in the ranks of the advocates of our new faith. She is the Hypatia of this age; teaching doctrines and propounding problems of temporal and immortal concern with as much celebrity to this age as did she of old to the age of the past. By her teachings Spiritualism is made one grand anthropological, temporal and immortal science; exhibiting in magnificent and overwhelming proportions all that there is of life and death-mind and matter With such an advance of religious philosophy as she and the millions of believers are successfully spreading over enlightened Christendom, who will not willingly say Amen to the world's pro-The future is full of hope and promise. St. Louis, Mo., March 27, 1867. L. U. REAVIS.

A Card.

I would say to the friends who have written ne during the past few months and received no response, that my silence must not be construed to signify indifference. The precious friendships which have floated in upon my soul during my experience as a spiritual itinerant, will never be reputited to expense or finde away. permitted to escape or fade away. No, dear friends, my heart is with you still, though my hands (fingers) have not been free for some time The labor of the past winter has been, so to speak, mainly upon a side track of my life-course. A former occupation has held me for a time in its discipline-bestowing grasp, giving me needed change, and therefore rest. Now, once more out upon the "broad gauge," refreshed and strengthened by contact with temporarily needed elements, I hope to press on with increased momentum toward the "promised land" of successful achievement of those life purposes to which my interior being and entire energies have been solemnly consecrated.

The Panophonic Reform is assuming more defi-nite proportions, and being recognized by the interior perceptions of progressive minds as a by no means unimportant part of the great spiritual movement. Letters from all parts of the country, from Maine to California, and from Minnesota to Texas, attest to the fact that the people are ripe for alphabetic reform; that they realize the need of some change from our present disgust-

ingly absurd no-systems.

An initiatory pamphlet, giving in brief every feature of the Panophonic Printing System, together with a new shorthand, admirally adapted to all the ordinary purposes of English writing, and which can be learned in one-tenth the time required by the common phonography, is at last printed, and will shortly be ready for circulation. The better to conduct the panophonic movement (as well as the ordinary labors of the spiritual lecturer, and from domestic considerations) some more central and permanent "headquarters" it has become necessary to secure than the past has afforded. To this end I have returned to my native State, where I hope soon to be privileged with a home within easy reach of Boston, from which as a centre to radiate as the calls of the people may require. Meanwhile, invitations to lecture may by directed to BANNER OF LIGHT.

J. MADISON ALLYN,

Late Professor of Languages and Mathematics in the East Jersey Normal Institute.

### A Card. Previous to entering upon my work I desire to

settle one branch of it finally, and that is clair-yoyance, its laws, the art of its development in its seven degrees: personal, by circles, by magnetism and by other methods. This I have done in a special monograph, believed to be exhaustive of the subject, and so plain that ninety in one hundred can read it and reach the goal of their ambition. Included in this monograph is a special paper covering the whole Hasheesh ground, with the laws of its estasia, fautasia and illuminating power, its uses, abuses and dangers. This monograph I am publishing one hundred copies of, and no more, at three dollars each. Those who want it must subscribe at once. When seventy are bespoken it will be printed, else the subscriptions will be returned during this month—April. I am now ready to teach the art of clairvoyance, to lecture on that subject and Oriental Magic. [The monograph covers the ground of magic rings, mir-rors, charms, spells, and the whole subject of the white magic-alone worth its cost.] These lectures are entirely new, deeply interesting, and wherever I give them I will open a school of clairvoyance and teach the art, besides practically demonstrating it on the spot. Terms for lectures, twenty-five dollars. Pupils five dollars each. Address me care of box 3352, Boston, Mass. Descriptive circular on clairvoyance and hasheesh ten cents.

P. B. RANDOLPH. ten cents.

Meetings in Hammonton. They do, was our calm reply.

"Then why do n't I feel them?"

For the same reason that the ox did n't feel the fly on his horn. It was an old, dry, stiff, wrinkled born—not very susceptible.

Bro. Fish, of the East Jersey Normal Institute, speke in Ellis Hall in this place last Sunday, and of such a spiritual repast as he gave it is seldom the lot of mortals to partake. We only need to hear Bro. Fish to long to hear blin again, and would recommend to all who wish to taste the trifies are being quietly diffused among the masses, and their lives are living proofs that they have talked and walked with angels in at meaning the masses, and their lives are living proofs that they have talked and walked with angels in at meaning the spling of the world again, the have consider the way of the world again, the hadding man, searthly, sensual, devilled to the house who seek the divine, renounce the music and milody of the application and bids, the flesh, and follow after Christ, the living hard probably, by the increasant bustle of business and modeling, manufacturing they are lived to the flesh, and follow after Christ, the living hard spling condition and bids, fair to rank among the first of its class in the country. Harminton is very pleasantly located, and additional harmonics of the flesh, manufacturing they are lived with angels hand; to talk with its really in a flourishing condition and bids, fair to rank among the first of its class in the country. Harminton is very pleasantly located, and its property of the living in the flesh world and its country. Harminton is very pleasantly located, and its property of the living in the flesh world and its country. Harminton is very pleasantly located, and its property of the living in the living in the flesh world and its country. Harminton is very pleasantly located, and its property of the living in the flesh world and its country. Harminton is very pleasantly located, and its country is the living in the flesh world less the first of the flesh world less the first of the flesh will be and the first of the first of the first of the first of the flesh which is really in a flourishing the first of the first of the first of the first of the flesh which is really in a flourishing the first of the first

Married.

By Rev. Orrin Abbott, Thomas J. Lewis to Mrs. Elvira D. Fellows.

PUBLISHED GRATUITOUSLY EYERY WEEK.

Arranged Alphabetically.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

MRS. M. A. C. BROWN, Ware, Mass.

REV. ADIN BALLOU, Hopedale, Mass.

DE. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ili., care of Spiritual Republic.

MES. ABBY N. BURNHAM, inspirational speaker, will answer calls to lecture. Address, Auburndale, Mass.

J. H. BICKFORD, inspirational speaker, Charlestown, Mass.

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture.

A. P. Bowman, inspirational speaker, Richmond, Iowa.

ADDIR L. BALLOU, inspirational speaker, Lausing, Mich. WARREN CHASE, 544 Broadway, New York.

P. CLARK, M. D., will answercalls to lecture. Address, 15 Marshall street, Boston.

MBS. SOPHIA L. CHAPPELL will receive calls to lecture in Yow England until further notice. Address, 11 South street,

MRS. AUGUSTA A. CURRIER will answercalls to speak in New England through the summer and fall. Address, box 815,

MES. JENNETT J. CLARK, trance speaker, will answer calls

MRS. D. CHADWICK, trance speaker, will lecture, hold se-ances, give tests, and prescribe for the sick. Address, box 272, Vincland, N. J.

MISS NETTIE COLEURN can be addressed at 120 Alexander treet, Rochester, N. Y.

IRA H. CURTIS speaks upon questions of government. Address. Hartford. Conn.

MRS. ELIZA C. CLARK, inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y.

CHARLES P. CROCKER, inspirational speaker, Fredonia. N. Y.

Thos. Cook, Berlin Heights, O., lecturer on organization. Dr. James Cooper, Bellefontaine, O., will take subscriptions for the Banner of Light.

o lecture on Sundays in any of the towns in Connec Will also attend funerals. Address, Fair Haven, Conn.

MRS. AMELIA H. COLBY, trance speaker, Milford, Ill.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MRS. E. DELAMAR, tranco speaker, Quincy, Mass.

J. T. Dow, lecturer, Cooksville, Rock Co., Wis.

DR. H. P. FAIRFIELD, Greenwich Village, Mass.

MES. FANNIE B. FELTON, South Malden, Mass.

8. J. FINNEY, Ann Arbor, Mich.

N. S. GREENLEAF, Lowell, Mass.

J. HACKER, Portland, Me.

MRS. S. A. HORTON, Brandon, Vt.

DR. E. B. Holden, No. Clarendon, Vt.

DR. P. T. Jonnson, lecturer, Ypsilanti, Mich.

Moses Hull, Milwaukee, Wis.

DR. L. P. GRIGGS, Evansville, Wis.

DR. E. C. DUNN, lecturer and healer, Rockford, Ill.

DE. H. E. EHERY will receive calls to lecture. Address, south Coventry, Conn.

MRS. CLABA R. DEEVEEE, trance speaker, Newport, Me.

A. T. Foss will speak in Stafford Springs, Conn., April 7 and 14; in Lowell, Mass., May 5 and 12; in Portsmouth, N. H., May 19 and 25. Will answer calls to lecture week-day evenings in the vicinity. Permanent address, Manchester,

MISS ELIZA HOWE FULLER will answer calls to lecture wherever the friends may desire. Address, LaGrange, Me.

MRS. MARY L. FRENCH, inspirational and trance medium, will answer calls to locture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

DR. WM. FITZGIBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philacichila, Pa.

MRS. CLARA A. FIELD will answer calls to lecture. Address, Newport, Me.

REV. J. FRANCIS may be addressed by those wishing his ser-ices in Southern Iowa and Missouri, at Nevada, Iowa, till

J. G. Fish, "East Jersey Normal Institute," Red Bank, N.J.

C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill.

ISAAC P. GREENLEAF will lecture in Newton Corner during April; in Chelsea during May. Address as above, or Kenduskeag, Me.

Kenduskeng, Me.

MRS. LAURA DE FORCE GORDON will receive calls to lecture in Colorado Territory until spring, when shedesigns visiting California. Friends on the Pacific coast who desire her
services as a lecturer, will please write at their carliest convenience. Permanent address, Denver City, Col. Ter.

MRS. EMMA HARDINGS lectures in St. Louis, Mo., during April—address care of A. Militenberger; in Cincinnati, O., during May—address care of A. W. Pugh, P. O. box 2185; in Worcester, Mass., during June—address care of Mrs. Martha Jacobs, Worcester, or care of Thomas Ranney, 50 Federal street, Boston, Mass.

DR. M. HERRY HOUGHTON WIII remain in West Paris, Mc., until further notice. Address as above.
W. A. D. Humz will lecture in Tamaqua, Penn., April 7 and 14; in Lowell, Mass., April 21 and 28; in Putnam, Conn., May 5 and 13; in Springfield, Mass., May 19 and 26. Address as above.

J. D. HASCALL, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

MRS. ANNA E. HILL, inspirational medium and psychometrical reader, Whitesboro', Oncida Co., N. Y.

MES. SUSIRA. HUTOHINSON will speak in Worcester, Ms., during April; in Somers, Conn., during August; in Cleveland, O., during September, Octoner and November. Will receive proposals for May, June and July,

S. C. HATFORD will answer calls to lecture, and organize Children's Lyccums, if desired. Address, Cooperaville, N. Y. CHARLES A. HAYDEN, 82 Monroe street, Chicago, Ill., will receive calls to lecture in the West. Sundays engaged for the

Miss Nellie Hayden will receive calls to lecture in Massa. husetts. Address, No. 20 Wilmot street, Worcester, Massa.

Jos. J. Hatlinger, M. D., inspirational speaker, will an-wer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn.

Mas. F. O. Hyzen, 60 South Green street, Baltimore, Md.

MISS SUSIE M. JOHNSON WILL lecture in Sturgis, Mich., luring April. Permanent address, Milford, Mass.

W. F. JAMIBSON, inspirational speaker, care of the Spir tual Republic, P. O. drawer 6325, Chicago, Ill.

S. S. JONES, ESQ., 's address is 12 Methodist Church Block. South Clark street, Chicago, Ili.

South Clark street, Chicago, III.

HARVET A. JORES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, III., on the Splittual Philosophy and reform movements of the day.

W. H. JOHNSTON, COTTY, PA.

O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month. GRORGE F. KITZEIDOE, Buffalo, N. Y.

CEPHAS B. LYEN, Inspirational and semi-consoldes trance speaker. Address, 661 Main street, Charlestown, Mass.

J. S. LOVELAED will speak in Sturgis Midth. duling March.

J.B. LOVELAND will speak in Sturges, Mich., during March. Mrs. E. K. Lado, trance fecturer, 179 Court street, Boston.

Mnd. F. A. Tiodan will answer child to awaken an interest n, and to aid in establishing Children's Progressive Lycomas. Treeps address, Salina, Onondaga, Co. M. X. Jan 1 and 1 and

P. M. LAWRENCE, M. D., will manwer cells to hottere, Adviews. 54 Hudson street, Boston, Mais, and the control of the control o

MISS JULIA J. HUBBARD, box 2, Greenwood, Mass.

LIMAN C. HOWE, trance speaker, Clear Creek, N. Y.

JUDGE A. G. W. CARTER, Cincinnati, O.

DEAN CLARK, inspirational speaker, Brandon, Vt.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

[Tobe seful, this list should be reliable. It therefore be-

' Hammonton, N. J., April 1, 1867.

isintended for Lecturers only. 1

destined to become one of the handsomest and healthiest places in the country, as all will testify who have experienced its salubrious climate. S. W. TUCKER.

Miss Marx M. Lyons, inspirational speaker-present address, 96 East Jefferson street, Syracuse, N. Y.—will answer calls to lecture.

DR. G. W. MORRILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

LORING MOODY, Maiden, Mass.

B. T. MUNN will lecture on Spiritualism within a reason-able distance. Address, Skaneateles, N. Y. DR. LEO MILLER is permanently located in Chicago, Ili., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 2226, Chicago, Ili. MRS. ANNA M. MIDDLEBBOOK, box 778, Bridgeport, Conn.

MES. SARAH HELEH MATTHEWS. Address, East Westmore-und, N. H. LECTURERS' APPOINTMENTS AND ADDRESSES. DR. JOHN MAYHEW'S present address is 50 Montgomery street, Jersey City, N. J. He will snawer calls to lecture in the East until September.

DR. JAMES MORRISON, lecturer, McHenry, Ill. MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. Prof. R. M. M'CORD, Centralia, Ill.

hooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich Should any name appear in this list of a party known not CHARLES S MARSH, semi-trance speaker. Address, Wone roc, Juneau Co., Wis. Woe, Juneau Co., V18.

MRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Missouri during the winter. Will attend Conventions when desired. Address. care of box 221, Chicago, Iil. to be a lecturer, we desire to be so informed, as this column

J. MADISON ALLIN, trance and inspirational speaker, author of the l'anophonic System of Printing and Writing, will lecture Sundays on Spiritualism, and where desired give week-evening instruction in the new Shorthand. Address, care Banner of Light, Hoston. Speaks in Melrose, Mass., April 14; in Stoneham, April 21 and 28; in Lowell, May 18 and 26. Miss Sanan A. Nurr will speak in Lawrence, Kansas, one-ifrd, Topoka one-third, and Wyandotte one-third of the time or the present. Address as above. C. FANIE ALLYM will speak in Mechanics. Hall, Charles town, during April; in Hansen, May 5 and 12, and June 2 and 9; in Stoneham, May 19 and 26; in Londonderry, Vt., during July. Parties in Vermont desiring her services during the summer season, address as per appointments. C. NORWOOD, Ottawa, 111., impressional and inspirational

A. L. E. NASH, lecturer, Rechester, N. Y.

J. WM. VAN NAMEE, Monroe, Mich. A. A. POND, inspirational speaker. North West. Ohio. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 179. DR. D. A. PRACE, JR., Detroit, Mich.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. GEORGE A. PRIRCE, Auburn, Me.

CHABLES A. ANDEUS, Flushing, Mich., will attend funerals and lecture upon reforms.

MES. SARAH A. BYENES Will speak in Somers, Conn., during April; in Hudson, Mass., May 26; in Lowell during June. Would like to make further engagements. Address, 57 Spring street, East Cambridge, Mass. MRS. J. PUFFER, trance speaker, South Hanover, Mass. L. JUDD PARDER, Philedelphia, Pa.

LYDIA ANN PRAESALL, inspirational speaker, Disco, Mich. MRS. NETTIE M. PEASE, trance speaker and test medium. Detroit. Mich.

A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will answer calls to lecture.

DR. W. K. RIPLEY will speak in Hamburg, Conn., April 7 and 14 in Moodus, April 21 and 28. Address, box 25, Fox-

M. C. Bent, inspirational speaker. Address, Pardeeville, Wis. Sundays engaged for the present.

M. B. Bent, inspirational speaker. Address, Pardeeville, Wis. Sundays engaged for the present.

M. B. A. P. Brown will lecture in Lowell, Vt. May 5; in Eden Mills, May 12, June 30 and July 7; in Woodstock, May 19 and 26, and June 16 and 21; in Bridgewater, June 2; in South Reading, June 9. Address, 8t, Johnsbury Centre, Vt. DR. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass. G. W. RICE, trance speaking medium, Brodhead, Wis. J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., viil lecture on Spiritualism and Physical Manifestations.

MRS. E. A. BLIBS will speak in Bangor, Me., during April; in New York City during May. Address, 250 North Second street, Troy, N. Y. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the first, second and fifth Sundays of every month during the coming year. Address, Woodstock, Vt. Mis, Fannis Davis Smirts will speak in Chelsea, Mass., April 21 and 28. Address, Milford, Mass.

ABRAM SMITH, Esq., inspirational speaker and musical me-lium, Sturgis, Mich.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. Dr. WM. H. SALISBURY. Address, box 1313, Portsmouth,

E. SPRACUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y. SELAH VAN SICKLE, Greenbush, Mich.

MBS. LAURA CUPPY IS lecturing in San Francisco, Cai.

DR. L. K. COONLEY will be in Vineland, N. J., until further notice. Will lecture in New Jorsey, Pennsylvania or Delaware, at such places as can be reached on Saturday, and return on Monday. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. PROF. S. M. STRICK, inspirational speaker. Address, Pec-J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places. Mrs. Marietta F. Cross, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.

Miss Lottie Small, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Mc. MISS MARTHA S. STURTEYANT, trance speaker, Boston, Ms. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. H. B. STORER, inspirational lecturer, 75 Fulton street, New

MRS. H. T. STEARNS may be addressed at Detroit. Mich., care of H. N. F. Lewis. Will make engagements to lecture for the winter in Ohio and Michigan.

MES. M. S. TOWNSEND will lecture in Ebbitt Hall, New York, during April. Address as above, or Bridgewater, Vt.

MES. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 394. DR. J. H. CURRIER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass.

ALBERT E. CARPENTER will answer calls to lecture, and also pay particular attention to establishing new Lyceums, and laboring in those that are already formed. Address Putnam, Conn.

J. H. W. TOOHRY will speak in Springfield, Mass., during April. Address, 42 Cambridge street, Boston. BENJAMIN TODD, San Francisco, Cal.

MES. SABAH M. THOMPSON, inspirational speaker, 36 Bank street. Cleveland. O.

HUDSON TUTTLE, Berlin Heights, O.

JAMES TRASK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeag, Me. FRANCIS P. THOMAS, M. D., lecturer. Harmonia, Kansas. N. Frank White will speak in Cincinnati, O., during April; in Battle Creek, Mich., during May; in Oswego, N. Y., during June. Calls for week evenings will be attended to. Address in advance as above; during July, Seymour, Conn. MRS M. MACOMBER WOOD will speak in Oswego, N. Y., luring April. Address, 11 Dewey street, Worcester, Mass.

L.H. WILLIS, M. D., P. O. box 39, Station D, New York. A. B. WHITING, Albion, Mich. A. B. F. Wanner will lecture in Beloit, Wis., during April. Address accordingly, or box 14, Berlin, Wis. E. V. WILSON will speak in New Boston, Ill., during April and May; it Rock Island during June; in Galesburg during July. Fermanent address, Babcock's Grove, Du Page Co., Ill.

Miss Lizzie Doten will lecture in Mercantile Hall, Boston, luring April (Sunday afternoons). Will make no further engagements. Address, Pavilion, 57 Tremont street, Boston. ALOINDA WILHELM, M. D., inspirational speaker, lectures in Louisville, Ky., during April. Will answer calls for week evening lectures. Address, care of H. N. F. Lewis, Detroit, Mich. GRORGE DUTTON, M. D., is prepared to lecture on Physiology, Hygiene and Temperance. Address, Room, 25, Post-office building, Newburgh, N. Y. PROP. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. ANDREW JACKSON DAVIS can be addressed at Orange, N. J.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. MRS. E. M. WOLCOTT is engaged to speak every Sabbath in Danby, Vt. Will take no engagements from a distance till after May 5th. Address, Danby, Vt. S. H. WORTMAN, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1454.

E. S. WHEELER, inspirational speaker. Address, care this office, or 5 Columbia street, Boston. MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

Lois WAISBROOKER can be addressed till further notice at Mankato, Blue Earth Co., Minn., care of the Clifton House. MES.N. J. WILLIS, trance speaker, Boston, Mass. F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, 111. A. A. WHEELOCK, trance and inspirational speaker, St. Johns. Mich.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

HERBY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh. Boston.

MRS. MARY J. WILCOXSON is engaged in Brooklyn, N. Y., for the present. Address, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y., till April 20. MES. MARY E. WITHEE, trance speaker, 71 Williams street, Newark, N. J.

A. C. WOODRUFF, Buffalo, N. Y. Miss H. Maria Worthing, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals. JONATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn.

MRS. JULIETTE YEAW will speak in Lynn, Mass., during April; in North Uxbridge, May b; in Salem, May 12, 19 and 26. Address, Northboro', Mass.

MR. & MRS. WM. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory. MRS. S. J. YOUNG, trance lecturer, 208 Tremont street, cor-ner LaGrange, Boston.

MRS. FARNIE T. YOUNG, of Boston, trance speaker, will answer calls to lecture in the West, Sundays and week even-ings; also attend funerals and hold developing circles. Picase apply soon. Present address, 285 South Clark st., Chicago, Ill.

## BANNER OF LIGHT:

A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Mineteenth Century.

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