VOL. XXV.

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

BOSTON, SATURDAY, MAY 22,

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

NO. 10.

Miterary Department.

REMINISCENCES AND EXPERIENCES WORKINGMAN.

BY EMILE SOUVESTRE.

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

Last Chapter of the Confessions—Studies of the Son James—Temptations—A Man of Letters.

A long time has elapsed since I have written in my journal of Reminiscences. The lines on the last page have had time to bleach, and so have I, vouthful appearance. Even my Genevieve is selves in the corners of her eyes. Happily, she still retains what constitutes the blessing of a home, good health and a tender heart. Around us our children are growing up, and will soon take our places. This is their season of sunshine. Every object sparkles with its glory. Life is to them a splendid entertainment. Now that we are too old to dance, we look at them, and their happiness redoubles ours.

This is what Genevieve says. Every pleasure that is lost to her, she lives over with keener zest in her son and her daughter; their ivory teeth replace the teeth which she has lost, their luxuriant hair conceals her gray locks. People who live by themselves, rever taste this joy. The whole world seems to decline, as they grow old, and everything terminates in their graves. But for those who have a family to encircle them, to keep their affections in full flow, their minds lively, by contact with the vigorous intellect of youth, nothing has an end, for around them everything is growing, everything is flourishing, and gay with young life. Sometimes, in my seasons of despondency, I ask myself what profit there is in having led a virtuous life. Well, there is one, at least, which I experience, viz: the privilege of growing old in the enjoyment of peace and plenty. When one is young, there is a constant struggle in a conscientious mind to do one's the day is long. But late in life, when age has do we reap. Our industry, temperance, perseverance and energy, are overpaid by a good reputation, by competence and freedom from care,

Our family enjoys the blessings procured by our past labors; it is receiving the income arising him in such high spirits. His mother looked at from our former sufferings, and if we never bad me with an air of anxiety and wonder, as much any other reward, that is all sufficient, and all as to say, "Has he the fever?" I did not know though some of our trials have been severe, we what to think myself, and waited with impasee the hand of God in them, and cannot hold tience the moment of an eclaircissement. Just as him our debtor. My children have grown up we finished supper some one called to get an acwithout meeting with any misfortune; they love count. I went into the light cabinet which joined us, and give us hopes of future happiness. What the sitting-room. Genevieve and Marianne remore can I ask? James is already the best work- tired to attend to their household affairs, and the man in the country; he has just proved that he young men were left alone. would not make a bad master-builder. Yesterday they set up the May-pole on the little viaduct, the building of which had been entrusted to tion, but by degrees the low tones of their voices him, and the engineer, who never bestows praise attracted my attention. I raised one corner of if he can help it, acknowledged that it was well the curtain to see what they were about. James done. As to Marianne, she has for several months taken her mother's place, as superintendent of their elbows resting on the table, in such close the laundry. Genevieve declares that it is better managed than when she was at the head of affairs. The women sing more merrily, and work as industriously. Only youth knows how to season labor with gaiety.

God be praised, that both the children are thus prosperous and happy. For a little while I trembled for them, for they have not been exempt from temptation - James especially, who was nearly led away from the right path, and strongly tempted to desert us.

His studies had given him a taste for reading, and when he was quite young, all the money he could collect was spent for books. Every year he added a shelf to his library. His mother often complained of the expense, and I of the time stolen from the lumber-yard to read; but she scolded very gently, and I not very loudly, the consequence of which was, that the boy kept on in his literary pursuits.

The fact was, I had not the heart to blame him. How could I, when I felt a sort of veneration for printed paper? Those mute pages which render words almost imperishable, and which send them from one end of the world to the other, which transmit ideas from one intelligence to another, seem to me to have something sacred about them. I cannot see an old almanac torn to pieces without a thrill, and I even touch with respect the newspapers used by grocers. James has, I suppose, inherited some of this superstitious feeling, for he is never seen without a book in his pocket or in his hand. The work did not go on quite so well. While he was studying Racine, our workmen got into bad habits. However, I tried to be patient. After all, this was one of the minor follies of youth. I let him spend his days among the bushes, lying on the grass like the ancient shepherds, intoxicating himself with poetry and prose. I hoped that after awhile the fever would subside; but so far from that being the case, he began to write himself, and before long there were as many manuscripts in the house as printed volumes. Still, I turned a blind eye to all with my last coat." this. Experience had taught me that coercion produced the same effect upon a strong propensity as the wind upon a sail, it propels it onward, instead of arresting the speed of the vessel. me," replied his companion. "Ah! that astonishes James perceived my complicity, and profited by you, does it not? You can scarcely credit what I

doned the workshop altogether, put his trowel on . the hook, and buried himself among his papers.

My wife had often blamed my patience, declaring that the boy was going to ruin; she soon passed from fear to despair. I tried, at sundry times, to warn and advise James in a friendly way, and, at first, he gave some heed to my words, but by degrees he came utterly to disregard them. He no longer blushed at leaving the whole burden of the business on my shoulders, and did not even appear to feel the slightest self-reproach; his conscience began to be blunted. I felt the necessity of coming to some explanation with him, and only awaited the propitious moment.

For some weeks, James had appeared more abstracted than usual. He had written some long letters, and seemed to be anxiously expecting the answer. At last it came; it had the Paris postmark. On receiving it, he could not restrain an exclamation; he opened it hastily, looked at without being aware of it. The strong walls are the signature, and hurried away to read it. I still solid, but the building no longer wears its entered at the same moment. Genevieve was standing at the door, paying the letter-carrier. not what she has been; wrinkles show them- She took me aside to tell me what had occurred. My poor wife did not understand this mysterious conduct, and trembled for her son, she knew not why. She pointed to James at the end of the garden, reading his letter in a low voice, and making gesticulations of joy, laughing aloud, and running about like a madman across the borders of sorrel. I felt no less curiosity than Genevieve to know the solution of this enigma, but I had brought with me the new man who had been appointed the evening before by the chief engineer to oversee some of the work, and therefore all explanation with James must be deferred.

My assistant was a young man, whose manners were superior to those of the working class generally, but whose melancholy air, and threadbare clothes, revealed his poverty. Evidently he was the son of a gentleman, educated for some higher pursuit, and reduced by dire necessity to seek his present employment. Touched by his sadness and his gentleness, I invited him to stay to supper, and we entered the sitting-room together.

James had placed his book-case of painted wood there, and ornamented it with his handsomest books. At sight of this, Mr. Ducor looked astonished, and soon began to examine the volumes with the air of a connoisseur. Our son entered a few minutes afterwards; he looked six inches taller, and his face was radiant with pleasure. Mr. Ducor complimented him on his well whole duty, and sometimes the task is hard, and selected library, and they began to converse. Our visitor seemed to be quite at home among chilled the blood, whatever we have sowed, that books. He had lived in Paris, and was acquainted with several authors. This, of course, immediately secured for him the friendship of James. During supper, he talked of nothing but romance and our happiness becomes a certificate of honor. and poetry. Mr. Ducor was contented to answer him, for James talked unceasingly; I never saw

I was engaged at first in looking over my account books without attending to their conversaand Mr. Ducor were sitting opposite to each other, conversation that their faces almost touched; the former was flushed, and his eyes sparkled like

"My resolution is taken," said he. "I have for a long time been disgusted with my trade. I am going to follow my vocation, and I shall go to Paris."

"To write?" demanded Mr. Ducor.

"And to make my way in the world as so many others have. We no longer live in an age when the workman's hand is welded to his tools; the door of preferment is now open to everybody."

"Which does not prevent a great many from standing outside," said the young man with a melancholy smile.

"I know it! I know it!" replied James somewhat impatiently; "but one knows one's self, and then I have a friend who urges me on. Yesterday I was hesitating. This evening I am re-

Mr. Ducor did not answer immediately; he crumbled a bit of bread on the table, and looked thoughtful. Suddenly he raised his head.

"Then you will renounce your present situation, you will quit your family, you will begin all alone a career of which you are totally ignorant, and for which you are totally unprepared; you will go and join the herd of starvelings who are seeking fortune and renown, and finding nei-

"What is there to hinder me?" demanded James in a resolute tone.

"My experience," replied Mr. Ducor, with great earnestness. "I too-yes! I fancied I had a vocation, and I tried the experiment. It has made me such as you now see me. I wrote one drama, which was performed, and published one volume I have also written several articles for periodicals which were highly eulogized, and called a great success. During three years I promenaded the saloons of Paris, a poor wretch in white gloves. I ate my dry bread seasoned with promises. I waited until time had worn out my last hope,

"And you were compelled to abandon your literary life?" said James.

"Yes, to become just what you now behold it. At first, he was satisfied with stealing a few say, but I have my vouchers. See! here is the hours from his work, or to spend an occasional announcement of my being made a member of holiday in his library, but by degrees he aban- the Society of Men of Letters, with the auto- give in the service of my companions in labor. I model of infant beauty. The girl seemed almost

day-without counting those which I was obliged in hand with industry; I would teach them to to sell to get bread-a note from the minister of public instruction informing me of a bounty of cal fatigue; I would assist them as much as lay fifty france 'accorded to my literary merit! in my power; I would try to elevate them and to Those were the very words; it is at once a proof inspire them with a love for the ideal; I would of my indigence, and a certificate of my glory. Ah! Here also is the letter which was the cause of all my misfortunes. It is a reply to my letter about my first manuscript."

James read aloud the signature, which was that —. At this celebrated name he started.

"You can read the letter," said Mr. Ducor, then you will better understand how, after having received it, I was tempted to quit the little business I was engaged in and fancy that Paris was my right place. I did not then know that the encouraging words of some of our illustrious men resemble those glittering haubles at the theatre which only ninnies take for gold."

Whilst the young man was speaking James was looking over the letter which he had handed him, and I saw him change color. At last he stopped, uttered an exclamation, and searched in his pocket, whence he drew the letter he had received before supper and began to compare it, in a low voice, with the one he had been reading. They contained precisely the same encomiums and the same offers of service. The great poet to whom James had sent one of his manuscripts, as Mr. Ducor had formerly done, replied to both in the same terms. His letters patent of immortality had but one formula, like the certificates of good lives and morals. James could not conceal his indignation, but Mr. Ducor began to smile.

"We have received the same passport," said he ironically. "I know where mine has led me, we shall see where yours will lead you. At a distance these gentlemen declare that we are stars, but when we approach them they treat us like illumination-lamps. The eulogies which we take for predictions are, in their view, mere words of politeness. They pay us in our own coin; we are a mutual admiration society, and each flatters to be flattered in return. They are simply lawyers, who promise to gain a cause that they may make sure of a client. I have had my experience, now it is your turn."

James remained silent. The two letters lay open before him, and he glanced wistfully from the one to the other. His air of triumph had van ished, and he looked disquieted and half angry. After a pause he recommenced interrogating Mr. Ducor, but with less confidence, and the latter related in detail his three years of Bohemian Literature, as he styled them. It was a long history of bankrupt hopes and of hitter sufferings—suffer ings which he had to conceal. The unfortunate man had lived on disappointments and humiliations, buttoning his coat tight over his poverty: going from the third story to the attic, from the attic to the cockloft; fleeing first from hunger, and then from hunger and creditors also. His story was so lamentable, and related in such a frank and ingenuous manner, that James was visibly much disconcerted. However, he still struggled as high a degree as himself, the praises bestowed | I ran to my wife, exclaiming: upon him? was the query his vanity suggested. Until he could judge of the work, he need not be dismayed at the non-success of the workman. His friend, without doubt, saw what was passing in his mind, and offered to bring the volume he had published the next time he visited us; but on hearing the title, James recognized it as one of his favorite books, the very one which he had concluded to adopt as his model, and whose author had long been the object of his envy. This unforeseen discovery was a death-blow to

his hopes. After astonishment and felicitations came disappointment. Did the author of the so much admired volume really stand before him? Could the talents which he hardly hoped to equal. fail so completely to win a portion of public patronage? All his illusions were destroyed, all his plans defeated. He continued to converse a long time with the young poet, interrogating him closely about his literary life, which, at a distance, had appeared so luminous. Where he had chmed that he should realize fame, independence, and even wealth, with leisure to enjoy it, the poor disconsolate author had held up before him persecution, slavery, indigence and unrewarded labor. Animated by the recollection of what he had suffered, he spoke with an eloquence which moved me almost to tears. His eyes glistened and his voice trembled. On leaving, he took both James's hands and clasped them in his.

"Reflect well," said he, with affectionate warmth, on all the certain blessings you will leave behind you here in exchange for the uncertain honors you expect to reap in Paris. You are surrounded by a family who love you tenderly; you have been educated in habits which have become dren, every comfort within and without, and an a second nature; you have a good trade, with unsullied reputation. Had I never written anywhich you have been familiar from childhood. Are you willing to sacrifice all these blessings? to throw yourself among strangers, who will make you their dupe? to adopt customs which will be a perpetual restraint? to follow a profession for which your education does not qualify you? What are you going to seek in Paris? Happiness? You already have it. The pleasures of ambition? Pray God that he may never permit you to enjoy them! That is the mania of our age; every one is seeking a name which will be remembered and recchoed by posterity. Manual labor is regarded as a degradation; you see everywhere refugees from work, trying to get into the ranks of artists, as the low-born people formerly tried to foist themselves into court. But do you know what I would do if, like you, I had had the good fortune to have strengthened my arms by labor? I would remain where God had placed me: first, because this is the dictate of prudence, and second, by thorough pride in my profession and devotion to it. I would expend all I had to arms a child, apparently a few months old, a

find in mental enjoyment a recompense for physiconsecrate my life to rendering them my equals, that I might not have the painful sense of isolation. That is your true calling. Do not let intellectual acquirements become a back-door, through which you may escape from duty and desert your brothron, but rather use them as a ladder by which you may help them to ascend to the height you have reached. Think well of this, James. In Paris you will only be a conscript in an army, already completely officered. Here you may be at the head of a battalion, which sadly needs a captain. Believe me, your duty and your happiness lie, not in unclassing yourself, but in trying to elevate your class. We cannot with impunity unhouse, as it were, our very existence, as a boy moves about his playthings. There where our habits have been formed, where our affections are centred, we will find our safety and our peace. We must not lightly quit the place where we have been happy, and where we are encircled by loving hearts. Love should render it sacred."

After speaking thus, in a troubled voice, the young man saluted James and went away. I was strongly tempted to run after him and embrace him; for his words had impressed me as deeply as they had James.

I passed the night without closing my eyes. My room was separated from James's only by a slight partition. I heard him turning about in bed and sighing. My own heart was greatly oppressed. I felt that his destiny was about to be decided, and, consequently, ours in some measure, for what should we do without our son? If Marianne was the life of our home, he was our strength and our future denendence. What I felt daily failing in myself he supplied the place of. Now the family had two heads: when the old one was enfeebled the young one was there to take the lead. But if he deserted us, what would become of all the business I had in train? and, more than all, what would become of him in the midst of the dangers described by Mr. Ducor? Then I thought of my broken-hearted Genevieve, for James was her favorite, as Marianne was mine; each had his special enjoyment, while all united in the general felicity; our son missing from the circle of home, the equilibrium would be broken.

I reflected on all these things, my heart swellng with anguish; but I felt that if I attempted to influence the decision of James it would give him chance to regret his choice, and he might again revert to his old ideas. He must be left entirely free, so that there might be no appeal from his resolve. I waited, then, with all the torturing anxlety of a man who is about to be sentenced. At daylight James arose. He whistled softly, as was his custom in a thoughtful mood. I listened in breathless silence to every movement. He descended the staircase noiselessly and opened the

"Be of good cheer! our son is saved!"

Since that never-to-be-forgotten day everything goes with the tide. James has renounced his vain-glorious notions. He has not abandoned his books, but they are his recreation, not his business. His heart is in his trade, and he has become the first workman in the country. No one can equal him in the erection of the finest buildings. He is unsurpassed as an architect. and no arithmetician can calculate with more rapidity than he can. Added to these accomplishments, he is a pleasant companion, having a good word for everybody, but a firm hand when it is necessary; a true leader of men, because he

knows how to control himself. Marianne is ever the same blessed child, singing, dancing, laughing, kissing and caressing. She does everything without ever appearing in a hurry; indeed, she is the fac simile of my precious Genevieve when I first knew her. Wherever she is there is sunshine. The great Nicholas, our foreman, has given her his heart. He is an excellent man, for whom it will not be difficult to find a place in our hearts and home; so I say nothing, but let matters take their course. He has just gone, with all our family, to an entertainment in the village. I am left alone, and I concluded I would write these pages.

They will be the last, as the rest of the book is filled with accounts. I have come to the end of my blank leaves, so I must bid farewell to my old adventures of the past, but not to the memories which cluster around them. These memories are all around me, living and transformed, but ever present. First is my Genevieve, then our chilthing, my history might be read in my present condition. The confessions of the workingman are most frequently written in his household, either in smiles or in tears, in sorrow or in joy, in competence or in poverty. We all gather in old age the fruit of what we have planted in boyhood and in mature life.

CHAPTER XVI.

This Chapter is added by the Translator, written by James, son of Pierre Henri.

My father having brought his reminiscences to a close, and the occurrences herein related having transpired since he laid down his pen. I feel impelled to add the following record, both on account of the interest and instruction it contains, and also to complete the history of the family.

One day as my father was passing the cottage of his friend Francis, whom he had not seen for a long time, he saw, to his infinite surprise, a young woman standing at the door. She held in her

graphs appended of the great men of the present | would show them how knowledge may go hand | too young to be his mother, and the total dissimilarity between them rendered this still more improbable. Her countenance combined great sweetness and intelligence; her speaking, gray eyes, though bright, wore an air of sadness; her cheeks were pale, but beautifully rounded, and around her mouth, as she spoke some caressing words to the child, a smile of inexpressible tenderness was playing. The babe laughed a joyous laugh, and his black eyes sparkled like diamonds; his jet curls were flung back, and revealed a noble forehead. My father gazed at them a moment, and then, impelled by curiosity, advanced toward her and inquired if Francis was at home. A slight blush mantled her face as she replied in a low, melodious voice, "No, sir." She then courteously invited him to walk in and await the return of Father Francis, as she called him; he would be at home shortly, as he did not expect to be long absent. The tender heart of Pierre Henri (my father) went out to the young girl, and he accepted her invitation. They conversed on common topics, health, weather, &c., and her language and deportment impressed him with the conviction that she had been educated among cultivated and refined people.

> After a little while Francis made his appearance. A marked change was noticeable in the whole man. His dress, about which he was sometimes too careless, was scrupulously neat, and he wore a cheerful smile, which had not been wont. to illumine his benignant countenance, usually pensive almost to sadness. As soon as the greeting was over and they seated themselves, the little boy held out his arms, and Lucille, placing him in Francis's lap, left the room. Father Francis noticed my father's inquiring looks, and, in his hesitating, labored speech, began to give him the following narrative, which he afterwards completed at various intervals. I have put it into my own language, adhering scrupulously to the facts.

NARRATIVE OF FATHER FRANCIS.

About two months ago I was sitting in this little room, ruminating on my past life, my parentless infancy, my barren, miserable childhood, the butt of my companions, cursed with a misfortune which isolated me from society and made me a scorn and a derision. After these bitter reflections, better thoughts succeeded. I remembered that it was this very misfortune which led me to adopt the habits of silence and industry to which I owed my present comfort, my pleasant home, my peaceful mind. Still it must be confessed there was a dreariness in my lonely life, an unsatisfied longing for human sympathy and human love and human companionship; but notwithstanding this, my heart swelled with gratitude and praise for all my blessings.

My reverie was suddenly interrupted by a knock at the door. It was a wild night, The wind blew furiously in howling blasts, and a steady rain was falling. I concluded, however, that no one could come here in such a storm, and that what I had heard was only the rattling of the doors and windows; so I settled myfront door. I raised my curtain to see which way self in my easy chair. But in a moment the against his convictions. If Mr. Ducor had not he went. Ah, I thought my heart would hurst same knocking was repeated, accompanied by succeeded in convincing him, he would only have with joy when I saw him in his working dress, the sound of a human voice. I hastily opened himself to blame. Did his visitor really merit, in with his mallet and his trowel upon his shoulder, the door, and saw, to my amazement, the young creature who has just left the room, with this baby in her arms. She leaned for support against the frame of the door, and faintly ejaculated: " For God's sake give us shelter!"

I carried rather than led her into the house, and placing her in my own seat, motioned her to be still. My first thought was what I should do about supplying her with dry clothes, as hers were completely drenched and I had no female apparel to offer her. I made her comprehend my difficulty. She smiled faintly, and said hers would soon dry, as there was a good fire 'blazing on the hearth, but for her babe she begged something to wrap him in, and she would dry his clothes while he slept. Fortunately, I had that morning purchased a few yards of flannel to make some shirts, and in this she wrapped the little Ferdinand and laid him on the sofa, where he soon became oblivious of all his troubles. Meanwhile I went into my chamber and placed on the bed the best I had, and then insisted on her taking off her dripping garments and supplying her temporary need out of my wardrobe. At first she resisted, but when I pointed to her boy tears rushed to her eyes, and she retired to my room. In a few minutes she reippeared, cutting a most grotesque figure, clad in one of my warm shirts, &c., and over all my morning gown, dragging some inches on the floor, her tiny feet in my stockings and slippers looking like a tea-spoon in a howl. I could not restrain a pleasant laugh, and she almost reciprocated it. She ran to me, and, throwing herself on her knees, clasped mine; then looking up in my face with a countenance, beaming with gratitude, while the tears fell fast on my hand which rested on hers, while with the other I gently stroked her silken hair, she exclaimed, Angel of Mercy! God sent me here!"

Our tears flowed silently together, her bowed head resting on my lap. After a short season, demanded by nature for emotions too strong to be repressed and too sacred to be uttered, I raised her, and, seating her in the easy chair, set about my preparations for the evening meal. She rose and said," Father, let me help you," but I motioned her back to her seat, and when all was ready I invited her to join me at table, proposing to her, by signs rather than words, to perform the office of mistress of ceremonies. Tears again flowed, but she pressed them back, and with a faint smile took her place.

Our repast being finished, she began to clear the table, but I shook my head, and with less than usual effort said, "Not to-night, my child." She obeyed, and busied herself in turning and drying the wet garments, and as soon as I found that they were all dried and smoothly folded I furnished her with a lamp, and she took up her boy and retired. As I bade her good-night, she remonstrated strongly against taking possession of my room, but finding that there was no alterwas husbed, and I hoped that she and her babe were sleeping.

As for me, I did not think of sleep. I threw myself on the sofa without undressing, and evolved in my mind the strange occurrences of the evening. The whole seemed like a dream, and again and again I said to myself, "Can it be true?" After awhile I settled down under the conviction that there was no fancy about it, and began to think what part I had to act toward the helpless beings thus providentially cast on my bounty. A strange feeling pervaded my bosom. I felt as if so far from being strangers, the mother and the ohild were nestled in my heart as no human beings had ever nestled there before, as naturally ings had ever nestled there before, as naturally as if it had always been their home; the idea of parting with them was painful; but it was impos-sible to come to any decision until I heard her story and knew her destination, her circum-stances and her wishes. Having settled thus much I laid me down and slept till roused by the brightness of the sun, which shone full in my face. I rubbed my eyes; I could not imagine how I came to be dressed and lying on the sofa, but in a few moments the scenes of the preceding evening came vividly to my remembrance. I ro hastily, and after washing and combing my hair to look a little tidy. I proceeded to kindle the fire. Lucille—for so my 'guest was called—soon anpeared, with her baby in her arms. After the morning salutations she laid him on the carpet, and began to lay the cloth and set the table, just as though it had been her accustomed business. I looked at her and smiled, and seated myself by the little fellow; he looked up in my face with such a joyous laugh and sparkling eye that I caught him up and kissed him. I saw Lucille casting sidelong glances at us, while the tears trickled over her pale cheeks, and her bosom heaved with emotion. My own eyes were moistaned; the scene heaver my was so novel sense. heaved with emotion. My own eyes were moistened; the scene before me was so novel, sensations so new were tugging at my heart-strings, that at length, entirely overcome, I wept like a little child. Why this powerful drawing to the young stranger? Why this unaccountable feeling of intimacy and interest? Unable to fathou the mystery, I dried my eyes and turned again to play with the little Ferdinand. A sweet serenity overspread my mind, and I felt rather disturbed when Lucille said gently, "Breakfast is ready," and lifted her little one from my arms. I took my seat, and motioned my companion to the my seat, and motioned my companion to the same she had occupied the preceding evening. As neither of us had much appetite, our repast As neither of us had much appetite, our repast was soon finished, and I again took possession of this hewitching habe, whose radiant face seemed to carry with it light and love. He took to me wouderfully, but by the time Lucille had arranged her cupboard he began to be restless, and to follow his mother with his eyes, and so she took him and retired to her chamber. took him and retired to her chamber.

The stormy evening was succeeded by a brilliant day, and everything shone in the splendor of this bright morning. The flower cups were running over with glittering dewdrops, and every stem and every pointed leaf were studded with diamonds, white the spider's network seemed wrought in gold and silver threads. All creation was instinct with life, and one almost heard the voiceless trees and flowers join the glad jubilee of the birds, as they warbled their anthom of praise to him who gave thein being.

While Lucille was engaged with her babe I went to the village, about a mile off, to get her

trunk, and on my return found her sitting at the table with the Bible open before her, her head resting on her band. She looked up as I entered, and smiling faintly pointed to these words:
"Blossed are they that mourn, for they shall be comforted." I read the passage without com-ment, and seated myself beside her. She laid ther hand on mine, and said, while sobs almost choked her utterance, "Father, then hast been to me a ministering angel. The peace of God radiates from thee. Thou hast a right to know who me a ministering output diates from thee. Thou hast a right to know who I am and whence I came; you know not whether I am worthy of your kindness, but spare me now. May I ask you to permit me to put my sad, strange history on paper? It would be impossible for me to tell it in words." I clasped the half laid upon mine, and drawing her shoulder. ble for me to tell it in words." I clasped the hand she had laid upon mine, and drawing her nearer to me rested her head on my shoulder. "You shall do whatever you please, my child," said I. "God has filled my heart with a yearning toward you and your babe, which is incomprehensible to me, but which I am sure is his autograph of approval. Much as I wish to know the story of your life, I can wait until you are prepared to hand it to me in writing. Do not inthe story of your life, I can wan unit you are prepared to hand it to me in writing. Do not inflict upon yourself any additional suffering by anxiety or haste. Let us be calm. I trust God, who brought you here, and you must try to do so too; the mourners are his peculiar care." saying I opened my secretary and silently left

I took another walk to the village, where I purchased a bedstead, mattress, &c., &c., and furni-ture for a vacant room, which I had always in-tended to furnish, the thought sometimes presenting itself, "Who knows but God may pity my loneliness, and send some one to inhabit the nest if I prepare it?" Having lived so long alone, and my bed and keep the room with the strictest neatness, I arranged the few articles of furniture and made the bed, to my notion, equal to any woman; and so thought Lucille when I intro-duced her into her new apartment.

Days glided by without the subject of her his-tory being adverted to. I had made up my mind to wait her time, and indeed such new and delightful sources of happiness were opened to me, that my life seemed all sunshine and flowers. Lucille helped me in doors and out. The garden seemed more flourishing and beautiful under her fostering care, the hirds more joyous, and the agairrels and rabbits more tame and social. In a few weeks they ran around the house, as if they recognized the tender heart that loved them, and oven fed out of her hand. The little Ferdinand, seated or lying on a matoutside the door, laughed and crowed as the birds twittered or made the by a feeling of affection and couldence I could ot resist, and indeed which I did not try to control, since it made my hitherto isolated and somewhat desolate life all radiant, I said to Latilla.

"Do you not need some things for you self and Fridiand? Go to the village with me and buy whatever you require," placing at the same time a small sum of money on the table, at which she

sat busy with her needle.
"Father!" she said, in a faltering voice, gently pushing the silver back to me, "until you know who I am and whence I came, and the sad biswho I am and whence I came, and the cause tory of my late life, I cannot go anywhere, or accept what you so generously offer me. Already your dentor beyond what I can ever repay, I must not treate as too far on your kindness. My must not trespass too far on your kindness. My manuscript is ready. I fluished it this morning,

After a little while she gathered up her work and went to her chamber, but quickly returned, bringing me the promised sheets. I took them from her trembling hand, and kissing a tear from her check said in a low tone, "God bless and help thee, poor wounded dove."

The reader may marvel at the intimate relations subsisting between Lucille and myself. shall attempt no explanation, for no one under-stands less than myself the hidden ties which bound us together. I only know that from the moment Lucille crossed my threspold, she seemed to me a gift from God, an augel sent to cheer my lonely dwelling. A feeling of peace came with her, a melody is my soul, which was as new as it was precious. I laid down the manuscript, and a train of reminiscences came througing to my memory—my own hapless, deserted infancy, my preservation not merely from death, but from vice, and ignorance, and poverty, and the still, small voice said, "Do unto her as others have done unto you, and great will be your reward." was chedient to the heavenly messenger, and then and there I made a soleum covenant myself that I would protect and cherish Lucille and her habe, come what might, in spite of any revelations she might make respecting her past life. She came from God, and I accepted her as his gift. The manuscript lay untouched before me, but I could not sleep until I had parused its. contents. So, although past my bedtime, I took it up and read what follows:

LUCILLE'S NARRATIVE.

Tam the daughter of Mr. C.—, a farmer residing about fifty inites from Paris. My father was a kind but haughty man, not wealthy, but living in abundance. He loved his children passionately; they were at once his pleasure and his pride, and he gave us all the advantages of education which his means and his circumstances permitted.

My mother was an industrious, thrifty housewife My mother was an industrious, thrifty housewife, and taught her daughters, all the useful arts necessary to domestic comfort. It was her delight to think that her children excelled all her neighbors in turning everything to the best advantage, and being the most accomplished cooks and seamstresses, &c., in the vicinity. Nevertheless, having received a good English education herself, and having a desire for improvement, she encouraged all of us to read what she deemed proper books strictly however, prohibiting works of decouraged all of us to read what she deemed proper books, strictly, however, prohibiting works of fiction, which she said ruined girls, filling their heads with all sorts of vagaries, and rendering them unfit to be good wives and mothers. I was her third child, and at this time had seen seventeen summers. My two elder sisters, who were more robust than myself, and who loved housework was full to constant to give mother all the work, were fully competent to give mother all the assistance she required in every department. As I did not like housework as well as they did, I was often excused, and permitted to follow my inclination for reading and fancy work, for which I found a ready sale in a neighboring village. This little success stimulated an already growing desire for independence. The idea of self-support took possession of me, and although I said nothtook possession of me, and athough I sain nouting, because I saw no way of accomplishing my wishes, still I was restless, and always on the quivire for something which might enable me to carry my settled purpose into execution. I was in this state of mind when a cousin, whom I had never seen and who lived in Paris, came to make us a visit. She was a thoughtful, pleasant girl, and at this was her first excursion to the country and as this was her first excursion to the country she seemed like a bird just escaped from its prison, and almost lived out of doors. A little grove near our cottage was one of her favorite haunts, and as I had more leisure than my sisters, we were much together, often taking our sewing and books to luxuriate in Nature's drawing-room, so fall at this delicious season of fragrance, and beauty, and melody. A close inti-macy soon sprung up, and I confided to her my longings after independence. She said little at first, but from time to time I revived the subject,

and at length she said:
"Lucille, I have been thinking of all you have ructile, I have been thinking of an you have told me, and I have a proposal to make you. The great, if not the insuperable difficulty in the way of carrying out my plan, will be, I fear, the absolute refusal of my uncle and aunt to sanction it."

"Make haste," said I, somewhat impatiently; tell me your plan; my heart leaps at the bare

"You know," she continued, "that necessity not choice, drove me to self-support; but I am daily thankful that I was forced to earn my own living. I have reaped an abundant reward in the consciousness of being independent, of acting in harmony with the laws of my being, in having some object in life, some useful husiness which I must do. This, I am persuaded, is essential to happiness, and therefore I am anxious to see you enjoying these privileges. I had neither inclination nor aptitude for my needle, and so when my parents told me that I must provide for myself, being then only fourteen, I chose type-setting because it was remunerative, and because I fan cied it would be a pleasant business. Besides, hoped that being in a printing office I might find an opportunity of gratifying my passion for reading. In this I was not disappointed. I found a kind friend in the establishment, who was always ready to lend me books, and I have profited not only by his loans, but by his judicious selec-tion of the books I should read, both for instruction and recreation. You have a decided taste for millinery; it is a very lucrative occupation; and if you can get leave to go to Paris I can pro-cure you a situation. In the winter you could attend a night school, as I do, to qualify myself to be a teacher. If you are industrious, you will get good wages and considerate treatment, and be able to pay low board; you will not need much clothing the first year, and your wages would be higher the second.

was overjoyed at this proposition, and that evening found an opportunity to tell my mother my longings, and what my cousin had said. At first she laughed at the idea, called me a foolish child, and advised me to think no more of any-thing so preposterous, urging that I had everything at home to make me happy, but when I en-treated her with tears to talk to father about it and use her influence to gain his consent, she promised that she would say nothing to prejudice him against my plans, but would converse with him on the subject, compare views, and look at it all the agreety

The next morning my cousin was summoned to a conference with my parents. After a (to me) very prolonged interview, she came to me. I saw at once my doom written in her face, and unable to restrain my feelings I burst into tears, and exclaimed, "How can they be so cruel?" My parents being in the adjoining room, doubtless heard my unfillal remark. My dear cousin laid her finger on her lips, and motioned me to follow her to her chamber. We sat down on the side of the hed. I threw my arms around her, and con-tinued weeping. All the castles I had been building in the air were suddenly demolished, and to my heated imagination life wore a dreary aspect. She succeeded, however, after a few minutes, in quieting my exuberant grief, and then said, "Do not despair, Lucille; the idea of parting with you not despair, Lucille; the idea of parting with you is new to my aunt and uncle; you know they love you tenderly, and it will cost them a good deal to give you up, as they see no necessity for it. In time, when they get accustomed to the idea, they may decide differently, and another year they may give their consent. Meanwhile submit cheerfully to their wishes, and show them by your affection, your attention to their comfort and your faithfulness in the performance of home duties, that you are worthy of their confidence. duties, that you are worthy of their confidence. I am sure this is not only the surest way to gain your point, but the only course that can make you happy. I shall be on the lookout for a suitable place for you; next summer I hope I may again visit you, and perhaps then they will let you return with me to Paris; but, dear Lucille, remember my injunctions. Live out as you have done heretofore your joyous, loving nature, and come what may, you will have the sweet reward

of our Father's approval." My heart sunk within me. A year seemed in-terminable; however, I promised to do my best, and when we were summoned to dinner I had attained sufficient composure to bear some partin the conversation.

A few days after this my cousin left us, promis-ing to write to me, and I returned to my usual avocations with apparent if not heartfelt cheer-fulness. I had, however, made up my mind to ask permission to set up the millinery business, for which I knew I had some genius. A little persuasion induced my parents to consent, and obtained some employment in this line, which enabled me to collect a little money for future purposes. All things went on as usual except that a Spaniard purchased the farm adjoining ours and settled his son upon it to learn the sciours and section in soil upon it to learn the serence of agriculture, and prepare a home for the family, who intended removing to France. As the young foreigner was quite inexperienced, be frequently called on father to solicit advice which was always cheerfully given. His visits hitherto had been made out of doors, but the colo weather put an end to these meetings, and as the winter came on, our neighbor would not unfrequently step in to spend the evening, and request ny father to look at some new book on farming. or listen to some new method of cultivation, or some late invention to save labor, &c., &c. Fer-dinand never singled me out at home as the object of any special attention, but whenever be met me he joined me, often presenting me with fruit and flowers. He was rather below middle size, but remarkably symmetrical, and his fea-tures very regular. I have never seen such eyes in any other human head—they sparkled like stars, they flashed like lightning, but in his gentler moods they had a lambent, melting radiance, soft as moonlight. I always took my presents home; I had never thought of myself as a woman, and I was delighted with his gifts, My parents, however, began to feel some solicitude about me, and when Marie wrote to them saying that she could obtain a place for me, desirable in all respects, they made no opposition to my going, hoping that my departure would put an end to an intimacy which they dreaded without knowing why. My preparations were soon made, and the first of September fixed for my leaving. When Ferdinand came in an evening or two be-fore I left, I mentioned my prospect of going to Paris, adding that I was greatly delighted with the idea of being independent and having some definite object in life. I noticed a momentary scowl pass across his brow; but he soon resumed his usual gaiety, and when he rose to go he bade me farewell as usual, and wished me a pleasant journey.

[To be concluded in our next.]

Written for the Banner of Light. TO ONE BELOVED.

BY MRS. JULIA M. PRIEND. What little time this weary heart shall beat, Could I but walk, my dearest love, with thee : Within the shelter of thy tender arms, Each day thy voice to hear, thy form to see I'd brave the darkness of this mortal life. And calmly smile at fate, whate'er betide, So I might feel thy presence ever near, And know that thou wort always by my side.

What few more days this earthly life shall last, With all its varied changes hour by hour, One precious boon I ask, one blessing crave; It is that I may have the priceless power To soothe and bless thee with my constant love, To cheer thy spirit when by care oppressed, To comfort thee in dark affliction's hour, And from life's every ill to give thee rest.

Be mine the power to guard thee from all harm, And from temptation shield thine onward way, Leading thee ever in the path of right, Safely and surely to the brighter day. Oh, blest indeed would be my lot in life, And smooth my pathway brightened by thy love! So, hand in hand, if we might journey on Together to our glorious home above

But though our paths in life lie far apart, And mountains rise and oceans roll between Thy home, sweet love, is over in my heart-There shalt thou dwell through every changing scene; And when we lay our earthly burdens down, And calmly enter into rest divine, Together, bound by tles death cannot break. Will blend in that blest realm thy life and mine.

Original Essays.

SARCOGNOMY AS A GUIDE TO MANUAL HEALING.

BY DR. J. R. BUCHANAN.

In the Banner of Light of April 10th some extracts were published from a private letter to my distinguished friend, and former pupil in Anthro pology, Dr. G. Swan, in which I had recommended him to economize his vital force in healing operations, and to operate upon the sick with reference to the organology of the brain and the body.

In these extracts I was made, by misprint, to sny, "Study my Sanognomy, and concentrate the vital forces to the region of health on the shoulder-blades," &c. .

As there is no such word as Sanognomy, the sentence has an almost ludicrous appearance, and to rectify this mistake, as well as to set forth important principles for the benefit of physicians, healing mediums, mesmeric operators, &c., I propose to illustrate very briefly the science of Sarcognomy and its importance in the treatment of

SARCOGNOMY and PSTCHOMETRY are two new words, which I was compelled to coin over twenty-five years since to describe the new departments of science which arose from my experimental investigations. Psychometry has been made a familiar term by the numerous practitioners of the psychometric art, but Sarcognomy is scarcely known except to the readers of my system of Anthropology.

The word signifies, by its etymology, the science of our corporeal or fleshly development—or, as an art, the art of recognizing the indications of character in the form of the entire person; an art which might be called a corporeal physiognomy. The basic fact of this science and art is the proposition that the brain and body sympathize with each other, somewhat as the mind and brain sympathize, work in unison, and indicate each other

by their marked correspondence of development. The sympathies of the mind and body with each other are effected through the brain, which connects with both, and which, while it influences both, is in turn influenced by them. The reciprocal influences of the mind, the brain and the body upon each are not vague general influences in the aggregate, but definite, special and exact. There are no loose, indefinite connections of function and operation in physiological science. All the operations of Nature are governed by inflexible laws, and effected through definite channels and stitutes science.

The sympathies and correspondence of the mind, the brain and the body constitute extensive and important sciences, which from their very nature require us to ascend to a higher plane of thought for their comprehension than has been occupied by the average scientific mind of the present age, which manifests little capacity for anything above rigidly material science.

The functional connection of the mind and brain constitutes the science of Phrenologythe importance and extent of which are appreciated by few, and are very imperfectly illustrated in the rudimentary system of Gall and Spurz-

The sympathetic connection of the brain, and consequently the mind, with the body, constitutes another science of great interest and utility, valuable not only as an index to character, but as a guide to the philosophical comprehension of the development of the human body, and its management in health and disease. Having discovered the principles of this science, by experimental investigation, I was compelled to give it an appropriate name-hence the word SARCOGNOMY.

Sarcognomy, in its psychological aspect, is to the body what Phrenology is to the brain-a science of correspondence and correlation with the mind; but as the body is a physiological rather than a psychological apparatus, and its mental are less important than its physical relations, Sarcognomy is chiefly valuable for establishing the true relation of the physiological to the mental functions, and thereby giving a masterly comprehension of the entire plan and working of the human constitution, with new views of the correlation of the functions with each other.

The map or chart of the human body, according to Sarcognomy, is not only an interesting study psychologically, but is of the highest importance as a physiological and sanitary study. It shows in what direction the nervous forces should move for any given result, and how the character, health and constitution are modified by concentrating the vital action or nervous force toward the different regions of the body.

Upon this subject I wish to give some practical hints to physicians and healing operators. Without developing or demonstrating the principles of the science, (which would be impossible in a brief newspaper essay,) I would mention some of its practical indications for the benefit of those who wish to profit by my discoveries, and who have some idea of their value.

The most important principles to be understood by physicians and healing operators are those which relate to the morbid and the healthful tendencies of the constitution. The space of this essay does not allow me to explain the cause or nature of the opposite polarities of the human constitution, and the system of opposite or antagonistic functions appertaining to the brain and cor-

dency in the constitution of man is antagonized by an exactly opposite capacity, function or ten-

dency. Certain vital or nervous forces give power, en durance, activity and resistance to external powers or injuries. Those nervous forces are antagonized by others which make us more sensitive, yielding and capable of being injured or overcome by external causes. Ambition and courage, for example, render a man positive to his fellowbeings, and capable of acquiring an ascendency over them-while modesty and fear render him submissive, and liable to be overcome or injured.

In the physiological, as well as in the moral constitution of man, we find this balance of positive energetic resisting faculties, and negative susceptible yielding tendencies. When the former are largely developed there is a great amount of energy, activity and capacity to resist and recover from every species of physical injury. But when the latter predominate the constitution is extremely sensitive, and has very little energy or capacity of resistance against the thousand morbific influences which continually surround us. The predominance of the former produces a powerful and healthy constitution—the predominance of the latter results in a feeble, sickly existence, which soon succumbs to the ordinary exposures and injuries of human life.

The group of healthful energetic faculties which are the source of physical and mental energy, endurance and health, occupies the upper posterior portion of the brain-its centre being found near the posterior exterior angle of the organ of Firmness, as laid down generally upon phrenological busts. At this spot is found the maximum vigor of health and healthful energy and endurance.

The corresponding location upon the body oc cupies the shoulders—the centre of the healthful region being near the centre of the shoulderblades. When we place the hand so as to extend from the lower angle of the shoulder-blades upward to the margin of the upper surface of the shoulders we cover the region of health, and the location as thus described is sufficiently correct for practical purposes.

The antipodal or antagonistic region to that of health is located near the centre of the body, and may be indicated externally along the lower margin of the ribs, on each side of, but not far from, the median line of the body. This region has been called the hypochondria, a term which merely signifies the spot below the ribs. This is its merely physical, anatomical meaning, yet in all past time, since the word has been used, it has been associated with ideas of disease, morbid sensibility and melancholy. These ideas correspond to the true tendencies of that part of the body. In this, as in many other instances, the principles of Sarcognomy have been anticipated by the intuitions and the general consciousness of manking. The morbid and melancholic individual has been called a hypochondriac, from the general consciousness that he was under the depressing influences that belong to the hypochondriac region of the

The physiological explanation of the morbific character of the hypochondriac region is found in the fact that the blood, (which in its course through the body takes on a different character from each particular local influence, as it passes through different organs,) attains in the upper portion of the lungs its maximum degree of healthful vitality and purity, and on the other hand, in the interior hypochondriac region, especially in the portal veins, attains its greatest degree of degradation, impurity and devitalization in the neighborhood of the liver and spleen. If the entire blood of the body were, for a short time, reduced to the degraded, morbific condition, which is not uncommon in the portal veins, the consequences would be prostrating to all the powers of life, and speedily fatal if it should con-

With this very brief and meagre explanation, the reader will better understand that the maximum force of health is found on the shoulders, at the upper posterior portion of the chest, and the maximum tendency to disease or morbific capacity is found at the hypochondria, where we have, in a limited space, the greatest amount of nervous sensibility, and the most degenerate condition of the blood.

The practical deduction to be borne in mind is, that we should aim to secure the highest relative development of the chest and shoulders, especially the latter, and to prevent that concentration or congestion in the hypochondriac region, which is a prominent fact in the general progress of dis-In the manual treatment of disease, the hand

of the operator is not merely a channel for sym pathy with his patient, through which his vital force is imparted; it has a particular attractive and controlling power over the vital forces of the patient, the proper knowledge and use of which distinguishes the scientific operator, who is guided by Anthropology, and who knows how to produce exactly the effect that he desires, with the least injury to himself, and the least waste of his labor.

The hand of the good operator has the power of attracting toward itself the nervous forces of the subject, and changing the balance of the vital powers. Hence, by placing the hands upon the shoulders, on the region of health, as above described, he will produce a general improvement in the feelings and condition of his subject. A similar application on the hypochondriac region, produces the opposite effects of sickness and prostration. Very injurious and even dangerous effects have sometimes been produced by mesmeric operators, who did not suspect that the hy pochondriae region had this morbific tendency.

Impressible persons find it very refreshing and bracing when the operator makes rapid dispersive passes over the hypochrondiac region, brush ing upward and downward so as to disperse most efficiently from the morbid region. By al ternating this process with the application of the hands upon the shoulders, the happiest effects are produced. A rapid patting or slapping upon the shoulders also appears to be a very efficient mode of accelerating the good effects.

A good operator should have not only a healthy and sympathetic constitution of mind and body. but a soft warm hand, and an attractive disposition. It may sometimes happen from the personal inferiority of the operator, and the lack of healthy nervous force in his hands, that his operations will be ineffective or it may be even injurious to his subject, but such cases are unusual.

This method of operation is the least injurious to the operator. His hands being used rapidly and dispersively over the hypochondria or any morbid part, do not receive much of the morbid influence, and whatever such influence is imparted, he can remove from his hands by dispersive passes. The influences of the shoulder are often beneficial to the operator as well as the subject.

Finally, I would suggest to healing operators that they should be more vigilantly attentive to their own health than they generally are, and that they can find a restorative fountain of health according to the directions above given.

respondentially to the body. Suffice it to say for \ The shoulders of any vigorous, healthy individ-

the present that every functional capacity or ten- ual, are an unfailing source of vital energy and health for any impressible person. When you have exhausted yourself by contact with the sick, and feel in your own person their morbid symptoms, you may be relieved by making rapid dispersive passes over the palms of the hands, which have been in contact with the sick, and immediate washing will also be serviceable; but the most complete and thorough restoration and improvement will be attained by placing the hands on the shoulders of a healthy person on the region of health, for five, ten or twenty minutes. Many a delicate wife may thus find a healing and restorative power in the shoulders of her hus-

> By understanding and faithfully acting on these suggestions, many impressible persons may restore themselves to health, and physicians, healing operators, clairvoyants, mediums and paychometers will be enabled to prosecute their benevolent labors more efficiently without being broken down by their arduous tasks.

> If those who may realize the benefit of these principles would communicate the facts briefly to the public through the Banner of Light, a great deal of benefit would be conferred on many who now suffer without knowing how easy it is to obtain relief.

New York, May 1st, 1869.

ELECTRICITY AND SPIRITUALISM.

DEAR BANNER-Long has the cry of " It is all Electricity," been sounding through the skeptical world as an explanation of the phenomenon of Spiritualism, and many are willing to allow themselves to be satisfied with this cry, who profess to be scientific people? Now it seems to me that this folly has been countenanced long enough, and it is time that we should redeem (if ever we have lost it) our name as a scientific class of the community, and turn the scales to the legitimate side of the question. To commence with, I believe that much of this phenomenon depends upon electrical laws, but not as the world to day understands them. It is clearly proven to the minds of medical

electricions, that most of the functions of the human body are carried on by and through this same refined electrical law, for it is an acknowledged fact among all classes of physiologists that in every act of assimilation and elimination there is a chemical change in every department where these laws are at work, and wherever there are chemical laws at work, or chemical compounds brought together, there do we find electrical laws. so then we prove that there is ever present this agent of power within us, and we prove also that it exists beyond all doubt in the animal kingdom below us, by experiments of Volta, Galvani, Aldini, Dubois, Raymond, Humboldt, and scores and scores of others. We also prove that it exists in the mineral kingdom, for it is there we go to get the material for our batteries, etc., and we see no reason to doubt its existence in the vegetable world, though by actual experiment it may not have been eliminated by the usual methods. Now put all these facts down as truth, and nothing but truth, and what then? We have not produced one rap, tipped one table, moved one piano, or seen and described clairvoyantly one of our spirit-friends, for as earth's children, we have never, the most studious and scientific of us, discovered how to use these laws by which we do, act, live and breathe. We may bring a batterypowerful enough to strike a man dead-to work upon a table, chair, or any article of furniture, and we cannot move it one bair's breadth; and the combined force of all the batteries in existence could not play one tune upon the piano, or carry a man from one window to another out of the third story, or give an intelligent answer through the raps or tippings. Neither could all the electrical, magnetical, or nervous force of one man, or woman, lift a plano clear from the floor, and carry it from the wall. Yet all these things are done through the mediumship of "poor, weak women," and they can give no reason why, or how, and all through the laws of electricity and its modifications. Men of science go to work, and give us the how, and why, for it is meet that we know if this be true, that you can do it. Do not give us as an explanation that you cannot explain, but stand up like brave, true-hearted beings, and let us know the truth. We know that our most interior being, from the chemical union of spermatozoa and ovum, governs and controls our physical being through these magnetical laws then and there evolved. that it gathers through them its sustenance from its mother's life as well as the physical—but how is this done? Is it any more strange that it should control these laws after what we call death, to tell us of its continued life and love? And why should we spurn the thought?

Think you that it is mere folly, this table tipoing, &c.? Wrapped within is a law, grand, beautiful, and of use to us mortals whenever we are ready for its outgrowth, and I for one say let us

think as well as pray.

SARAH J CARPENTER, Whately, Mass. Medical Electrician.

The Milwaukee Resolutions.

[Having published the resolutions adopted at a meeting of "Spiritualists, Free Thinkers and Reformers," held at Milwaukee, April 12, we give place to the following rejoinder, and this is all we have room to publish in regard to this particular case.—EDS. B. OF L.]

to this particular case.—Eds. B. of L.]

The Banner of Light of May 1st contains resolutions from Bowman Hall. Milwaukee, declaring Wm. Ferries an impostor, practicing "shallow tricks and jugglery under the claim of spiritual physical manifestations." When this number of the Banner arrived, Wm. Ferries was holding seances in this piace and of course he was closely watched by those who read those resolutions, they not wishing to be imposed on themselves, ner to have other honest inquirers prejudiced against Spiritualism by a wicked, dishonest trickstor. Wm. Ferries has held four scances here, and has been tested in every way possible, and he has not been found to be other than what he represents himself to be. To be doubly sure, we had a private sitting, with only our own family and two friends. We used every means we could hink of to detect him if he did upe any means of his own, and we are entirely convinced of his honesty as a medium.

medium.

All four of his limbs were securely tied and bound to the four posts of the chair, with as much wheat in his hands as he could hold. While in this position the musical instruments moved round the room, playing, touching each one of us, sometimes striking us quite hard, and then gliding softly from one to the other. The guitar rolled over the floor with a balancing movement, sometimes striking it quite hard, then rising on to our laps, then on to nor heads, and on to the floor again, rising to the ceiling, striking the ceiling and floor alternately, playing all the time. The bells rang round our heads, and the trumpet came almost to our faces, a voice asking some questions, as how we liked our faces, a voice asking some questions, as how we liked

The medium was untied and retied with the wheat still in his hands, and his cont taken off and landed in the lap of one of the circle. Four or five of us held the medium at different times, putting our hands on his head, holding him different times, putting our hands on his head, holding him, by his hair, and his hands tightly clasped round our arms, so that we were quite sure he could not move. While the medium was in this position, the instruments were played and were put in different positions on our previous. One lady had her hair taken down and put up again in a indicrous style. Hands patted us on our heads, on our backs, our watchchains pulled at so hard that we thought our watches were taken from us. The patting of the hands on our heads was so hard that mean head, we had head and head head head. our heads was so hard that each person in the circle heard

our heads was so hard that each person in the circle heard it distinctly.

Mr. Ferries was an entire stranger to all of us, except one who had been present at seances held by him at Columbus. He has the appearance of being an honest and upright man. Mrs. Croshy, Mrs. Brannon, Mr. Tripp, Dr. Buchanan and others, having tested the gald Ferries to their satisfaction, are desirous to hear testimony to his honesty as a medium for spiritual physical manifestations.

H. J. Undersood, M. D.

P. S.—Papers which published the resolutions are requested to copy the above.

quested to copy the above.

Portage, Wis., May 5, 1869.

Spiritual Phenomena.

A Good Test.

MESSRS. EDITORS-It is no part of my business to puff mountebanks, yet in justice to a good and true medium, as well as the community at large, who need for themselves just such manifestations as I have received as well as the benefit of the test I am about to record. I want to say I have had several years' acquaintance with Mr. and Mrs. Waterman, and I do know Mrs. Waterman and her little four-years-old child to be good medinms. It would require two or three columns of the Banner of Light to record all the tests I have received through Mrs. W. A few days since I decided, as I had tested her mediumship in several directions, to test her on answering scaled letters.

I was introduced to Rev. Orrin Abbott on his dying bed, and certain words then passed between us which caused me to address the following note to him. You will observe the paper is torn; also a part of the envelope sticks to it. The reason is, I was determined not to be fooled. So when I wrote my letter I folded and pasted it up, then I pasted it fast to the envelope, then scaled the envelope with paste. It was returned to me unopened, as more than a dozen said who saw it. The following is the letter and answer:

SPRINGFIELD, April 8th, 1869.
REV. ORRIN ABBOTT—You told me, when dy-

SPIRIT-WORLD, April 8th, 1869.
DEAR FRIEND MOSES—Your letter I have followed. This true, noble woman I can control. I have thought of you often, and have tried to come

to you.

Our faith is true and noble, and when you get here you will feel it to be so. Go on, brother, in your good cause, and be sure that success will be

I am very much interested in your book. I do not think it could be better. As to that manuscript you speak of it does not amount to much. You can have it, if you like, to

do what you please with it. I have so much to say to you, Bro. Hull, I do not know what to say first. This is such a happy, peaceful world! To meet our dear ones here and watch over them when on earth is such bliss. But you understand all this.

I would like to have a talk with you, but as

others wait perhaps I had better close.
Your loving friend and brother, ORRIN. Accompanying this was a private note stating that I would receive another communication from the same source in a few days. Promptly on the 12th of April I received another letter from Bro. Abbott, commenting on the seventh chapter of my book, which I had finished writing on the 11th, and not a person in this world had seen. With such facts before me, am I justified in saying I do not believe in spirit-communion?

"Hope shall change to glad fruition, Faith to sight, and prayer to praise." Truly, MOSES HULL.

Miss Mary E. Currier's Mediumship.

When I lectured in Haverhill, a short time since, I had the pleasure of witnessing again the remarkable manifestations of spirit power produced through the mediumship of Miss Mary Currier. As a musical medium, I do not think she is surpassed, if she is equaled, by any known to the public. I shall ever remember with the deepest feelings of gratitude the enchanting and soul-ravishing music called forth from the plane, harmonica, and other instruments, by the unseen manipulations of the good spirits, who so richly entertained us. The grand old tune, "Sweet Home," was performed on the harmonica, with piano accompaniment, with such thrilling and unutterable sweetness, that I was borne away by the gently breathed harmonies, until it seemed to me that I could detect the choiring voices of the angels, mingling in low-breathed cadence their songs of gladsome greeting to the weary ones of earth. While Miss Currier sat at the piano playing, the room being sufficiently light to make all hundred pounds. I will not attempt to describe the manifestations in detail, as this has been done before, both by myself and others, imperfectly, however, as mere words can convey no idea of their interest and beauty; they must be witnessed to be appreciated.

A. E. CARPENTER.

Correspondence in Brief.

A first-class test medium is wanted at Lancaster, O. Such would find it to their advantage to come and see us, in con-mection with other good neighboring cities. Address, H.

OREGON.—Samuel Johns, writing from Washington county, says for three years he and his wife—who is a trance medium—have been sowing the seed of the Spiritual Philosophy in that county, and now have the satisfaction of seeing the fruits of their labor cropping out on all sides.

LONDON, NER.—J. W. Bilss says, "We want lecturers in this place very much. We have several good mediums in the vicinity, and our angel friends are trying to aid us all they can by furnishing us with spiritual food. Our beautiful philosophy is making rapid progress here, considering all the circumstances." he circumstances."

RICHMOND, VA .-- A correspondent mentions the good work that is being done there by Daniel Collins, a healing medium. He cures the silicted in all grades of life. "This poor un-educated man, whom the Church condemns to eternal tor-ment, is doing the same work that was done by the beautiful Christ in his day."

LYONS, N. Y.—"By their fruits ye shall know them." Our friend C. Pell, an old subscriber, and eighteen years a Spiritualist, sends us a list of new subscribers as a practical demenstration that he is not indifferent to the promulgation of the Spiritual Philosophy among the people. He says, "Upon all proper occasions, in public and in private, I endeavor to clucidate our Spiritual Philosophy the best I can, and have done same good work in that way, but this is the most tangible return I have experienced."

HANNIBAL, Mo.—Chauncy A. Smith sends several new subscribers for the Banner of Light, with words of cheer. He thinks it "the best paper in the United States, for it brings him a fresh and valuable least for the mind every week." For thirty years he was a member of the Presbyterian Church, but his soul was ever thirsting for the bread of lile, which he did not find until he embraced Spiritualism. The first light he obtained on the subject gleamed from the columns of the Banner of Light, a copy of which was placed in his hands two years since by one of his neighbors.

OTTAWA, ILL.—Ezra S. E. Winnemore writes that "Ottawa is famishing for spiritual food. We have no organization, yet there is abundant material for a good Lycaum and regular meetings. We want a fearless exponent of our philosoply to come among us. The people are waiting for an op-pertunity to investigate the truths of Spiritualism, and will gladly accept them. They are not satisfied with theology, as taught in the churches. A Society could be formed here, and in less than three months we would have a Lyceum with two hundred children in it. Send us some good lecturer who can sitr us up to the work. It is an excellent vineyard to secure a fruitful harvest in."

Winchester, Inn.—Joseph Pickett writes, April 20th, as follows: "Spiritualism in this place is not 'dead,' as has been reported by many of its opponents, but still lives, and to-day has a firmer hold upon the nilnds of the people than ever before. We have just had a course of sectures by Henry & Weight of a way radiant character, which were listened over before. We have just had a course of lectures by Honry C. Wright, of a very radical character, which were listened to by large audiences with profound interest. Old Theology was thoroughly dissected, and its hideous deformity exposed to public view. Many of our people had had the pleasure of listening to the lecturer nearly twenty years ago, while traveling through the West advocating the cause of the slave. We have some prospect of obtaining his services again this coming fall."

Why are ladies' gowns around the waist like a camp meeting? Because there is a great gathering there.

The Reviewer.

Tale of a Physician. BY ANDREW JACKSON DAVIS. BOSTON: WILLIAM WRITE &

A. J. Davis in his "Magic Staff" briefly alludes to an extraordinary illustration of missionary mediumship, which came suddenly upon him in November, 1845, when he was about nineteen years of age. He details it more fully in his "Present Age and Inner Life," and there vividly portrays his involuntary movements while under the influence of a mysterious invisible presence which selzed him one evening as he was passing homeward through the streets, permeated his body with its mystic spell, compelled him to reverse his course, and led him through various streets toward the East River. Then his head growing heavy, darkness came upon him, and he became unconscious. When he came to himself, he found that he was entering a small, dense wood, perhaps on old Long Island's sea-girt shore, and apart from human dwellings. His invisible attendant guided him to a certain spot in the midst of the wood, and there young Davis, impelled by interior impression, set to work, cleared away a great quantity of decaying stumps, dead leaves, brambles and stones, until he discovered and opened the entrance to a subterranean apartment, from which issued a noisome vapor. Down slimy steps he descended, and in that cold and dreary cavorn obtained an experience, which after the lapse of near twenty-five years he now discloses to the world in his new work, entitled the "Tale of a Physiclan,

William Denton, in his "Soul of Things," presents many illustrations of the susceptibility of certain mediumistic persons of perceiving, as in a panaroma, events and trans-REV. ORRIN ABBOTT—You told me, when dying, you thought you would report yourself. I have not heard from you. Can you report through this medium? How do you like your new home and country? Are you interested in the book I am now bringing before the world? How do you like it? Don't flatter; speak plain. Lead me in the way I can do the most good. What about your manuscripts? Your brother,

MOSES HULL.

Grant World 212, 1969. delicacy of temperament came into psychometrical relations with the scenes and incidents which had once transpired in that gloomy cavern, and became acquainted with the life records of their actors. And when we learn that that cave had been the hiding place of a band of desperatoes, who had largely operated in New York city, we shall not naturally expect that either the deeds therein performed or the characters of their actors will be bright with excess of light. On the contrary, they were of the earth, earthy; and as delineated in the "Tale of a Physician," they are of the pit and are infernal; and yet, as we believe, they are the legitimate and necessary sequences of certain phases of human nature, as developed in our large cities under the influence of modern civilization and fashionable life.

The story opens in New Orleans, in 1820. A wedding is in preparation. The bride, a lovely French creele, in her seventeenth year, the sole helress of immensely rich estates. is the heroine of the tale. Hardly has she become a wedded wife, when calamities come thick and fast upon lier. She loses parents, husband and property. She becomes sorely sick. Her physician, a most worthy man, of an investigating mind, a disciple of Mesmer, partially magnetizes her, and perceives the excellency of lier inner life. After her re covery she takes refuge with her uncle, a rich planter in Cuba. There her boy is born, a strange and wonderful baby, "whose full-orbed black eyes seemed to be swimming in an ocean of tears." While the mother, with her uncle's family, is traveling in Europe, the boy is kidnapped, and we lose all sight of him till, years afterwards, he appears in New York, a member of the gang of criminals who frequent the mysterious cave. The mother again becomes the wife of a fashionable and wealthy man. But misfortunes still pursue her. Her husband is murdered, and she is again left penniless. She goes to New York, and attempts to make musical accomplishments contribute to her support. She fails. One of the New York detective officers, much esteemed by the public for his skill and great success in catching rogues, and recovering stolen property, becomes sequainted with her. He invelgles her into a fictitious marriage. Of all the villians of the cave, this detective, this Captain Neison, is the blackest dyed. He is their chief.

In sketching the character and operations of Nelson, Mr. Davis has done a good work, one especially needed at the present time, when great robberies and crimes are so rife in our large cities. The police system which expects that an officer will lie to cheat and deceive a rogue, demoralizes the officer who performs its functions, and when he thinks his interest needs it, he will lie to cheat and deceive his employrs, and of course will proy upon honest men at large. The detectives are skillful, and have facilities for diverting suspicion from themselves, but however often they double in their windings, and however carefully they cover their tracks, let them know that clairvoyant eyes are upon them, and can more easily read all their deeds of hypocrisy and villainy than they themselves can remember them.

The outraged and sorrow-stricken woman, Mrs. Nelson, for she now bears the name of her deceiver, becomes desperate. She has been sorely wronged at the hands of men. and she resolves to avenge in future herself upon men; but objects visible, the instrument arose bodily, clear she loves her own sex. She becomes the mistress of a spafrom the floor, before our eyes. This was done clous mansion, where sensual pleasure holds its revels. She several times. The piano will weigh over six seeks to inspire the many beautiful girls that compose her that hatred under loving smiles and winsome words. In the meantime her long lost boy, who as yet is as ignorant of his parentage as she is of his existence, has been through varied experiences among the "dragons," for so the inhabitants of the cave appropriately designate themselves, and he has partially reformed. He rescues a fair, blue-eved maidon who had been decoyed by Captain Nelson, that guardian of the city's morals, from her country home in Western New York, to the great metropolis, and strange as it may appear, boards her in the house of the gay sisterood. It is well that the author reminds his readers, on the title page, that "truth is stranger than fiction," and assures them in his introductory note that the startling events which he records are, even to their minutest details, founded on fact; otherwise many of them might believe he was indulging in fable, and presenting creations of the fancy, instead of the sober realities of actual life.

All is well that ends well; and our feelings freshen up, as we find in the closing scenes of the book that its heroine. after her bitter trials, finds in the physician who attended her in her early married life, and who has long been in quest of her, her true companion and natural mate. The house of sensuality is discontinued; its inmates are generously assisted to enter into other and more worthy vocations. The long separated mother and son again become united, and he takes as his bride the girl whom he rescued from the foul schemes of Captain Nelson. All the family then depart from the United States, and we estell the last glimpse of them, affluent, and universally beloved, in that land of many castles, the land of Spain.

In this work the author has coplously and by striking contrasts illustrated the truth of the old Soripture, that what a man soweth that shall he also roap, and makes apparent that a defective organization of the individual, an unfortunate situation in life, and an imperfect education, are the three general causes of evil. Serrowful as are many of the scenes delineated in this book-and we have pur posely avoided touching in this notice the more frightful ones-it is believed that they all will be of value to the reader. The inexperienced in the wiles and snares of a great city, learning them theoretically, is by so much forewarned and forearmed and therefore the better prepared to avoid the pitfalls and calamities that beset so many city pilgrims in the path of life. Besides the tragic element that enters so fully into the "Physician's Story," there are rich stores of philosophy and sentiment. In the course of its parration there is many a quiet nock, where the thinker and the reformer can repose, interchange thoughts with the author, and inhale the atmosphere of harmony, meditation and aspiration that characterize Mr. Davis's writings. Boston, Mass.

MASSACHUSETTS.

Agent's Report.

During the month of April the following sums have been received in aid of the Association: C. H. Ranlett, Billerica, \$1,00; Friends, do., 2,15; Dr. Parker, F. Goward, N. B. Yaver, Samuel D. Billings, N. S. Greenleaf, E. Hapgood, S. C. Patrick, Lowell, \$1,00 cach; John Wilson, D. P. Lawrence, do., 2,00 each; Contribution, do., 13,15; Z. Goward, Ambrose Lawrence, G. W. Walker, do., 5,00 each; Elbridge Livingston, James Tower, do., 10,00 each; C. N. Mellen, Boston, 1,00; A. H. Richardson, Mrs. Hill, Charlestown, 1,00 each; Contribution, do., 8,50; W. A. Bradford, Attleboro', 1,00; Luther Colby, Boston, 2,00; Cash, Foxboro', 1,00; Benjamin Blood, Dragut, for March and April, 2,00; Contribution. received in aid of the Association: C. H. Ranlett, Billerica, Blood, Dracut, for March and April, 2.00; Contribution, At-deboro', 4.64; do., Haverhill, 7,12; W. C. Bessom, Mansfield, Lieboro', 4.64; do., Haverhill, 7.12; W. U. Bessuii, Mahaman, 1,00; Lindal Groyer, Foxboro', 1,00; Charles Corliss, Benj. Shillaber, Jas. A. Cogswell, Brighton, 1,00 each; Daniel Bax-

ter, do., 2.00; Joseph Clark, Sherborne, 1.00; William Richards, Medway, 1.00; Mr. and Mrs. Conwell, Huntington, 2.00; Mr. and Mrs. George E. Haskell, Harvard, 1.00 cach; Mrs. Cyrus Warren, Concord, 1.00; Mary Webster, Amesbury, 1.00; W. Cellins, Collins Depot, 2.00; George Gates, Leoninster, 1.00; Bartlett Ellis, Plymouth, 1.00. Whole amount in April, 410.57.

April, \$110,57. Lectured in Billerica, Tewksbury, Lowell, Clinton, Charlestown, Wakefield, Haverhill, Hyde Park, Brighton, Attlebore' Foxbore' and Sherborne.

A. E. Carrenter, Agent.

The venerable patriarch, Major Daniel Gano, proposed that, in consideration of the increasing interest on the subject of Spiritualism, Miss Kolzor be requested to continue her séances, as a large body of people are seemingly anxious to know the truth, and are seeking through this channel. It was therefore announced that another would be held in two or three weeks, if conditions were favorable. It would take too much time to specify and enumerate the tests given from time to time by this remarkable medium, which are of so convincing a character as to dispel the clouds of skeptleism in the most positive mind.

A gentleman sitting at my right remarked that he resided in the city of New York, and expected to leave for that place in the morning; that he had valuly endeavored to obtain satisfactory evidence of the truth of Spiritualism, but had never witnessed anything like the evidences given by this wonderful medium.

Our daily papers are discussing this important matter more respectfully than heretofore; while they have reported Miss Kelzer's descriptions correctly and respectfully. Skeptleism is compelled to yield to the overwhelming cloud of witnesses, who are daily rising up to give their unquali-

of witnesses, who are daily rising up to give their unqualified testimony to the truth of immortality, that though our dear ones die or depart from our presence here, yet they live in other spheres, and can return as spirits to us.

DAYID H. SHAFFER.

CALIFORNIA.

Affairs in San Francisco.

Correspondence of the Banner of Light. PRIVATE CIRCLES.

I have, in previous correspondence, spoken of private circles, and of individuals in the private walks of life, acting as mediums for disembedied spirits in their commerce with embodied ones, as doing a great work for the humanity of this far western State of our Union. Important as is the labor of the strictly professional workers in the field of solritual reform on this coast, in the saving of souls from the fearful vortex of ignorance, superstition, bigotry, and all their attendant evils, infinitely greater and more important (when measured by the amount of gathered fruit) is that of the private medium, who works not for silver or gold. With this latter class of media the skeptic fails to see a motive for decention, hence is inclined to yield a readler car to the manifestations occurring in his presence.

I feel strongly "moved" to give to your, readers a few tests" given in my presence, since my last, at a private "costs given in my presence, since my last, at a private circle, through a gentleman of honor and probity, brave as a lion, as his many scars attest, received on the battle-field, fighting the battles of his country against traitors, and generous and good, as his self-sacrifices to the welfare of his

kind prove.

At a small gathering of our modern "saints," seeking to know the way of eternal life, that they might impart the knowledge to others, a spirit made its presence manifest through the "raps," and when it came my turn to inquire "if it was a friend of mine," the answer came promptly and emphatically in the affirmative. The most I could elicit through the raps, was that the rapper was alleten, relative through the raps was that the rapper was a distant relative of mine, and lived and died in the State of New York. After of mine, and lived and died in the State of New York. After a little time, it, or he, got a writing control and wrote, "I preached Christ for forty years, and now I see that I have wasted a good deal of breath during my life of over eighty years, and in no one direction have I expended more, to less purpose, than in my 'sermonizing' in that direction." As this message did not help me a bit in the identification, I made no "bones" in expressing my disantisfaction, when the "medium" said he saw a large, fine-looking old gentleman before him, and that he displayed a large old-fashloned bandkershief and that across it. cutscorners we were the man before him, and that he displayed a large old-fashloned handkerchief, and that across it, catacornered, was printed in legible letters, "Uncle Eben." Any one not accustomed, as I am, to unmistakable tests of the presence of our immortal friends; would have been moved to wild interjections at one so conclusive as this. As it is, I was simply quickened to a renewed comparison of our unpopular and despised system of religion with any of the more favored and fashionable sects, Protestant or Catholic, in answering the off-repeated question, "If a man die, shall he live again?" Such comparisonean only end in inspiring all with greater confidence any change an only end in inspiring all with greater confidence any change and in jumble of incongruous, contradictory and paradexical monstrosities may be so designated) of religious beliefs.

Ebenezer Benham, known for many miles about the country as "Uncle Eben," resided in Ontario County, and died upwards of thirty-five years age, I think, and I don't know that I had thought of him during a quarter of a century. He was, during the time I knew of him, a local and superanuated preacher of the Methodist persuasion: was greatly beleved, and reverenced as an honest, kind, and good man by all.

On another occasion, and with the same medium, an old

He was, during the time I know of him, a local and superanuated preacher of the Methodist persuasion: was greatly beloved, and reverenced as an honest, kind, and good man by all.

On another occasion, and with the same medium, an old Revolutionary pensioner who had been dead nearly half a contury, made his presence manifest to a gentleman present, Mr. Satterlee, Esq., of the U. S. Branch Mint here, in the following curious manner: The medium saw a sleigh and a person being helped out of it, when he—the medium—wrote, "Uncle Billy." The gentleman, not recognizing his old friend by this familiar cognomen, the medium wrote "Ackerman," when our friend began to "prick up his cars," and inquired if it was a friend of his, and the answer came affirmatively through the raps, and immediately something further was written that elicited an exclamation from the medium, who expressed an unwillingness to read it, deeming it improper. On being importuned to give it to us, he read, "It is hot as h— Harvey!" This called forth a hearty laugh from the individual for whom it was particularly intended, and who explained. "Uncle Billy," or William Ackerman, never averse to the "whitsky in the jug." on occasions of peculiar conviviality and of an overflowing exchequer, which happened semi-annually when he drew his pension, he was apit. like Tam O'Shanter, to get "gorious, o'er all the lils of life victorious." The occasion that gave birth to the lines written above, being one of these favored ones, it became imperative that Uncle Billy should take a sleighride; and, sitting or reclining upon a sack of quicklime, which, becoming saturated with water not from the clouds, his seat became rather warm by the time his ride was fuished, and he had come to a "realizing sense" of his situation, who was helping him out of his unpleasant "glipema," as Miss Blimmens would say.

At another time a lady presont, auxious for a test of spiritidentity, was most satisfactorily and pleasantly gratified. The medium saw and described very graphically their

PUBLIC MEDIUMS AND CIRCLES.

Among all the public mediums laboring here none are doing a better and more enduring work in arousing and holding the attention of skeptics to the demonstrated fact of the spirit's return to mortal than is Mrs. Ada Hoyt Foye. Hundreds go to her Tuesday evening scances to scoff and re-main to pray. A few evenings ago a Germau scholar called for a deceased friend, and propounded a question in ancient Chaldate, to which response was made, and that question,

and others subsequently asked, correctly answered, (as he acknowledged,) in German. The medium, it is unnecessary to say, knows not a scintilla of either of these languages.

A few months since, at one of these meetings, a case came off in which an ex-city judge (whose name will rhymo with "fix") figured, and considerably to his discomfort. He went to the hall and volunteered the rôle he afterwards played with the avewed purpose of "showing up the monstrous absurdity of spirit's coming back to rap, move furniture and do other ridiculous things." It resulted in "showing up" this medern Dogberry to the satisfaction and delight of the audience.

He sont up the name of his friend—say Jones—occupying

OHIO.

Cincinual Viators.

After a very long slience as a correspondent of the Banner of Light, I am prompled to communicate and make known through you to the world the progress of that stull line philosophy now known as sipiritualism, and which is now awakening and attring new thoughts and forcing now lies into the minutes of the intelligent in this community. We have been deprived of loctures and public meetings for a year past, with the exception of two excellent, discourses by Mr. A. B. Fronch, a few Sundays ago, in Hopkins Hill, to good audiences. For the lack of concert of action, however, we have had no meetings, and consequently not current. But the public and private scances, under the auspices of Miss Lizzie Keizer, last fall and this spring have drawn many away from the charches, and awakened a dequirement of the daily press that she would give her important the could not contain all the anxious multituie.

They worked and a great an interest, was evinced, and ib a live first think in their lives were witnesses of a spiritual could not contain all the anxious multituie.

They worked and a great an interest was evinced, and be live first time in their lives were witnesses of a spiritual could not contain all the anxious multituie.

There were forty apirits described, and who gave brief communications to their friends, from the young child of four years, to the aged man and matron. All were recognized by the propose of the spiritual could not contain all the environment of the first time in their lives were witnesses of a spiritual could not contain all the anxious multituie.

There were forty apirits described, and who gave brief communications to their friends, from the young child of four years, to the aged man and matron. All were recognized with the could not contain all the environment of the propose of the truth of hydrical countries of the propose of the truth of hydrical countries of the propose of the truth of hydrical countries of the propose of the truth of hydrical countries of the propose

the ground,

Let all frue Spiritualists besiege the "throne of grace"

Let all true Spiritualists besiege the "throne of grace" with praying that a class of Spiritualists may be raised up who shall differ from the "world's people" in that they may love something else better than money, and the trinkets it will buy; who may love the human family more than the Spiritualists of to-day once feared hell. Burns said, "Hell's the hangman's rope to hand the wretch in order." This restraint taken away from those still on the non-mano-all incentive to worthy action is removed, and they run rist in all that is small, mean and contemptible in the fields of philanthropy, good followship and love. This wholesome tether, fear of hell, being prematurely severed, it may be better that it were reginited and they whipped into de-cency. This restraint taken away from those still on the holl-plane, ency.
San Francisco, March 26th. 1869.

THE CELESTIAL ARMY.

BY T. BUCHANAN READ.

I stood by the open easement And looked upon the night, And saw the westward going stars Pass slowly out of sight.

Slowly the bright procession
Went down the gleaming arch,
And my soul discerned the music
Of their long triumphal march,

Till the great colestial army, Stretched far beyond the poles, Became the eternal symbol Of the mighty march of souls.

Onward, forever onward, Red Mars led down his clan, And the moon, like a mailed maiden, Was riding in the van. And some were bright in beauty,
And some were faint and small,
But those might be in their greatest height

The noblest of them all. Downward, forever downward, Behind carth's dusky shore, They passed into the unknown night, They passed—and were no more.

No more! Oh, say not so! And downward is not just. For the sight is weak and the sense is dim That looks through the heated dust.

The stars and the malled moon. Though they seem to fall and die.
Still sweep with their embattled lines,
An endless reach of sky.

And though the hills of death May hide the bright array, The marshaled brotherhood of souls Still keeps its upward way.

I see their march sublime. And hear the glorious music Of the conquerors of time.

And long lot me remember, May to diviner vision be A bright and blessed sun.

Obituaries.

Another loved one gone to the Immortal Home,-Ada M. Webb, of Milford, Mass., second and last daughter of Mrs. Lannah P. Webb, April 18th, in the 21st year of her age.

Hannah P. Webb, April 18th, in the 21st year of her age.

The father went several years ago, leaving the crushed heart of the mother to nurture in sad anxiety two lovely daughters. The eldest, Emma, was summoned to the upper mansion. May 24th, 1858. Ada, within less than eleven months, has been suddenly taken away to join the departed. Delicate, precious plants thesel well elitured and just in bloom for cartil-life, but translated to the celestial soil for more beautiful ellorescence in the heavenly life. "All is well." Not lost, but gone before. The fragrant memories of departed worth, the blissful assurances of relinion above, and the soothing ministrations from angel comforters sustain the lonely, bereaved, childless widow. Sympathetic souls of natural and spiritual kinship gather closs around the afflicted one, and she waits in hopeful patience her own discharge from mortal endurances, when she too may be welcomed to the same new and delightful home. Peace which this world cannot give nor take away, be with them all.

Passed to the higher life, from Stetson, April 22d, 1869, the spirit of Mrs. Lucy Palmer, wife of Dr. E. Palmer. the spirit of Mrs. Lucy Paimer, wife of Dr. E. Paimer.

She leaves a husband and an interesting little girl to mourn
the loss of her physical form, though austained by the knowledge of her spiritual presence. How beautinn is the fact that
they are not dead, not lost to us, but ever near to elevate,
purify and console us in all changing scenes of life. Thank
tool that at last we have a religion that takes away the sting
of death, and robs the grave of its victory. Services by the
writer.

CLARA A. VIELD.

Neuropet. Me., April 29th, 1869. writer. Newport, Me., April 29th, 1869.

LIST OF LEGTURESS.

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

ormed.

J. Madison Allen will lecture in Terre liaute, Ind., during May—address care of James Hook.

C. Fannie Allen may be addressed at Houston, Tex., during May: will speak in Rochester, N. Y., during June; in Stafford, Conn., during July; in Putnam, Conn., during August; in Lynn. Mass., during Reptember. Address as above, or Stoneliam, Mass.

Mrs. Anna E. Allen (late Hill), inspirational speaker, 129 South Clark street, Chicago, Ill.

Address, B. Dotton Mass.

Mrs. Anna E. Allen (late Hill), inspirational speaker, 129
South Clark street, Chicago, Ill.
J. Madden Alexander, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.
Mrs. N. A. Address, inspirational, box 277, Fitchburg, Mass.
Harrison Angir, Calamus Hatlon, Clinton Co., Iowa.
Mis. N. K. Andross, trance speaker, Delton, Wis.
Dr. J. T. Anos, box 2001, Rochester, N. Y.
Mary A. Ampilett, care J. Stolz, M. D., Dayton, O.
Rry. J. O. Harrett, Sycamore, Ill.
Mrs. H. F. M. Brown, P. O. drawer 5956, Chicago, Ill.
Mrs. Abrilett, Sycamore, Ill.
Mrs. Abr. I. Hurman, inspirational speaker, Ill Hudson street, Boston, Mass.
Mrs. A. Brown will speak in Stoncham, Mass., May 23
and 30. Address, St. Johnsbury Centre, Vt.
Dr. A. D. Barron, inspirational speaker, Boston, Mass.
Joseph Bare, Janesville, Wis.
Mrs. A. Hurman, inspirational speaker, Boston, Mass.
Joseph Bare, Janesville, Wis.
Mrs. A. Hurman, Inspirational speaker, Doston, Mass.
Mrs. A. P. Bow Mrs. D. Wis.
Mrs. A. Burn, inspirational speaker, Mary, Mrs.
Mrs. A. Burn, inspirational speaker, Duxbury, Mass.
Mrs. A. C. How, West Randoln, Vt.
Dr. Janes K. Ballet, Palmyra, Mich.
Z. J. Brown, M. D., Cacheville, Vic.
Dr. Janes K. Ballet, Palmyra, Mich.
Z. J. Brown, M. D., Cacheville, Vic. Con, Cal.
Address, B. Ballet, Palmyra, Mich.
Z. J. Brown, M. D., Cacheville, Vic. Con, Cal.
Address, B. Ballet, Palmyra, Mich.
Z. J. Brown, M. D., Cacheville, Vic. Con, Cale, Address, Charlestown, Mass.
A. P. Bowman, Inspirational speaker, Mankato, Minn.
J. H. Bickword, Inspirational speaker, Charlestown, Mass.
A. P. Bowman, Inspirational speaker, Charlestown, Mass.
A. P. Bown Annand, Landing, Mich.
Ww. Bush, Esq., 163 Bouth Clark street, Chicago, Ill.
Mrs. Nellie J. T. Berdham, Elm Grove, Colerain, Mass.
Mrs. August A. Currier, Elm Grove, Colerain, Mass.

J. M. CHOATE, trance and inspirational lecturer. Address rear 56 Poplar st., Boston, Mass., care Mrs. M. E. Hartwell, Warren Chase's address during May, Houth Pass, Ili, during June, care Banner of Light, Boston, Mass.
Albert E. Carrenter, Carrenter Banner of Light, Boston, Mass.
Mrs. Annie M. Carves, trance speaker, Cincinnati, O. Dr. J. H. Currier, 39 Wall street, Boston, Mass.
H. L. Clark speaks in Thompson, O., the first, in Lercy the second, and in Willoughby the third Bunday of each month. Address, Painsville, Lake Co., O.
Dran Clark, Allegan, Mich.
J. F. Covles, M. D., Ottawa, Ill., hox 134.
Mrs. J. J. Clark, T. Kneeland place, Boston, Mass.
Mrs. D., Clark, T. Kneeland place, Boston, Mass.
Mrs. D., Clark, T. Kneeland place, Boston, Mass.
Mrs. D., Chark, T. Kneeland place, Boston, Mass.
Mrs. Carrier M. Creman, trance speaker, Hradford, Mass.
Mrs. Carrier M. Creman, trance speaker, Brooklyn, N. Y.,
care L. B. Lavkin, M. D., 244 Fulton street.
Br. H. H. Channal, P. O. hox 178, Bridgeport, Conn.
Mrs. Amellall, Coldy, trance speaker, Lowell, Ind.
Lex H. Cerris, Hartford, Com.
Dr. Thomas C. Constantink, lecturer, Thornton, N. H.
Miss Eliza C. Chark, Inspirational speaker, Sturgis, Mich.,
care J. W. Elliot, drawer 36,
Mrs. Hartis C. Chark trances and the sturgis, Mich.,
Care J. W. Elliot, drawer 36,
Mrs. Hartis C. Charles, Landan, Mrs. Amella, Mich.,
Care J. W. Elliot, drawer 36,
Mrs. Mrs. Hartis C. Charles, Landan, Mrs. Amella, Mich.,
Care J. W. Elliot, drawer 36,
Mrs. Mrs. Hartis C. Charles, Landan, Mrs. Amella, Mich.,
Care J. W. Elliot, drawer 36,
Mrs. Mrs. Hartis C. Charles, Landan, Mrs. Amella, Mich.,
Care J. W. Elliot, drawer 36,
Mrs. Mrs. Hartis C. Charles, Landan, Mrs. Amella, Mich.,
Care J. W. Elliot, drawer 36,
Mrs. Mrs. Hartis C. Charles, Landan, Mrs. Amella, Mich.,
Care J. W. Elliot, drawer 36,
Mrs. Mrs. Mrs. Care Landan, Mrs. Amella, Mrs. Amella

IRA H. CURTIS, Hartford, Conn.
Din. TIOMAS C. CONSTANTINS, lecturer, Thornton, N. H.
Miss. ELIZA C. CRANE, inspirational speaker, Sturgis, Mich.,
are J. W. Elliott, drawer 36.
Miss. Histtik Clark, trance speaker, Weat Harwich, Mass.,
Miss. M. J. Colleurs, Champlin, Hennepin Co., Minn.
Miss Emma Chadwick, inspirational speaker, Vineland,
V. I. hov 27.

JISS F.MMA CHADWICK, INDITATIONAL SPEAKET, VINCIAND, J., DON 772.
CHABLES P. CROCKER, INSPIRATIONAL OF WASHINGTON, D. C.
MES. CORAL. V. DANIELS, BOX 810, Washington, D. C.
MES. CORAL. V. DANIELS, BOX 810, Washington, D. C.
MES. C. L. DANIELS, BOX 110, Washington, D. C.
REOF, WM. DENTON, Wellesly, Mass.
HISS LIZZIE DOTEN, Payllion, 57 Tremont street, Boston,
HISMEY J. DERGIN, Inspirational speaker, Cardington, O.
GRODGE DETTON, M. D., West Handolph, VI.
DR. E. C. DUNN lectures in Onadia, 111., May 23 and 30; in
IQUIOIN, June 5 and 13. Address, Rockford, 111.
MES. ADDIE P. DAVIS, (formerly Addle P. Mudget,) Whiteall, Greene Co., 111.
MIGS. AGNES M. DAVIS, 4034 Main street, Cambridgenort, Ma.
MIGS. AGNES M. DAVIS, 4034 Main street, Cambridgenort, Ma.

RII, Greens Co., III. Miss. AGNER M. DAVIS. 4032 Main street. Cambridgenort. Ms. Miss. Clair R. DeEvere, inspirational speaker, Chicago,

MIGS. AGNES S. DAVIS. 403\(\frac{1}{2}\) Main street. Cambridgenort. Ms. Miss. Clair R. Davis. 403\(\frac{1}{2}\) Main street. Cambridgenort. Ms. Miss. Clair R. Davisher, inspirational speaker, Chicago, III., care J. Shettigue. E. B. Danforth. M. D., trance, Lawrence, Kan., box 461. Mrs. Pinkellla. Dioty, trance, Rendail's Mills, Me. A. C. Edmunds, Jecturer. Newton, Iowa. Dr. II. E. Emkel. Jecturer, Nouth Coventry, Conn. Mrs. Clair. A. Firld, Jecturer, Newton, Iowa. Dr. II. E. Emkel. Jecturer, Nouth Coventry, Conn. Mrs. Clair. A. Firld, Jecturer, Newport, Me. Miss. Clair. A. Firld, Jecturer, N. Powler. Miss. Eliza Howr. Fllen, Jecturer, N. It. Rev. A. J. Firld, Stlenk, Studie, Miss. Handle, Rev. J. Francis, Oglensburg. N. Y. J. G. Firld will lecture in Ruffalo, N. Y., six. months, from February first. Will give courses of Jectures on geology during week-day evenings wherever wanted within suitable distance of H. Permanent address, Hammonton, N. J. Mrs. M. J. French, Inspirational speaker. Address, Ellery street, Washington Village, South Boston, Mass. A. B. French, Care of J. R. Robinson, Dax 84, Chicago, III. Globor A. Fullki, Inspirational, Natick, Miss. N. S. Greenlear, Lowell, Mass.
N. S. Greenlear, Lowell, Mass.
Rev. J. Oskeyl C. Gill, Belyldore, III. JOHN P. Guild, Lawrence, Mass., Will answercalls to lecture. Mrs. F. W. Gade, Inspirational speaker, 35 Greenwich avenue, New York.
Mrs. Larra Dr. Fronce Gondon, Treasure City, Nevada. Kersey Graves, Richmond, Ind.
Mrs. Larra Dr. Fronce Gondon, Treasure City, Nevada. Kersey Graves, Richmond, Ind.
Mrs. Larra Dr. Fronce Gondon, Treasure City, Nevada. Kersey Graves, Richmond, Ind.
Mrs. Larra Dr. Fronce Gondon, Treasure City, Nevada. Kersey Graves, Richmond, Ind.
Mrs. Larra Dr. Fronce Gondon, Ind.
Mrs. Larra Dr. Fronce Gondon, Ind.
Mrs. Larra Dr. Fronce Gondon Mrs

MRS. LAURA DR FORCK CORDON, Tecasure City, Newaga. KERREY GRAYES, Richmond, Ind.
MISS JULIA J. HURBARD WILLSPEAK IN NORth Neituate, Ms., July 11. Address, corner Pearl and Brooks streets, Cambridgeport, Mass.
MRS. L. HUTCHISON, inspirational, Owenaville, Cal.
DR. M. HERRY HOUGHTON Will answer calls to lecture. Address, Millan O.

DR. M. HERBERT TOO ONLY OF THE METERS WILLIAM, O.
J. D. HASCALL, M.-D., Waterloo, Wis.
DR. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt.
DR. J. N. Hobbers, traine, 9 Henry street, East Boston, Ms.
Mrs. Emma Hardinge can be addressed, (postpaid,) care of
Mrs. Wilkinson, St. George's Hall, Langham Place, W., Lon-

Mrs. Wilkinson, St. George's Hall, Langham Place, W., London, England.
Mosks Hull, will speak in Marshall, Mich., during May.
Permanent address, Hobart, Ind.
D. W. Hull, inspirational and normal speaker, Fairfield, Is.
E. Annie Hinnan, Agent Connectient State Association of
Spiritualists: Permanent address, Falls Village, Conn.
Mics. S. A. Horton, 24 Wannesh atreet, Loveli, Mass.
Charles Holt, Warren, Waren Co., Fall Miss. G. M. 1988, M. S. Townsken Hoadler, Birdgewater, Vt.
James H. Hardis, hox 99, Abington, Mass.
WM. A. D. Huwk, West Side P. O., Cleveland, O.
Lyman C. Howk, Inspirational, hox 99, Fredonia, N. Y.
Amos Hurt, traites speaker, Cold Water, Mich.
Miss Suark M. Johnson will lecture in Kalamazoo, Mich.
during May.

AMOS HUNT, trance speaker, Cold Water, Mich.
MISS BURK M. JOHNSON will lecture in Kalamazoo, Mich.,
during May.
W. F. JAHIRSON, editor of Spiritual Rostrum, drawer No.
8566, Chicago, Ill.
ABRAHAN JAMES, Pleasantville, Venango Co., Pa., box 34.
H. S. JONER, Esq., Chicago, Ill.
HARVEY A. JONER, ESQ., can occasionally speak on Bundays
for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.
W. H. J. JOHNSON, COTY, Ps.
DR. P. T. JOHNSON, COTY, Ps.
DR. P. T. JOHNSON, Iccturer, Ypsilanti, Mich.
DR. C. W. JACKSON, Oswego, Kendall Co., Ill.
GEORGE KATES, Dayton, G.
O. P. KELLOGG, Esat Trumbull, Ashtabula Co., O., speaks
in Monroe Centre the first, and in Farmington the fourth
Runday of every month.
GEORGE F. KITTRIDGE, Buffalo, N. Y.
MSS. M. J. KUTZ, Bostwick Lake, Mich.
CEPHAS B. LYNN, inspirational speaker, will engage Esat or
West for the coming fall and winter. Address, 9 Kingston
street, Charlestown, Mass.
MART E. LONDOCH, Inspirational speaker, 60 Montgomery
street, Pyrsouse, N. X.
J. M. LOYELON, N.
J. S. LOYELAND, Sionmouth, Ill.
MISS P. A. LOSAN, Chicago, Ill., care of R. P. Journal.
JOHN A. LOWE, Iccturer, box 17, Nation, Mass.
MSS. A. L. LAMBERG, M. D., Burdick House, Buffalo, N. Y.

MRS. A. L. LAMBERT, trance and inspirational speaker, 536 Washington street, Boaton, Mass. B. M. LAWBENDER, M. D., Burdick House, Buffalo, N. Y. Mrs. L. H. LACY, trance speaker, No. 364 Green street, between 9th and 10th streets, Leulaville, Ky. II. T. LEWARD, Trance speaker, Taunton, Mass. JOSEPH B. LEWIS, inspirational speaker, Yellow Spring, O. CHALLES N. MARNI, semi-trance speaker. Address, Wordwor, Juneau Co., Wis. Proy. R. M. BY Cond. Centralia, III. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. JAMES B. MORRISON, inspirational speaker, box 378, Haverhill, Mass.

JAMES D. BIORRION, IMPIRATIONAL PLEASE, TO SAGING STATES THE MASS. MR. F. H. MASON, Inspirational speaker, No. Conway, N. H. O. W. MANUEL, trance speaker, 35 Rutland Square, Boston-LEO MILLEU, Montpeller, Vt. Dr. John MAYBEW, Washington, D. C., P. O. box 607. Dr. John MAYBEW, Washington, D. C., P. O. box 607. Dr. G. W. MORRILL, JR., tranco and Inspirational speaker, loston Mass.

J. WM. VAN NAMER, Brooklyn, N. Y.
A. I. E. NASH, lecturer, Rochester, N. Y.
C. NORWOOD, Inspirational speaker, Ottawa, IB.
GROBGE A. PEIRGE, Inspirational, box 87, Auburn, Mo.
J. H. POWELL, Terre Haute, Ind.
MRS. E. N. I'ALMER, trance speaker, Big Flats, N. Y.
MRS. PIRE, lecturer, St. Louis, Mo.
MISS NETTIE M. I'KARS, trance speaker, New Albany Ind.
MRS. J. PUFFER, trance speaker, Hochester Depot, Obl.
A. A. POND, Inspirational speaker, Hochester Depot, Obl.
J. L. POTTER, trance, La Crosse, Wis, care of E. A. Wilson,
L. YOTTER, trance, La Crosse, Wis, care of E. A. Wilson,
LYDIA ANN PARKALL, Inspirational speaker, Disco, Mich.
MRS. ANNA M. L. POTTS, M. D., Iccturer, Adrian, Mich.
MRS. ANNA M. L. POTTS, M. D., Iccturer, Adrian, Mich.
MRS. ANNA M. L. POTTS, M. D., Iccturer, Boston, Mass.
MRS. JSSNIN S. R. TOD, 160 North Main St., Providence, R. I.
WM. ROBE, M. D., Inspirational speaker, Springfield, O.
MISS. E. B. ROBE, Providence, R. I. (Indian Bridge.)
A. C. ROBINSON, Salem, Mass.
J. H. RANDALL, Inspirational speaker, Upper Lisio, N. Y.
MRS, PIANK RIKID, Inspirational speaker, Kalamazoo, Mich.
REV. A. B. RANDALL, Appleton, Wis,
J. T. ROUSE, Dornal speaker, Exalemazoo, Mich.
REV. A. B. STORER, So Pleasant atreet, Boston, Mass.
DR. H. B. STORER, So Pleasant atreet, Boston, Mass.
DR. H. B. STORER, So Pleasant atreet, Boston, Mass.
DR. H. B. STORER, So Pleasant atreet, Boston, Mass.
DR. H. and Alcinda Wilhelm Slade, Kalamazoo, Mich.
MRS. FANNE DAVIS SMITH, (Miford, Mass.
DR. H. B. STORER, So Pleasant atreet, Boston, Mass.
DR. H. B. STORER, So Pleasant atreet, Boston, Mass.
DR. H. and Alcinda Wilhelm Slade, Kalamazoo, Mich.
MRS. FANNE DAVIS SMITH, (Miford, Mass.
DR. B. SLOWER, SMITH, (Miford, Mass.
DR. B. BARER BANTH (MIFOR) DAVIS SMITH, MIFORD DAVIS SMITH, MIFORD DAVIS SMITH, MIFOR

AUSTEN E. SIMMONS, WOOUSHOCK, VI.
DR. H. B. STORER, SE PLEASH STREET, BOSTON, MASS.
DR. H. and ALCINDA WILHELM SLADE, Kaismazoo, Mich.
MRS. FANNE DAVIS SMITH, Millord, MASS.
MRS. S. SLIGHT, foot of Auburn street, Cambridgeport,
MASS.
MRS. S. STURTKYANT, trance speaker, Boston, Mass.
Hall, Post street, San Francisco, Cal., every Sunday evening.
MISS M. STURTKYANT, trance speaker, Boston, Mass.
J. W. SEAVER, Inspirational speaker, Floron, N. Y.
MRS. C. A. SHERWIN, Townsend Center, MASS.
MRS. S. J. SWASKY, normal speaker, Sohn, Coon.
E. R. SWACKHAMER, 128 No. 3d street, Brooklyn, N. T., E. D.
DR. E. SPHAGUE, Inspirational speaker, Schemectady, N. T.
MRS. ALMIRA W. SMITH, 36 Salem street, Portland, Me.
ABBAN SMITH, Eag. Inspirational speaker, Educate, Mich.
MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.
MRS. NELLE SMITH, impressional speaker, Sturgls, Mich.
MRS. M. E. B. SAWYER, Flichburg, Mass.
MRS. H. T. STRARMS, Missionary for the Pennsylvania State
Association of Spiritualists. Address care of Dr. H. T. Child,
S34 Race street, Philadeiphid, P.
JAMRS TRARK, Iccturer on Spiritualism, Kenduskeag, Me.
HUDSON TUTTLE, Berlin Helghia, O.
BENNAMIN TODD, Man Francisco, Cal.
MRS. HAABAH M. THOMPSON, Inspirational speaker, 161 St.
Clair street, Cloveland, O.
J. H. W. TOOHEN, 'Providence, R. I.
MRS. CHARLOTTE F. TABER, trance speaker, New Bedford,
MASS., Y. O. DOX 322.
MISS NORTH THWINN, Perry, Roils Co., Mo.
MRS. KETHER N. TALMADEK, trance speaker, Westville, Ind.
DR. S. A. THOMAS I, Iccturer, Anoka, Minn.
E. V. WILSON, Lombard, Ill.
E. S. WHEELER, Inspirational, 111 Superior street, caro
American Spiritualist, Cleveland, O.
MRS. MARY M. WUSON WILL Iccture in Marbichend, Mass.,
MR. B. C. WARENER, DOX 329, Davenport, Iowa.
F. L. II. WILLS, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.
MRS. B. W. WESTER, DOX 329, Davenport, Iowa.
F. L. WALDEN, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.
MRS. B. W. WESTER, DAY SON WILL ICCURE, STORE, MINN,
MRS. E. W. WILLON, MRS. ALVIERS, SPICE, ST

care E. II. Gregg. Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

J. BURNS, PROGRESSIVE LIBRARY, 1 Wellington Road, Camberwell, London, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

The Banner of Light is issued and on sale

Banner of Light.

BOSTON, SATURDAY, MAY 22, 1869.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS.

AGENCY IN NEW YORK

THE AMERICAN NEWS COMPANY, 121 NASSAU STREET. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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

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

To Our Patrons.

It gives us pleasure to announce that we shall week after next publish the Banner of Light on heavier and finer paper. We shall at this time commence the publication of interesting matter bearing upon the Spiritual Phenomena, with graphic pictorial illustrations.

Those who would secure the papers containing the forthcoming illustrated stories, should remit the amount of subscription by mail at once. Send post-office orders instead of greenbacks.

Newsdealers everywhere are recommended to forward orders to our wholesale agents for extra copies of the Banner of Light in future, as they will undoubtedly readily dispose of all they may order.

Co-operation of Both Worlds.

Mankind has reached that stage of its growth, where the most intimate connection between the forces and influences of the seen and unseen worlds is of prime necessity. The spiritual and the material subgres should be brought into the most perfect rapport possible. First, because of the manifest advantage to humanity, and second. because of the help it is known to render to the undeveloped class of disembodied spirits. If those who believe in progress, believe intelligently as well as sincerely, they know that there must be an advance for man, while on the earth, spiritually, as well as materially and intellectually; and hence, if the earth has been subjected to refining influences on the one hand, and its inhabitants insensibly raised to a standard of spiritual elevation never attained before-so, on the other hand, there must have been making all the while a positive approach of one world toward the other; and it is to be reasonably inferred that the two spheres are now nearer together with their influences than ever, and that their relations are becoming more and more interdependent, and their interests more in common.

We have something more than a mere theory for such a belief, though that be evolved from the natural experience of humanity and the progress of the race. We know it to be solidly founded. from proofs that multiply more rapidly than they can be recorded. The law that draws the two worlds together is as strong and immutable as that of gravitation. It is simply their operation which is to be noted in observing the growing contiguity of the spheres. Even those who deny the law, are unconsciously driven to recognize, in this way and that way, the actual fact. Nor would this be so unless from the necessity of the case. There was no guess-work in creation, and progress does not proceed at hap-hazard. Whether some men prefer to flout all evidence of such deep significance or not, it does not damage the evidence. That stands untouched through it all. Those who protest, or jeer, or refuse to see, are borne on with the rest, and the race is progressing all the time, with its creeds and dogmas, its assents and contradictions, its disputes and denials. The Law whirls us all on together, leaving a riper and larger experience to rid us of bigotry, half-beliefs, infidelity and obstinacy whenever it suits our individual convenience. We cannot, as before remarked, hinder the operation of the law of progression. That is steadily taking us nearer to the spiritual world, and bringing that still nearer to us.

Now since it is undeniable, with any real knowledge of the subject, that these things are so. it is important that all who seek to connect themselves with the spirit-world should continually bear in mind that, for the greatest possible efficlency, they should steadily regard sclf as a wholly secondary consideration, otherwise they cannot expect to carry out the plans of the spiritworld in reference to the affairs of earth. The laws which govern spirit manifestations are of great nicety, and, as they are the connecting links of the one world with the other, they deserve to be thoroughly considered and carefully obeyed. These laws are both magnetic and electric in their character, taking cognizance of all forms and grades of intelligence.

There are great tidal waves of influence setting over us from the spirit-world, now sweeping this way, and again that. Those who are ready to receive these influences, whether elevated or low, are inspired with fresh purposes such as these waves communicate. And if we would advance the cause of humanity and help on to the utmost the plans of purified spirits in connection with mortals, it behooves us to maintain that frame of mind and receptive condition of soul which invites none but the better influences to enter in. The debased and unhappy spirits are not to be allowed to work their will on mortals, if the latter are determined to elevate their spiritnal condition here. We must give them to understand that they are always welcome when they come sincerely for that aid which we notoriously can give them-but that for selfish, wrong, and obstructive nurnoses, they are not to be permitted to have their way. Thus we shall always draw the pure and the good toward us, and help along the cause of humanity in all directions, while we are able to give off to the unfortunate and undeveloped spirits the very assistance which they most require. We shall, in fact, settle all conflicts by the simple act of our resolution, while we raise up low spirits to a higher level by bringing them in contact with those to whom they should at the earliest moment become subordinated.

Mediums.

We cordially endorse every word our associate, Bro. Peebles, utters in his department in reply to a test medium. We have passed through similar experiences that Bro. P. has, and yet we are charitably inclined toward all the, at times, angular ones with whom our position brings us in contact. Hudson Tuttle, too, has raised his voice in behalf of the poor, negative mediums. God bless both him and Bro. Peebles for their noble utterances.

A Prevalent Notion.

The Boston Courier presents the following as its reason for refusing credence to the class of mani-

festations recognized by modern Spiritualism: "All our notions, instinctive, religious, and deduced from reason, concur in the idea that a spiritual state of being is superior to our mortal condition; in purity and higher intelligence, among spirits in biles and in knowledge; certainly surpassing mortal apprehension, whatever the destiny of the disembodied existence may be. Thus the evil spirits cast out by the Saviour knew and confessed him, amid the disbelieving human multitude."

If a spiritual state of being is "superior to our mortal condition," and if the authority of the New Testament is to be accepted (which the Courier admits), how did it happen, we would like to know, that there were spirits so bestia, and degraded as to find their pleasure in obsessing swine? (See Mark, chap. V.) Did they show their "superiority to our mortal condition" in au act so monstrous?

This notion that a vile and demoralized human being attains to "superiority" by simply slipping off his overcoat of flesh, is as irrational as it would be to contend that a thief becomes an honest man the moment he escapes from jail.

So far is it from true that the mere disembodiment of the spirit necessarily involves a rise, in character and intelligence, upon the state of the same individual while incarnated on this earth. we have every reason to believe, judging from analogy and the facts of intercommunication with the spirit-world, that there may seemingly be retrogression in the next life as well as in this. The spirit who is bent on evil will have an opportunity to play his game out; and if he did not finish it in this life, he may take it up in the next. There is time enough before him; and if he has not explored the mysteries of iniquity sufficiently to satisfy himself that it does not pay, he may push on his researches and experiences further in the same direction.

This objection that it is a very undignified and incredible thing for spirits to turn hats inside out, lift tables, and play puerile tricks, comes with a strange inconsistency from persons who accept the awful story from Mark, referred to above, as literally true.

The facts of geology show that Nature has sometimes occupied millions of centuries in bringing some low form of life to an improved state. What if the analogy holds good in regard to spiritual organisms? What if the man who soils and perverts and degrades his nature, resisting, of his free will, the benign influences that would help to mold him aright, should be thrown back ages in the path of progress by his choice of evil rather than of good? It would seem that God and Nature are very patient.

The Davenports.

We hear that these gentlemen are again in prison in America for showing their manifesta-tions without a conjuror's license, and this in the land under the shadow of the eagle, which is always screeching out for liberty. It seems strange that such a thing could happen, if there were really so many millions of believers there as we frequently hear asserted.

The above paragraph, which we find in the April number of the London Spiritual Magazinea periodical for which we have the greatest regard-it seems to us is a little premature. That the Davenport Brothers were arrested for exhibiting without a license, is true. But that they were incarcerated in prison, is a mistake. Mr. Davenport, Sen., informs us that a banker, Col. Pinckney, was present at the arrest, and offered himself as bail; but the commissioner declined the offer, as he was willing that the Brothers should go on their own recognizance. We are aware, as well as our cotemporary, that the Eagle 'screeches out for liberty" pretty extensively, and generally gets it; notwithstanding the frequent bellowings of the tory Bulls of England to the contrary. False teachings are dying out, liberal principles are coming in. The Anglo-Saxon race is bound to "go ahead," and the Eagle and the Bull may screech and bellow as much as they please all over the world, for a unit they are to be, and liberty, equality, fraternity, are to be the watch-words, and Spiritualism the flag under which they are to rally.

The Truth Everywhere Recognized.

At a meeting of the bar of New Haven, Conn called to give suitable expression to the sense of grief occasioned by the recent death of a venerable member, at the ripe age of fourscore, Hon. Ralph I. Ingersoll-long distinguished as the from a man whose long life has been devoted to the the comprehension and combination of principles, they are worthy of notice outside of the restricted limits for which alone they were intended. He had looked thoughtfully, he said, on the portraits of deceased members in an adjoining room, to which that of the one last taken from them would soon be added; and he remarked that 'our departed friend had gone where they are." But-he added-"those good men who were associated with me, in my firm belief-some may call it superstition—call it what you will—are spiritually associated with us, and look with interest upon the proceedings of this hour." The remark, coming from the lips of the venerable lawyer alluded to, created a profound and lasting impression.

Women's Labor.

Immense lots of clothing are being contracted for in Maine, which give to the poor women who make it up recompense like the following: A common woolen coat, sack fashion, 25 cents; pants, 124 to 18 cents; ordinary overcoats, 40 cents, and the heaviest and hest made ones, 60 to 75 cents. The material thus cheaply made up comes from a great clothing house in New York. cut and furnished with the trimmings. Is it a wonder, with these facts before us. that amplovers amass princely fortunes in a few years, while their poor operatives languish and die prema- to merit approbation. The programme carried out turely from over labor and a lack of the common necessaries of life? How long shall this state of things exist?

The Springfield (Mass.) Republican says:

"Charles E. Perry, appointed Consul at Aspinwall, is a native of Worcester, the son of the late Luke N. Perry, and connected with the Rhode Island Perrys, who have so distinguished themsolves in our naval history. Mr. Perry was recently appointed general superintendent of the Atlantic and Pacific telegraph company."

Mr. Perry has for many years been a firm believer in Spiritualism. During his residence at Aspinwall in 1861, he wrote an article," The Mysterious Bullet," in which the author related many wonderful manifestations of spirit power.

The Consulate at Aspinwall is a post of great responsibility, and is growing more important from year to year. The President and Secretary of State have paid Mr. Perry a great compliment in appointing him, and he will undoubtedly perform the duties of the office faithfully and with ability. We wish him success,

A Noble Speech.

The following telling speech was recently delivered in the Spanish Cortes, which, as the correspondent of the London Standard justly remarks, has raised its author, Senor Castelan, to a pinnacle of popularity seldom attained by any public man in so short a space of time. We quote verbatim :

"It was the more extraordinary as it was unpremeditated, being in the shape of a reply to a long speech delivered immediately before it by one of the dignitaries of the clerical party, Señor Manterola, the Canon of Vitoria. Castelar's masterly reply has taken the whole country by storm. In the streets, in the clubs, in the Committee-rooms of the Congress, in the railway trains and in the press, scarcely anything else is talked about. Its peroration was certainly one of the finest and most effective oratorical efforts to which I have ever listened, and produced the most extraordinary offect upon the entire Cortes. When he sat down he was infect upon the entire Cortes. When he sat down he was instantly surrounded by the members of the Republican Left, who shook his hands and embraced him in the usual Spanish manner, amid the most deafening applause from all sides of the House and the galleries above. But this was not all. Several of the Ministers rose from the 'bance azul,' and crossing the floor, went to him, followed by almost the whole of the majority, and were equally demonstrative his the Republicans. They grasped and shook his hands till one would have thought the arms would drop out of their sockets—they embraced and hugged him, and many in their excitement kissed him! It was a never-to-be-forgetten scene. To crown all, the stolcal Rivero, the President of the Assembly, rang his bell, hastily pronounced the session over, and instantly left his chair to join the rest in their demonstration. The next moment I saw him not only clasp the gifted fect upon the entire Cortes. When he sat down he was tion. The next moment I saw him not only clasp the gifted orator in his arms, but actually kiss him on each cheek. Nor was the excitement confined to the deputies below. It oxtended itself to the galleries above, which, especially the diplomatic and the press tribunes, were crammed. They, too, joined in the applause."

Castelar is one of the Republican minority of the Cortes, and his speech was against one exclusive State religion. The following was his

peroration:

"Canon Manterola has said that he would renounce all his ideas and all his beliefs if the Jews returned again to rebuild the temple of Jerusalem. What! does Señor Manterola believe in the terrible dogma that the children are responsible for the sins of the fathers? Does Señor Manterola believe that the Jews of to-day are the Jews who crucified Christ? I do not believe it; I am more of a Christian than that. Great is God in Sinai; the thunder precedes him, the lighting accompanies him; the light envelopes him, the earth trembles, the mountains fall in pieces! But there is a God grander and greater than that. Not the majestic God of Sinai, but the humble God of Calvary, nalled to a cross, wounded, thirsty, crowned with thorns, gall on his lips, and yet saying—'Father, forgive them, forgive my executioners, forgive my persecutors; pardon them, for they know not what they do!' Great is the religion of Power, but greater is the religion of Power, but greater is the religion of Jerdoning Mercy. And I, in the name of that religion—I, in the name of that Gospol, come here to ask you to write in the front of your fundamental code—Liberty, Equality, and Fraternity among all mankind." and Fraternity among all mankind."

Our Old Subscribers Still at Work.

We continue the list of names of our patrons who have obtained one or more new subscribers to the Banner of Light:

W. Persons, M. D., five; Dr. A. H. Allen, oue; Edwin Cheney, one; Miss S. N. Eldridge, one; R. B. Smith, four; Mrs. E. A. Twing, one; Peter Ditts, one; T. S. Wellington, two; H. Angir, one; . W. Bliss, two; S. Woods, one; J. Wright, one; J. Steinacker, one; S. Greenleaf, one; C. Miller, one; J. E. Haywood, one; Watson Holmes, one; J. M. Chism, one; George W. Ames, one; Wm. Mitchell, one; F. O. Chenoworth, one; B. R. Mc-Cord, one; Eliza M. Jones, one; L. T. Edson, one; E. B. Danforth, one; W. B. Gardner, one; M. R. Grute, one; A. H. Cummings, one; A. H. Cowdery, two; H. Bond, one; Mrs. B. D. Fabyan, one; C. Sargent, one; J. G. Wait, one; G. W. Walbridge, two; W. M. Brown, one; Mrs. L. Moore, one; Joseph Beave, one; S. H. Chamberlain, one; L. Dewey, one; H. Houghton, one; H. N. Graves, one; R. J. Galpine, one; M. Alexander, one; Dr. Z. L. Brown, one; Pamella Preswick, one; G. W. Greeley, one; Thomas M. Peters, one; Stephen Houghton, one; Joseph Pickett, one; Caleb White, one; Cephas B. Lynn, one; Mrs. M. Gilbert, one; H. A. Bickford, one; Dr. H. Scott, one; E. C. Welsh, one: J. R. McCulloch, one; J. Parsons one; L. Foster, one; C. T. Beals, one; D. Haywood, one; Mrs. R. Fales, one; S. R. King, one; L. Philbrick, one.

We cannot too warmly express our gratitude to our friends for this united and successful effort on their part to spread the Spiritual Philosophy among the people, by circulating the Banner of Light more generally than ever before. An incalculable amount of good to humanity will be the

Modern Spiritual Manifestations.

It is really refreshing to be able to occasionally record acts of justice at the hands of the secular press. Criticism is wholesome, as it leads to investigation, and, when conducted with impartiality, the truth is arrived at. The late Mumler trial in New York and the manifestations of the Davenports in this city have brought out the leading advocate at that bar, and himself within opinions of the daily press in regard to the spirita few months of the age of the respected member | ual phenomena, quite satisfactory to the believers just deceased—introduced appropriate resolutions in Spiritualism. While some have ignored the with some remarks which gave voice to his be- phenomena altogether, others bave treated the lief on the subject of spirit presence. Coming subject as its importance deserves. Among those who have done us justice we are pleased to name sifting of testimony, the analysis of causes, and the Boston Herald, a paper having an extensive circulation and well known for its fearless, independent tone. We commend the Herald's remarks to the close attention of our readers. The editor

> Savs: "Whatever we may think of the so-called spiritual mani restations which are now so common, we have no sympathy with the contemptuous indifference which characterizes the attitude of so many scientific men toward them. Long ago attitude of so many scientific men toward them. Long ago there was evidence enough brought before every thinking man, whether he took the trouble to investigate the spiritual phenomena or not, to show that they deserved to be looked into with the best light that science can furnish; and the fact that a great many people sincerely bolieve in the spiritual agency governing these manifestations, entities them to a patient and candid hearing. The regular schools of science have always stood aloof from any new truth. They tortured Galliee, denounced and persecuted Columbus, discouraged Fulton, and ridiculed Morse. How dare they deny that there is some other mysterious agent in nature, as little understood now as electricity was a hunnature, as little understood now as electricity was a hun nature, as little understood now as electricity was a nundered years ago; or that there are powers which we know to exist, as little developed as steam was before Watt invented the steam-engine; or that there is a new world as little known as was this continent before Columbus discovered it; or that the world moves, as Gallieo demonstrated? Let the subject be treated fairly. Let it be cautiously, severely scrutinized in all its phases, without hesitation in exposing charlistan and mountains. charlatans and mountebanks, but do not let us see the old error repeated of scientific man standing aloof, wrapt in their own conceit, and refusing to receive any light unless it shines through their own windows first."

South End Lyceum Entertainment.

This Lyceum gave an entertainment in the Minot Building, Springfield street, Boston, on Thursday evening, May 6th. A good audience was in attendauce, and the performers evidently did their best consisted of a song of greeting by the Lyceum; declamations, in which Misses Chase, Richardson, Lyon, Holden and Master Webber participated; songs by Mr. Woodcock (a volunteer), Master Simpson (in costume), and Miss Adams (of the Charlestown Lyceum); dialogues by Misses Chase, Lyon, Adams, Colier, Stimler and Ehrett; and the exhibition of feats of legerdemain by J. W. Porter. Music from the pianoforte, was furnished by Mrs. St. John and Master Orcutt. The exercises of the evening closed with dancing.

It is earnestly to be hoped that the friends of our cause in the vicinity of this Lyceum will put forth renewed efforts to strengthen the hands of its officers, who are now working under great disadvantages, but with untiring zeal, for its perpetuity and advancement.

We have on file for publication in our next issue a copy of the very clever reply of Judgo Edmonds to the editor of an Albany paper, upon the latter asking the Judge the following question: "What is the use of Spiritualism?"

Our Conventions and Conferences.

The common sense remarks under the above heading, which we heartily endorse, are copied from the American Spiritualist. It is too true that people are not so much attracted to our conventions as formerly, and for reasons which the editor of the Spiritualist so cogently indicates below:

"Our conventions and conferences are fast becoming

Sources of serious trouble, engendering jealousles and alienations, and beclouding the inspirational forces of mind. The people are not so much attracted to them as formerly. Many of our speakers dread them and often only attend from a sense of duty. 'Who shall be greater in the kingdom of heaven?' is the cardinal question before such bodies. The thought is contaglous and blasting as a sirocco. If some one has a practical suggestion, however worthy, it is as-sailed and demolished by another, all from sheer joalousy. So do people return sick in spirit, and discouraged rather than strengthened for the work at home. Now, we cannot afford this needless loss to our souls and the cause we love. It is blight and only blight, leaving no cases to refresh our deserts. We confess we have a strong distaste for such antort this necicless loss to our souls and the cause we love. It is blight and only blight, leaving no cases to refresh our desorts. We confess we have a strong distaste for such gatherings, and prefer to be cultivating some humble field, untrammeled by egotistic aspirants. 'Wherefore do' ye spend money for that which is not bread, and your soul for that which satisfieth not?' Our conventions are by no means tests of our strength. If anything they lessen it. We know of many who absolutely do nothing at home fer Bpiritualism, but are very ready to go a hundred or more miles to a convention, to hear a great gun go off, and when there, are wonderfully zealous in 'our glorious cause!' Such are 'pleasure seeking' Spiritualists, who care actually more for a dance, than for a measure of reform. The serious consideration, as to what we shall do to advance the angels' work, is far from their hearts. We pass a series of resolutions and go home, concluding 'we have had a good time.' Now, we say our meetings en masse should be for work, practical work—not for display of elequence—not to 'create a sensation'—but consider and project enterprises to propagate truth, and do something by combined earnest couperation. We deserve to be a 'laughing stock' to the world unless we make a sacriface that shall tell the world we are practical, constructive men and women.

practical, constructive men and women.
Suppose, then, that we 'right about face,' or adopt a dif-Suppose, then, that we 'right about face,' or adopt a different policy—'in honor preferring one another:' that we develop home circles, home mediumship, home tatent: that when in convocation we wait for the moving of the spirit to inspire our hearts, to direct our wills, to give us the patterns of the work; that we deliberate on our duties, on means of culture, and fraternity; that modesty be also recognized as a virtue and spiritual gift; that we be willing to hear unsophisticated speech and tender words of charity. What think you, then, would we not come closer to truth and have more heart to work, presper better at home in the unity of the spirit? We throw out those piain hints in feeling interest, hoping we all may learn the first lesson of spirituality—be as little children in spirit."

Cambridgeport Lyceum.

This Lyceum gave an entertainment, consisting of tableaux, songs, instrumental music, &c., at Buckley's Hall, in that city, on the evenings of Wednesday and Thursday, May 5th and 6th. The exercises were carried out under direction of a committee consisting of Messrs. Barri, Wentworth, Leavitt, Newman, Dolbeare, and Dr. Wheelock, and Mrs. Dolbeare, Newman, Hastings, and Stevens. Tableaux entitled "May Day Sports," "You can't put an old head on young shoulders," "The Goddess of Liberty," "Queen of the Flowers," "Country Cousins," and "Our Lyceum," were finely represented; songs from Messrs. J. Wentworth, J. Bartlett, M. Grant, and Misses Fauny Dolbeare, Cora Hastings, Alice Roberts, Kittle Pierson; two quartettes by H. Newman, J. Whitehouse, Mrs. A. Munroe, and Miss D. Danforth; one trio by M. Grant, Mrs. Munroe and Miss Danforth; declamations by Misses Jennie LeMoyne, Mary Elliot, Georgie Martin, and exhibitions of ventriloquism by Mr. H. Turner, most acceptably filled up the programme. It is needless to state that this Lyceum on the present occasion sustained its previous reputation, and reflected great credit upon its officers and management.

Workingwomen.

At a public meeting of the New England Workingwoman's League at Evans's Hall, Boston, Thursday evening, the platform of the League was read substantially as follows:

To enable woman to rise superior to the accidents of her condition, by educating her individual talent toward its proper sphere of usefulness.

To emancipate her from her present bondage, and make her the equal and companion of man.

To educate her, so as to command equal wages with man.

To open the same opportunity for her that is opened to man for obtaining a practical education suitable to her special talent.

Nothing is said in the platform regarding female suffrage, and in the remarks made by Dr. Foster, Mrs. Baker, Mrs. Curtis, and others, it was distinctly enunciated that not suffrage but suffering was the question to be considered by the League.

The House of Industry.

On the evening of May 6th, the benevolent institution known as the" Five Points House of Industry," held an anniversary celebration at Steinway Hall, New York. The large room was well filled, and about two hundred boys and girls were on the platform. S. B. Halliday, Superintendent, gave an interesting and encouraging account of ted themselves extraordinarily well in singing, accusing him of association, because "white kids" regitations and calisthenic exercises, and entertaining speeches were made by Rev. J. Hyatt Smith, Henry Ward Beecher and others.

Mrs. L. M. Child's Great Work,

Progress of Religious Ideas." has been out of print for a number of years, but we are happy to announce that a new edition has just been issued, and we can now supply those who have been anxious to obtain this valuable standard Orders should be forwarded at once, as work he edition is very small, and cannot last long. There are few writers capable of undertaking the task which Mrs. Child has accomplished so well in these volumes, and the vast amount of valuable information they contain make them almost indispensable.

Completion of the Pacific Railroad.

There was general rejoicing all over the country. May 10th, on the occasion of the completion of the railroad from St. Louis, Mo., to San Francisco, Cal. A telegraphic dispatch from the junction of the two roads reads as follows: "PROMONTORY SUMMIT, UTAH, May 10, 1869.

"PROMONTORY SUMMIT, UTAH, May 10, 1800. To the Associated Press:

The last rail is laid! The last spike driven! The Pacific Railroad is completed! The point of juncture is 1086 miles west of the Missouri river, and 690 miles east of Sacramento City.

(Signed)—Leland Stanford, Central Pacific Railroad; F. C. Durant, Sidney Dillou, John Duff, Union Pacific Railroad."

Discussion.

We learn that Elder Miles Grant and M. H. Houghton are to hold a discussion in Norwalk, O., commencing Tuesday, May 25th, and continuing five evenings. The question to be discussed is embraced in the following:

Resolved, That the phenomena of modern Spiritualism proceed from demons, and not from departed human spirits. Elder Grant takes the affirmative, and Mr. Houghton the negative.

Death of M. Allan Kardec.

This gentleman, whose sudden removal occurred on the 31st of March, was one of the most talented Spiritualists in France, and editor of the Revue Spirite, with which we exchange. The immediate cause of death was the rupture of an aneurism, with which he had been long threatened. We shall publish details of his life, death, and funeral in our next.

We publish elsewhere in our columns several calls for Conventions to be held in various parts of the country, to which the reader is referred for further information.

Wendell Phillips among the Spirits.

The Davennort Brothers, who have lately been holding séances in Music Hall, in this city, have created some sensation, particularly among those who are not Spiritualists; the most notable feature of which is a willingness among the notables to serve as committee men. Am I wrong in supposing a little of this is snobbery? That is, the Davenports have been over Europe, got rich, the nobility have attended their séances, and aristocratic blood has approved of their manifestations as not being the result of jugglery or deception. With such trans-Atlantic record, some people of repute, who would ordinarily decline being conspicuous, have added to the interest of these exhibitions; and while it by no means endorses the spirit" theory, it adds a little to their fashion. It may be a little courage has been given by the reticence of the Davenports on the point of spiritual mediumship, by their not assuming them to be spiritual productions, simply inviting the public to witness the phenomena that take place in their presence. I have seen many pleased ones say " they do not say it is spirits," emphasizing it so as to mean they do not believe it to he spirits.

A "Looker-On," writing in the Transcript, says: "The performances of these men are certainly wonderful. The way they do it, however, is the point of interest. I ad not quite certain if they claim the agency of spirits or =0t. If it is a fair question, I would ask them to say if they are conscious of interfering personally in the play that goes on? Will they state openly to the audience that the hands which appear in windows of the cabinet are not their own hands?

which appear in windows of the caolinet are not their own hands?

If they deliberately affirm that they have no part in the performance other than that of being tied as mediums; that they remain so tied while the doors are closed; and that it is their own belief that spirit agencies are then and there at work—the way will be open for a more earnest consider-ation of their cabinet manifestations."

It is not my place, and I do not propose to answer the queries in the quotation. I only refer to it as expressing the minds of many persons, at the seances and outside of them. Permit me to say in this connection that the Davenports have been consistent these ten years or more of public mediumship, in always saying these phenomena are done in their presence, and by no act of theirs, and all they know about it is, spirits of departed human beings claim to be the acting party. The, or my, reason for attributing these and the thousand and one in their variety known as spiritual manifestations to spirits, is, first, because in every case, without an exception, from the raps heard by Miss Fox in 1848, and for the twenty-one years since down to the present time, they claim that they are the act of a man or woman whose body is in the grave and whose spirit is alive; and second, the endorsement by the fact that any other cause or source or supposition fails to meet all the facts in the case; and third, is expressed by the editor of the Investigator so well that I will use his words: "What is the objection for any Christian who believes a man has a soul that survives his body, to doubt their word, so persistently given? Prove to me that a man has a soul

that exists when his body is in the grave, and I

would be irrational on the evidence to doubt the

Among the frequent objections to the spirit theory is, that spirits would not be engaged in such trivialities. If Spiritualism has taught any one thing preëminently, it is that we are spirits now, clothed with a human body for a time, and we are just as much men and just such men after death as we were before. Can one look round and behold the frivolities and trivialities that humanity is more or less engaged in here, and suppose the army of fools in spirit-life will be short of recruits? Besides, it may be a question whether the result of making spiritual believers, however undignified the performance, can be a triviality. It was a trifle for an apple to fall, but the discovery of the law of gravitation was no trifle. But it is not my purpose to make an argument. I think the Davenports are wise, worldly speaking, in letting the public judge for itself. It is not very desirable to be thought deceivers for a lifetime. People see the manifestations; they may suppose them to be neat jugglery, or what they themselves claim to be; I only speak for myself, but I should feel that my intellect was diluted or deficient if my prejudice prevented me from drawing reasonable conclusions from the evidence of my senses. By this I do not mean that one must say they are the production of spirits, but that they are not the deception of the Davenports: that is, jugglery or trickery on the part of mediums.

When speaking of people serving as committee, who probably would not have served or been present but for European endorsement. I had no reference to Wendell Phillips, who marked one of the seances by his presence and acting as one the status of the Institution; the children acquit- of the committee. His record forbids any one had been there before and were not soiled. I was pleased that evening that Mr. Phillips tied the Davenports. He is careful and deliberate in his statements, and the country knows his eye teeth are cut, and that is more than can be said of some who were present, and said within my hearing that Mr. Phillips had made a mistake in mixing up in this matter. After examining the cabinet, he performed his part of the tying, and then examined what was done by his associate. then came forward and said that the young men were tied and could not untie themselves, and could not get their hands out, (and any one would say that, on examination of their hands.) The manifestations were of the usual character, and very good-a description is unnecessary. Mr. Phillips, as is customary for the committee to do, went into the cabinet, and was tied to each of the occupants. There was abundant playing of instruments, and knocking about of the same, and manipulations on his face by delicate hand touches, and when he came out he stated the facts as they were, viz: that the Davenports could not move the instruments or touch him as he was touched without their muscles showing some slight motion; that there could be no motion without his knowing it; that he was sure that they did not move, and what was done in the cabinet was not done by the Davenports; be did not know how it was done, but the young men in the cabinet did not do it.

I am glad at this square expression from this source that Mr. Phillips finds it no jugglery. I am glad, also, there are so many, here and elsewhere, whose judgment and opinion are an endorsement, who already see, as Mr. Phillips does, that these phenomena occur, and that deception has no part in them; that established, the conclusion will have to be though it may not be now, that they are the product of supermundane

It is a great gain for modern Spiritualism when deception is counted out; of course I do not mean that men-"Spiritualists or church members"will not cheat; but irrespective of deception, there are honest phenomena involving intelligence. That is a great gain, and the number who are as far along as that, is increasing every day, and the Davenports have helped it; and when Mr. Phillins stated what he did, he added another to the number—not that he is a Spiritualist, but like one of old of whom it was said, "Thou art not far from the kingdom of heaven."

Foolish fear doubles danger,

New Publications:

THE SERMONS OF HENRY WARD BERCHER, in Plymouth Church, from verbatim reports-Pirst Series-is the title of a large and handsome publication by J. B. Ford & Co., New York. Other volumes of the series are to be given. It is unnecessary to speak of the character of Mr. Beecher's sermons in his own pulpit. Those who hear them never forget them. They have a personality, a pungency and a native power; they are so original, or, rather, so homely and direct; there is such a fund of healthy, manly, but profoundly tender sympathy in them: their themes run through so wide a range; they are, to such an extreme degree, practical and sensible; dogmatism is so thoroughly concealed by illustration; the man expresses his thought with such pictorial effect; the mother-wit that is in him so conspicuously shines through what he says; with all his beauty of phrase he is so carelessly simple; all classes of society and all specimens of the individual so come within the range of his observa tion; and he has such a courageous way of trampling with a ruthless glee on whatever definitions and distinctions stand in his way; for these and a score more of equally pertinent reasons Mr. Beechor's pulpit discourses are so generally attractive that a volume of reprints like this, if fulth, fully taken down, will naturally find thousands of readers in every part of the country. Mr. Beecher has long been recognized as a power in the modern pulpit, which he is molding into a much more liberal form than what it was as he found it. These sermons have all been delivered within the past six months. For sale by H. A. Brown & Co.

THE AMERICAN ODD FELLOW. New York: John W. Orr. 96

We are in receipt of the May number of the above-named Magazine. It is the only authorized official organ of the Order, and is in high repute as a literary monthly, both among the fraternity everywhere and the reading public at large. This popular family magazine has a corps of able contributors on both sides of the Atlantic, as well as live correspondents in nearly every part of the world. No Odd Fellow can be well posted without it. The May number gives accounts of the commemoration of the great Semicentennial Anniversary Jubilee throughout the country together with a large amount of other valuable and entertaining matter. A costly and elegant steel engraved por trait of Grand Sire Farnsworth is presented to each subscriber of the American Odd Fellow for 1869. This is an opportunity to obtain a splendid likeness of the present distinguished Grand Sire (a beautiful souvenir of the Grand National Celebration at Philadelphia) which no member of the frateralty should neglect.

THE ARE OF ELM ISLAND is another of the pretty and attractive "Elm Island Series," by Rev. Elijah Kellogg, published by Lee & Shepard. The story is exciting and engrossing to the young folks, and Illustrated with taste and beauty. These who have devoured its predecessors with such an eager relish will find in this number of the series all that they could well ask for in continuation of former enticements of the juvenile imagination.

THE GATES WIDE OPEN is the title of a little volume by George Wood, bearing the sub-title of "Scenes in Another World," The author wrote "Peter Schlemil in America," and originally published the present work, in 1858, under the name of "Future Life." He now reprints it for the first time since then, acting on a suggestion from the popularity of Miss Stuart Phelps's little book "The Gates Ajar." There is a great deal of substantial food for intellect and spirit in this book, and it will richly repay perusal. For sale by Lee

No SECTS IN HEAVEN, and other Poems, by Mrs. E. H. J. Cleveland, is the title of a unique little volume, whose lending poem is well known to readers in all parts of the country. All who know that pungent and pathetic little poem will rejoice to have it presented in this most convenient and pretty form for preservation and reference. Published in New York by Clark & Maynard, and for sale in Boston by

THE PHILOSOPHY OF SPIRITUALISM, in a series of Tracts. and Interesting Facts in Relation to Spirit-Lipe and MANIPESTATIONS, in a series of Letters, are the titles of a couple of compact and very neat pamphlets, distinctly printed, and most convenient for constant use, from the pen of Judge Edmonds. Published by Henry Witt, Brooklyn, N. Y.

Movements of Lecturers and Mediums J. M. Peebles lectured in East Boston, Sunday,

May 9th, to audiences as large as the capacity of the hall would admit. His discourses were fully appreciated. Mrs. Lois Waisbrooker lectured in Salem, Mass.

Sunday, May 9th; and Sunday, the 16th, in Waterbury, Conn. She will accept engagements for June. Address her care of this office.

Mrs. A. P. Brown lectures in Stoneham the last two Sundays in May.

Leo Miller is at Montpelier, Vermont. Thomas Gales Forster is lecturing in Philadelphia, Pa.

C. Fannie Allen made her debût in Grey's Hall, Houston, Texas, before a large audience, on Monday evening, May 3d. The Telegraph devotes half customer. a column to this "New Sensation in Texas." all which is highly complimentary.

A. B. French, American Association Missionary, will lecture during the month of June in Omaha, Nebraska, Parties in Denver City, or other points west of Omaha on the line of the Pacific Railway, can obtain his services by addressing him, during June, care of D. C. Sutphen, Omaha, Neb.

A. E. Carpenter speaks in Lowell, Sunday, May 23d. He is liked wherever he goes

A. S. Hayward, who possesses the gift of healing by the laying on of hands, is located at the City Hotel, Lowell, for a short time. Those of our friends in that locality who feel so inclined will now have an opportunity of testing Mr. H.'s bealing powers.

Dramatic Entertainment.

The Lyceum Dramatic Association, of this city, will give their last entertainment this season at Mercantile Hall, Summer street, Wednesday evening, May 20th. Two fine plays have been selected for the occasion, namely, "Still Waters Run Deep," and "Faint Heart Never Won Fair Lady." We hope to see a full house on this occa-

A Rare Work.

We have on our shelves a very few copies of Bohn's London edition of "Personal Narratives of Travels to the Equinoctial Regions of America during the years 1799-1804, by Alexander Von Humboldt," in three volumes. These books are scarce, and those who apply first can be supplied.

Musical and Literary Entertainment.

The Children's Spiritualist Progressive Lyceum at the South End, will give a musical and literary entertainment, in their hall on Springfield street, next Thursday evening, May 20th, commencing at 8 o'clock. Tickets 25 cents; children 10 cents. J. R. SCALES, Chairman of Committee.

The Davenport Brothers are in Maine. Doubting Belfast Spiritualists and skeptics will have a chance to see whether the Brothers are "humbugs" or not. The Ellis Girl was "tabooed" by the Beifast skeptics. Now test the Davenports, who have stood the scrutiny of Europeans and Americans for the past thirteen years. They have recently left this city, after having been visited by thousands of persons, and given better satisfaction than ever before.

Thanks to our young friends, Bertle J. and Georgie S. Wiggin, of Cliffondale, for beautiful bouquets of flowers. We also thank a "Reader of the Banner" for a box of flow ers, from Fessenden Mills, N. H.

Read the able article in this issue of the Banner from the pen of Dr. J. R. Buchanan, on "Sarcognomy as a Guide to Manual Healing." It contains valuable informs

The Investigator looks charmingly since its enlargement, and reads well. Success to common sense, from whatever source it emanates. ___

ALL SORTS OF PARAGRAPHS.

20 Mrs. Mary F. Davis's contributions were not recoived in season for this week's paper. They will appear in our next.

Z3 Vermont is wheeling into line. Read the call for a Mass Quarterly Convention, to be held at Cady's Falls, in Morristown, June 25th, 26th and 27th.

Bro. Loomis keeps A. J. Davis's new volume, "Tale of a Physician," for sale at No. 25 East Fourth street, New York. It is also for sale at our agency, 121 Nassau street.

Joined in Wedlock.-We learn by telegraph from Washington that our friends Col. S. F. Tappan, one of the late Indian Peace Commissioners, and Mrs. Cora L. V. Daniels, the able trance speaker, were joined in the hely bonds of wedlock on the 10th inst. No more excellent husband could Cora choose. We wish them all the happiness in their new relations that it is possible for a bachelor to imagine!

Overweaning vanity has rulned many an otherwise welldisposed person.

A polite man doubles an obligation by the graceful manner of conferring it.

Lame conclusion-a sore foot.

A man who prays to God to give him a desire and will to do his duty, and opens his bedroom window before going to bed, prays to some purpose.

Bashfulness-Ignorance afraid.

Robert Dale Owen is at work on a book to be called "The Debatable Land between this World and the Next."

Mrs. Priestly, wife of a clergyman in Alleghany, Ponn. has obtained a divorce on the ground of adultery, and a blind preacher has eloped with a German servant girl from

THE LONDON SPIRITUAL MAGAZINE for May is a capital tumber. Bo is HUMAN NATURE. The former contains an article entitled "Rules to be observed for the Spirit Circle" which we shall transfer to our columns week after next. It sets forth the regulate conditions to be observed in forming circles, which many people desire to know, and hence is opportune just now, as there seems to be an almost universal desire all over the country to form such circles.

George Francis Train has dissolved his connection with The Revolution.

Defense, a Brazilian savant, is exploring the caves of Brazil, and he is already said to have made discoveries which indicate that men were on the banks of the Amazon 50,000

A ferryman, while plying over a water which was only slightly agitated, was asked by a timid lady in his heat whether any persons were ever lest in that river. "Oh! no," said he, "we always finds 'em agin the next day."

Moving for a new trial-courting a second wife.

Cool off in a place greatly warmer than the one in which you have been exercising. This simple rule will prevent ncalcula le sickness, and save millions of lives every year.

Avoid hackneyed expressions. What is that which, by dismissing the cause, increases

the effect? A pair of suuffors. Horace Greeley says that the darkest day in any man's earthly career is that wherein he fancies that there is some easier way of gaining a dollar than by squarely earning it,

Cultivate an equably temper. Many a man has fallen dead in a fit of passion.

A smart thing-a mustard plaster.

Madame Parepa has been engaged for the three days of the National Peace Jubilec.

The butchers have stopped bleeding calves, and "red yeal is triumphant."

THE GOLDEN SIDE. (Verse four.)

(Verse four.)

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And lands that are ready and willing,
Than to snap the delicate, minute threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.

— Mrs. M. A. Kidder,

A palindrome is a line that reads alike backward and forward. One of the best is Adam's first observation to Eve: "Madam, I'm Adam," Another is the story that Nanoleon, when at St. Helena being asked by an Englishman if he could have sacked London, replied: "Able was I ere I saw

What can you not name without breaking it? Silence,

Beecher says "Men lose wisdom just in proportion as they are conceited "

"I take no note of time," as the cash dealer said to his

Modern Dictionary. - Editor - A poor wretch, who every day empties his brain in order to fill his stomach Jail-The penalty of misfortune, and often the reward of

The oldest woman's club—the broomstick.

One thousand years' before the birth of Christopher Columbus, the Chinese Year Books say that a company of Buddhist priests entered America by way of Alaska, and examned the whole western coast of North America.

Go to bed at regular hours. Got up as soon as you wake of yourself, and do not sleep in the daytime, at least not longer than ten minutes before noon,

Women charm, as a general thing, in proportion as they are good. A plain face with a hear behind it is worth a world of heartless beauty. Men who have tried both uniformly agree to this.

The Princess of Wales, during her visit to Constantinople everturned one of the most rigid barriers of Oriental life and asserted the right of her sex to the very highest social recognition that Mahometan manners can give to it, by obtainng a place for herself and three other ladies at the table of the Sultan.

TEXAS.—Quite an interest has been awakened in Texas by the cures performed there during the past winter by Dr. W. Persons, who heals by the laying on of hands. Nearly a dozen M. D.s of the old school applied to him to learn them the science and philosophy of healing disease in the manner practiced by Dr. P., offering him large sums if he would im part to them the gift.

Why are young ladies at the breaking up of a party like arrows? Because they can't go off without a beau, and are all in a quiver till they get one.

CONCERT BY THE BLIND .- The pupils of the Institution for Blind will give a concert for young folks, at Tremont Temple, in this city, on the afternoon of Saturday, May 22. There will be both vocal and instrumental music by the full band of over thirty performers, including a number of popular solos and pieces for the piano. The blind musicians will be assisted by distinguished elecutionary readers and singers, who have kindly volunteered their services.

By the resumption of navigation on the lakes vast quantities of wheat in the West are released from the elevators and begin to come to the coast cities. Much capital is also set free, and business in the West is expected to improve very rapidly.

Whatever you dislike in another take care to correct in

"This is glory, this is renown, this is the noblest good fortune, for a man to exert such an influence that his spirit always gives fresh inspiration; that two persons shall sit in after years, and derive mutual editication from recalling what one who is dead and gone has been the means of establishing."—Auerbach's "Country House on the Rhine."

A Frenchman brought two mugs to the milkman in place of one, as usual, and on being asked the meaning of it, re-plied: "Dis vor te milch, and dis vor to water; an' I will mix them zo as to soote myself."

Why is hope like a decayed choose? Because thousands

The community of Mishawaka, Ind., are excited over the ondition of a young German girl named Martin, living near that village, who has been ten weeks in a trance, with cocasional lucid intervals, during which, it is said, she makes startling revelations.

EDITORIAL CORRESPONDENCE.

DY.....WARREN CHASE.

THE RIGHT OF SUFFRAGE.

The Catholic World says in a long and labored article against woman's suffrage:

"We deny that women have a natural right to suffrage and eligibility; for neither is a natural right at all, for either men or women. Either is a trust from civil society, not a natural and indefeasible right; and civil society confers olther on whom it judges trustworthy, and on such coudi tions as it doesns it expedient to annex. As the trust has never been conferred by civil society with us on women, they are deprived of no right by not being enfranchised."

This is sound and correct reasoning, however much it is perverted by the World to holster un its erroneous, inconsistent and impolitic theory. Suffrage is not a natural right to woman, nor to man either. It is a part of the policy and machinery of some, not all, governments, and by what right a few or many men set themselves un to say they have the right to vote, to elect, to select and to make laws that all must obey, while excluding and refusing to other persons and parties equally qualified, equally interested and every way equally competent to vote, to make and to administer laws, is what we cannot ascertain, except as assumed by a Church which, with its authority, administers a false religion and builds on it a false social and political system.

To us the error seems not in restricting or extending suffrage so much as in the standards adopted to regulate it. Sex or color are certainly both unnatural and unreasonable standards, and the silly argument of women being unfitted for military duty is most shabby of all, as this service has no necessary connection with voting or legislating, and it is not probable that it will be required at all when nations become civilized sufficiently to bring the national standard up to that already adopted for private life, for certainly there is no more reason or propriety in two nations settling their difficulties by a fight than there is of two individuals doing it in the same way, whether it be a question of honor or of

We cannot yet believe that universal suffrage, qualified only by age and exemption from convicted criminality, is the best policy for any country or government where very large numbers are extremely ignorant; and very many, constituting a majority in some large cities and districts, as in this country, are also dissipated, dissolute and morally depraved. We know the argument of elevating them, but, when they are a majority, the ballot does not seem to effect this, but rather the reverse. They deprave the ballot and prostitute it to the basest of purposes, as is often done and proven in some of our large cities, of which New York is a conspicuous example.

If all men must vote, we say let all women vote also. The words white and male have no business in the qualifying restrictions of suffrage. It is high time that we abandoned a few more of the relics of that ancient barbarism by and in which the physically strong assumed and exercised control over the physically weak, however superior morally or intellectually, and by which woman was placed in her present degraded position in social, political and religious rights, and where she has been kept until the light of the nineteenth century is slawly lifting the veil and removing her chains.

We are ashamed of our Catholic cotemporaries who try with false reasoning to holster up the past and fit it to the present, to keep up the dead forms of its once living church; but it is what we might expect from such organs of such a church which, fortunately for us all, is not interwoven in our system of government, and cannot, however much it tries, control the politics of this country. May as well hang up your harp, brother, on a weeping willow, for the women will vote and the priests will marry and the children will read the Bible as a story-book, and all men and women form their own opinions about Christ and the Holy Virgin, the cross, the wafer and rosary, and at last find correct standards for the regulation of suffrage, of prayers, of marriage and of all governments, both human and divine.

DISCUSSION.

"There's a germ of good in every ill,
Like the burr of the nut with the meat in its till."

The prosecutions of Mumler, of the Eddys, the

Davenports and others, have carried the seeds of

discussion into papers, families, parties and circles that otherwise would have remained ignorant many years longer of the real and true merits of our philosophy and phenomena. The persecution of Garrison and other abolitionists started the question of slavery on its road to success and final triumph, and such has been the fate of every great question in which was involved a principle of right, of justice, or of truth, and those who expect different results in Spiritualism will surely be disappointed. Whatever of real or apparent evil may surround in its early stages this vital germ, it surely contains most valuable moral, social and religious truths, that must be accepted when understood by the intelligent part of the race. Superstition, and especially Catholicism, may build and rely upon, as it ever has, the ignorance and credulity of the people, but we build entirely on the opposite, or the intelligent understanding of the people, hence we court discussion and investigation of every kind that tends to discover or expose the facts and the truth; and this is often furnished us by our enemies, who

and develop its powers. We know that there are guardian angels over all this work, and moving all parts of the machinery to complete the revolution, and that they allot the work to each according to his or her fitness, and we certainly do not envy those who have the fitness for and are adapted to such work, or the seavengers, sewer-searchers, firepokers, and even vampires, in the great worldwide revolution which is now going on. They all have their reward according to their merit.

designing our destruction, only advance the cause,

as the frosts of winter open by freezing the burn

or shell, and give the germ a chance to expand

Marshal Tooker had a demoniacal looking face on the plate with his own taken at Mumler's rooms, while he was trying to make a fraud to base a prosecution upon. This became a public laughing-stock, as the pictures were procured and distributed from the negative, and the explanation accompanying it that the claim and pretence of the artist was only to get an expression and features of the spirit most in sympathy with the

So it goes. Those who will throw mud get soiled, and these who would torment get tormented; those who would judge are judged, and the cause gains all the time and by every turn.

First Grand Picnic.

The first grand Spiritualist Picnic of the season will mee at South Framingham, Mass., Wednesday, June 23d.

Persons living on the line of the different railroads that pass through South Framingham, and desire to have the fare reduced from the places where they reside, will please correspond with the committee, stating the number of persons in their town that would be likely to attend.

A. E. CARPENTER, Committee,

Music Hall Meeting's.

The next course of lectures on the Spiritual Philosophy, in this city, will be given at Music Philosophy, in this city, will be given at Music Hall, commencing in October. The ablest lecturers will be secured. To avoid any unpleasantness in regard to the season ticket seats, those who desire to secure the same numbers held last season can do so by applying at once at the Banner of Light Office, 158 Washington street. Others desiring to secure reserved seats should apply now, as by so doing they will have a better choice. Tickets will be ready for delivery Sept. 18th, to be paid for when taken. Do n't forget this matter till it is too late to secure the seat held last year, as there late to secure the seat held last year, as there must be a limit to the time set for that purpose. L. B. Wilson, Manager.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science nd Intelligence, Published In London, Price 23 cents, The Religion-Philosophical Journal: Devoted to Spirit-

THE AMERICAN SPIRITUALIST. Published at Clovoland, O.

Picnics at Walden Poud.

The Spiritualists of Boston and vicinity, in connection with the "Bons of Joshus," will hold three Grand Union Picnics. The first will take place Tuesday, June 20th; the second, July 28th. Full particulars will be given to due beason. Dn. A. H. Richardson,

May 12th.

A Card.

To the Vermont Spiritualists: Quite contrary to my own designs, after a brief absence of a few weeks, an unseen Divinity has turned my feet back to the Green Mountains of Vermont, where my labora the past winter have been so pleasant and successful.

I shall doubtless spend the summer here, and friends desiring my services will please address me at Montpeller,

Vt.

LEO MILLER.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w:Ml.

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

MISS M. K. CASSIEN answers Sealed Letters at 73 Howard street, Newark, N. J. Terms \$2,00 and four red stamps.

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

THE BEST PLACE-The CITY HALL DINING Rooms for ladles and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays.
M15. C. D. & I. H. PRESHO, Proprietors.

NOT FAITHLESS BUT BELIEVING, that Doctor Seth Arnobi's Balsam will cure all Bowel Com-plaints. It is a perfectly safe and most efficacious medicine, and is warranted superior to any other remedy of its kind offered to the public. Take it and be cured;

A GALA DAY. Hurrah! hurrah! 't is Saturaay!
The Boys are having a "gala day."
Such a time they never had before,
gor FENEO'S opening his elegant store. Of such a nice place may the Boys feel proud. And the store we hope they may daily crowd, Where they can purchase a Suit complete,

from a hat for the head to shoes for the feet. is no place in town for the sale of Boys

Will compete with this elegant store of FENNO'S, Where he'll Clothe Boys so low no one can compete, At the corner of Beach and of Washington street.

Special Notice.

Herman Snow, at 410 Kearney street, San Francisco, Oal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also Plauchettes, Spence's Positive and Powders, etc. Catalogues and Circulars mailed free.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subse-quentinsection. Paymentinalicases in advance. (F For all Advertisements printed on the 5th onge, 20 cents per line for each insertion.

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays.

To Christians of all Denominations;

To Families desiring a most interesting Family To All who want to know what is going on in the Whole Christian World; And Desire the Concentration of Christian Forces.

THE CHURCH UNION.

Independent Religious Weekly,

SIXTEEN PAGES FOLIO. \$2,50 a Year in Advance, or 6 Cents a Copy. FFICE 41 PARK ROW (TIMES BUILDING), NEW YORK.

UNDER THE NEW MANAGEMENT

THE PURPOSES OF THIS JOURNAL AND
To maintain that the Church of Christ, as Ilis body, is One
and Indivisible;
To prountle Fellowship and Cooperation among Christians of

very Name; To advocate, not vilualistic uniformity, but Union in Chris-ian Love and in Christian Work, thus hoping for the better onsovidation of the Cristian Church; To record the passing history of the Church in all its Branches; To recognize the Right and the Necessity of Differences in Domion:

Opinion; To provide an Arena of Courteous Debate, free from Denoin-taational Trammels; To expose and denounce Corruption of every sort; and to furnish interesting material of all kinds for Family Reading. THE PRINCIPAL PEATURES OF THIS JOURNAL are EDITORI-tas, free from sectarian bias, and treating fearlessly on every abject of living interest to the Church, and to Society at

large:
A Page every week of Rev. Henny Ward. Berguen's sermons, from the advance sheets of the only revised and authorized edition, by permission of the publishers of Pls mouth Pulpit. FIRESIDE STORIES, such as will be welcome in every Christian Household.

ian thousehold.

THE CHILDREN'S CORNER, in which an interesting and intractive sorial will shortly be commenced, entitled WALKS
WITH THE CHILDREN, by Gold Speciacles.

NEWS OF THE CHILDREN at Home and Abroad, with a full and
pley resume of General and Political Intelligence. An Agricultural Department, occupying an entire page, lited by an experienced and popular Agriculturist REGULAR CORRESPONDENCE from London; and other Eu pean cities; and A Financial Article by a Broker.

"As there is happily a growing desire for cluser fellowship, and more general cooperation among Christians of every name, and also for the freer discussion of religious questions, we appeal with the more confidence to the Christian public for support in this great undertaking; and we promise that Tis Christian Union will endeavor to speak the truth in charity to sail and makes to more CRAMMOND KENNEDY, Proprietor.

ENDORSEMENT OF REPRESENTATIVE MEN IN DIFFERENT

We, the undersigned, believe that a journal which is true to the aforesaid purposes will meet a great and growing want of our times; and that The Chuchout Ukido, under its news management, is in a fair way to fill this important position. Signed, HENRY WARD BEECHER, DANIEL WISE.

HOWARD, E. H. CANFIELD.

TO CHURALD, CODIES for a were 181125: 10 copies. 222: 20 TO CLUBS: 5 Copies for a year, \$11,25: 10 copies. \$22; 20 copies, \$40-50 copies, \$75; and a copy gratis for a year to the party remitting. BEND 10 CENTS FOR A SAMPLE COLY.

copy of Mr. Kennedy's book in tavor Christian Communion, for which he was excluded by the Fifth Avenue Baptist Church, of New York.

NEW ENGLAND OFFICE: Rev. W. M. Cornell, D. D., GREERL AGENT, May 22. 654 Washington street, Boston, Mass. 6v

MAIL ORDERS FOR A. J. DAVIS'S NEW Volume, entitled, "Tale of a Physician," will be promptly attended to by J. B. LOOMIS, No. 25 East Fourth street, New York. This remarkable book of 325 pages, on the "Samps, Blossows And Fruitis or Caime," is sold at the low rice of \$1 per copy; postage 16 cts. Your order is respectfully solicited at the above address. 4w—may 22.

MRS. A. S. ELDRIDGE, Medical and Busi-May 22.-lws

Will be Published Early in June, STRANGERS' GUÍDE

IN AND ABOUT BOSTON.

This work will not be laid aside, Like many others—toon as read; But thousands take an innest pride Repeating what in it is said; So better thing could we devise For those who wish to ADVERTISE.

IT will comprise one hundred pages, and contain matter which can be found in no other "Guide," worth ten times

its price.

LA A PART OF THE PHEST EDITION OF TEN THOUSAND COPIES PRICAGED. B ENGAGED.

One thousand Agents—Ladles and Gentlemen—wanted

to sell it

"To For full description, enclose a 3 cent stamp for our
"JUBILEE CIRCULAR." Address, DEAN & THAYER,
May 22.—Iw* 143 Washington street, Hoston.

PROGRESS OF RELIGIOUS IDEAS THROUGH SUCCESSIVE AGES.

BY L. MARIA CHILD.

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

Three volumes. Grown 8vo. Price, 46,75; postage 72 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

NEW INSPIRATIONAL POEM! LIFE PICTURES:

1 N Three Cantos, containing upwards of 3000 lines, about 200 pages 12mo., printed on good paper, in superior style, and bound in cloth. Price \$1,50, postage 12 cents. BY J. H. POWELL,

Author of "Life Incidents and Poetle Pictures," Ac., &c. The Poem is full of progressive ideas, running into numerous metres. Orders with price of book and postage, to be addressed to J. H. POWELL, care of Hazlitt & Reed. Printers, 90 Washington street, Chicago, Ill., or to Box 294, Terre Hante, and the control of the Printers.

THE GATES WIDE OPEN;

SCENES IN ANOTHER WORLD.

GOOPEO WOOD.

Author of "Peter Schfemil in America," "Modern Pilgins," etc.

POR sale at the BANNER OF LIGHT BOOKSTORE, 188
street, Boston, Mass. Price \$1,50; postage 20 cents.

CHICAGO. DR. W. D. BLAIN,

(Late Wilbur & Blain.)

HAS permanently located at 142 South Clark street, Chicago. Magnetized paper for all diseases sent by mat on receipt of 30 cents and stamp. lw-May 22. A GENTS to sell. "CABLETON'S." new, important and exceedingly interesting book. "Our New Way Round the World," now hearly ready. In view of the completion of the Pacific Railroad, which will make Canton and Shanghai our near neighbors, this book will possess peculiar interest, not only to the general reader, bet to every one interested in the development of the commerce of the country, as it will give indetail just the kind of information which the people of the United States require in relation to China, Japan and India. It will be profusely filiestrated, and equants fall to have a very large sale. Address FIELDS, OSGOOD & CO., Publishers, Boston.

May 72.—2w

PLANCHETTE OUTDONE!

PLANCHETTE OUTDONE!

Have you seen the Electro-Magnetic Disc!

DERSONS may by the aid of this valuable combination of

metals ascertain who are mediumistic, and all the remarkable manifestations of Electro-Psychology may be induced. The Electro-Magnetic Disc is in common use by professors throughout Europe. It can be obtained only by addressing CHARLES VATGHN, 59 Banker Hill street,
Charlestown, Mass., P. O. Rox 198, by enclosing 50 cents, and 3 red stamps. Wholesale price, \$5.09 per dozen.

May 22.—148

TEACHING two years in this country, speaking German, French, instructing music (Pinno) and needle-work, wants a position in a family during the Summer months as governess or as lady's companion. No objection to travel and to leave this country. References would be exchanged. Very good reterences can be given. Address MISS S. S., May 22—2w.

M EDICAL CLAIRVOYANT, Onlie 126 Harrison Avenue, Examination \$1.00; by lock of hair \$2.00. Medical pre-scriptions put up and sent to all parts of the country. May 22.

JULIA M. FRIEND,

PURNISHED Lodging Rooms by the day or week, at 1061 P. Washington street, Boston. 4w*-May 22. EVERY

MAN, WOMAN AND CHILD SHOULD call at 24 Hanover street, Boston, and Sit for one of those cames pictures in an 8x10 grams, for one dollar and a half—the best and cheapest thing made. You will be supprised at what may be come for this small sam, being an ornament to any room, and preserving the likeness unlimpated for generations. Every member of a faulty should have one. Card Photographs, FERRESTYPES, TINTYESS and every style of their excessions. nave one. Card Photographs, Ferrerothers, Tintiers and evely style of pleure k own, made in the best style of the art, at the lowest possible price. OLD PRILERS OF ABSENT, OR DECEASED PRESONS copied and entarged to any size, finished in Oi, Water Colors or India lak.
Children's pleurers made in one second's time any Pleas-Ant Forenco. Everybody tayled to call and examine specimens at the rooms.

(i) W. BABB, 24 Hanover street.

May 15.—4wis*

DO YOUR OWN PRINTING.

CHEAPEST AND BEST. YOUNG AND OLD MAKING MONEY, Prices of Offices with Press, \$15, \$20, \$30 and \$12. Send for Circular to LOVE PRESS COMPANY, Mar. 6.—12wis* 23 Water street, Boston, Mass.

SEERS OF THE AGES: Ancient, Mediæval and Modern

NEW BOOK-JUST ISSUED.

A BOOK OF GREAT RESEARCH.

SPIRITUALISM.

BY J. M. PEEBLES. THIS volume, of nearly 400 pages, octavo, traces the phonomena of SPHRTUALISM through India, Egypt, Phonomena nicia, Syria, Persia, Greece, Rome, down to Christ's time,

TREATING OF THE MYTHIC JESUS, " " CHURCHAL JESUS,
" " NATURAL JESUS.

How begotten? Whore was he from twelve to thirty? Was

MEDIÆVAL SPIRITUALISM. Gymnosophists, Hierophants, Magicians, Prophets, Apos-

tions by the Christian Church, and frequent Martyrdom. MODERN SPIRITUALISM. The Wave commencing in Rochester; Its Present Altitude;

Poets; Testimonies of its Truth from the Clergy; Beecher, ITS DOCTRINES SYSTEMATIZED

GOD, JESUS CHRIST THE HOLY GHOST, BAPTISM, REPENTANCE,
INSPIRATION,
IHEAVEN,
HELL.
EYIL SPIRITS, JUDGMENT.

PUNISHMENT,

What Spiritualists believe concerning

SALVATION,
PROGRESSION,
THE SPIRIT WORLD,
THE NATURE OF LOVB,

THE GENIUS, TENDENCY AND DESTINY OF THE Spiritual Movement.

It is dedicated to
Aaron Nite, a Spirit, With Horoscope by REV. J. O. BARRETT.
It is a fit companion of the "Planchette."
Bound in beveled boards. Price \$1,73; portage 28 cents.

For sale by the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, Mass., and also by our New York Agents, the AMERICAN NEWS COMPANY, 121 Nassau MY LOVE AND I.

BY ABBY M. LAFLIN FERREE. PRICE 50 CENTS; postage 2 cents.

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

Message Department.

Hage Message in this Department of the Banner or Lieur we slaim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Connnt,

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

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

The Binner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs,) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at two 'dlock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

Mrs. Comant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. M. She gives no private sittings.

Bouquets of Flowers.

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

Invocation.

Oh thou whose wisdom flames in the stars over our heads and flowers in the earth under our feet; thou who art from all past eternity, and whose presence filleth the present hour; thou who art all of life, and who doth condescend to dwell in temples made with hands, and occupieth even the heart of a child; thou who art with us in our hours of joy and contentment, and doth not leave us when we are cast down and are fainting in the way of life; thou who art nigh unto the parting soul to whisper thy love and thy power; thou who doth tenderly care for each one of us—our Father and our Mother God, we lift our souls in thankegiving to thee. We praise thee that here upon the altar of human life we thee that here upon the altar of human life we are privileged to lay our offerings of prayer and praise, and through mortal lips to bear them; simple and humble though our utterances may be, they are full of love, for we recognize thee as our Father, our Mother, the source of all wisdom and love. And in thy keeping we are and ever must be, whatever may be our course in life wherever the lines of our lot may be cast, there thou wilt be with us, blessing even our despair, and making glorious even our crosses. Oh we praise thee for the sunlight of thine own truth, for thy beautiful, simple truth, which can make itself known to the heart of the child, which can shed its radiance upon every soul, each in accordance with its own inner law. Oh our life, our strength, thou who art the wisdom of our ignorance, thou central sun around which our souls revolve, paying ever allegiance to thee, thou master of life, receive our praises, and may the benediction of thy holy spirit enter the conscious lives of each one present, calling them to make new resolves, to pay their old vows at the sacred temple of honor and truth. Oh grant that the new ones formed may be such as the angels can approbate. May thy loving kindness be felt by every soul, and may prayers and praises be mingled together from thy sons and thy daughters everywhere, because of the descent of truth, because the wisdom of the father is shed upon the child, because truth and light, wisdom and power are calling unto each one to come forth from the darkness of ignorance, to join hands with the world of wisdom; our Father, the buds and blossoms of our prayers and praises we lay upon the altar of life, and we know thou wilt bless them. Amen. Jan. 18.

Questions and Answers.

CONTROLLING SPIRIT.—If you have queries, Mr. Chairman, we are ready to consider them.

QUES.—What is the condition in spirit-life of the misanthrope, the outcast, and the friendless?

ANS.—There are no friendless spirits in the spirit-world; there are no outcasts. Society there is not organized after the fashion of society here. is not organized after the fashion of society here. It does not pay allegiance to caste and place, and every soul receives its proper share of love and protection in the spirit-world. There are misanthropes there, to be sure, as here, but in the clear light of that spirit world they speedly change their condition, and instead of being clothed in the mists and fogs that very often arise from physical ills, they are clothed with something entirely different, something that is an outgrowth of the inner life, and has not attached itself in consequence of outer experience. It is a well-known fact that very many of the ills of this life come in consequence of the ignorance that is floating through society everywhere—ignorance floating through society everywhere-ignorance of that law which ever points the way to heaven.
All souls are destined to be happy—have the germs of happiness within. And if proper conditions are only brought to bear upon the external these germs will be described fully unfolded. thus, and the individual begins to dwell in heavthus, and the individual begins to dwell in heaven. No soul is without the germ of happiness, not even those who are most miserably situated in this earth-life, who it would seem had descended into the lowest depths of human degradation—even these souls possess the same germ of happiness, and it will be unfolded in accordance with the conditions that are formed from the external life in which each happened to be home by the tide of experience. borne by the tide of experience.
Q.—Is the surface of the moon a dreary soli-

tude, devoid of water and animal and vegetable

A.—By no means. The eastern hemisphere of the moon is quite densely populated. There are large cities there, and intelligence is of no mean rank. The western hemisphere is very mount-ainous and volcanic, and is almost wholly uninhabited; at least it is only inhabited by a few
wandering tribes, that prefer that kind of unsettled life to any other. Quite recently three of
the volcances in the moon were in violent action, the result of which was quite apparent on cer-tain portions of the earth. One of the largest burning mountains was known to throw from its orater a very large body of condensed lava which passed beyond the atmosphere of the moon, and consequently came in contact with that of the earth, was attracted by the earth's gravity to the earth's surface. One of these aerolites found a resting-place upon the soil of Tennessee, another in South Carolina. The old notion that the moon has no atmosphere that is adapted to sustain human life, is quite false. This error is fast giving place to truth; for there are certain scientists at the present time on the earth, who are beginning to receive certain in-telligence, by their persistent efforts in that direc-tion, that has entirely changed their minds with regard to the moon. The western hemisphere re-ceives about fourteen days' light from the earth, which is fully equivalent to the light of thirteen moons, and again it receives fourteen days' light from the sun, prohibiting thus all darkness, and rendering that portion of the moon exceedingly susceptible to storms and volcanic action—thus making it an unpleasant abode for civilized life. And the other side of the moon, from which the earth is not seen, receives fourteen days' sunlight and fourteen darkness. The climate is very uni-form, resembling in character what you have at the last of May, and from the first to the middle

of June.
Q.—If spirit-life be a continuation of earth-life, do the failures, disappointments, &c., consequent to our inharmonious relations in earth-life con-

to our innarmonious relations in earth-life continue to annoy and worry us after death?

A.—If a spirit is in rapport with conditions that are inharmonious, it will be, to a certain extent, inharmonious. Spirits being cognizant of what is transpiring on the earth, under proper condi-tions, if they behold scenes there that annoy them, with which they have no sympathy, it pro-duces inharmony with them. They are unhappy. That old notion of a fixed state, either all happiness or the contrary after death, is well nigh ex-ploded under the light of this new era.

Q.—Can spirits injure each other by striking and wounding? A.—Oh yes, but not with physical force, for the

A.—Oh yes, but not with physical force, for the physical body it parts with at death. But there is a force far more potent than that which belongs exclusively to this earth.

Q.—Are spirits subject to bodily accidents?

A.—Yes, they are, but not in the same degree that they are when here inhabiting these physical forms... There are no physical accidents, no physical pain, but whatever tends to render the spirit

unhappy mars its spirit-body, and produces a stain upon its external garments.

Q.—Some spirits, it is said, after the lapse of years in spirit-life, still insist that they are in earth-life. What can be the cause?

earth-life. What can be the cause?

A.—They insist that they are, simply because they are here. Your friend having passed through death, he does not of necessity pass out of the earth's atmosphere, or away even from the earthly dwelling, the congenial ties that bound him to friends here. It is unwise to determine that your spirit friends are absent from you because your external senses cannot take cogulzance of them.

Q.—Is it true that the superior races of human-ity have developed from the gorilla tribe? A.—It is true, an absolute fact, well attested in ature. We are very apt to turn a cold shoulder on our inferior relatives as we rise in the scale of human life. It is not at all unnatural thus to as-sume a superjority which does not belong to us.

Q.—Will individuals of the garilla tribe now on the earth develop in the spirit world?

A.—They will develop through natural and spiritnal processes. Spirit and matter are inseparable. Spirit always rises through matter, or develops, as you understand it, through matter, and at the same time develops matter. Spirit is

always dependent upon matter for expression, and the kind of expression depends upon the kind of organic matter through which the spirit expresses. The gorilla, as such, cannot be the fluely developed Anglo-Saxon, yet the same spirit runs through both runs through both.

Q.—How far down through animal life does

Q.—How far down through animal life does this relationship of ours extend?

A.—Further than you or I could by any possibility reach. We are not only allied, related, and intimately, too, to the animal creation, but we are to the vegetable and the mineral. And the best and most absolute proof of this we find in the blood circulating in the veins and arteries of the human system. There we find represented all the animal, vegetable and mineral kingdoms, each positive and distinct. That the human speeach positive and distinct. That the human spe-cies have come up through all these lower strata of life there is no denying, for it is absolute. Q.—You mean to say there are no discreet de grees, no well-marked lines of distinction?

A.—Contrary to the Swedenborgian idea, there is to me no discreet degree between the human life and the life of the rose, save that which we see in the external. We are just as much related to the rose as to each other. As I before remarked, the blood circulating in our veins and arteries determines that—shows us there what will make the rose. How came we to have it if we were not re-lated to the rose? If there were these discreet degrees in physical life, how is it that we are microcosms of all that is beneath us, standing as the crowning point of the animal, vegetable and mineral kingdoms? This is a question that sci-ence will answer for us, and most emphatically,

Q.—Is individuality preserved in the vegetable world, or in the so-called lower forms of the animal world?

A.—No, nothing is preserved for any far-reaching length of time in form. That you are constantly changing in form, is a well-known fact. The gardener can change the color and form of the rose. He can make it in the external somethe rose. He can make it in the external something entirely different from what it was originally. As all that individually that appeals to your external senses lies in the external, in the form, of course that original you must expect you cannot meet with at every turn in life. If you would know or be known by your friends in spirit-life, you must not expect it will always be by the external form.

Q.—Is there any well-marked line of distinction, from the highest human race to the lowest form of animal life?

A.—I am unable to discover any.

A.—I am unable to discover any.
Q.—Are you aware of any relationship between us and the inhabitants of the moon?
A.—In the divine sense, we surely are related.
I am not so sure that we are not related in some other sense. In an intellectual, a physical, and a spiritual sense, I think we are.

Q.—By what means have the facts announced in reference to the moon been ascertained? A.—By positive observation upon the surface of the moon.
Q.—Can the inhabitants of this globe, when diversel of their hadies with the surface.

Q.—Can the innabitants of this globe, when divested of their bodies, visit the moon?
A.—They certainly can.
Q.—And do so?
A.—They certainly do. Spirit is superior to matter, and when once it understands the laws governing matter, matter becomes its servant.

Jan. 18.

Mary Taylor Ewen. Twenty-five years ago, I, Mary Taylor Ewen, was here, taking part in the ever-shifting scenes of mortal life, and then I thought little of a future life. I never even dreamed of what that future might be. I was content with the present, but like thousands of other souls, hoped that the future would bring me happiness. Had I known to what a world I was to be ushered in at death, in all probability I should not have been obliged to wait so many years ere I could return, making perfect communication from the world of mind. From my spirit home I have observed the marked and rapid changes that have taken place in religious and social life here; that mind has builded gious and social life here; that mind has builded its own staircase, even beyond the limits of hu-man life. I see that the intelligence of this age is clasping hands with the spirit-world, and the inhabitants of that shadowy world are descending upon the ladder of light that earnest, honest souls have erected. Oh, I am rejoiced to be able to return, even in this poor way, to add my weak testimony to the thousands and tens of thousands that have already descended by that beautiful ladder, and have given hope and comfort and consolation to weary hearts, who are wrestling with the dark conditions of this life. I have friends here, and I would have them know that there is a spirit world so tangible, so real, that even human senses can reach it, and explore its wondrous depths. I would have them know my spirit lives, and rejoices in all it loved while here. I would have them know that I live to fulfill the mission my spirit was destined to fulfill, and that great and glorious achievements have been mine in the spirit-world. I longed for something higher when here, but I never expect ed to reach the sublime heights in the spirit that I have reached. I never dared to hope for a beautiful hereafter. What little faith I had in a future life, rested where thousands of souls rest their faith, upon other shoulders than my own. I have a husband here in the earth-life. Tell him to read well the record that the angels are makto read well the record that the angels are making in this age, and reject no volume because of the simplicity of it. Analyze the truths that are coming everywhere from the spirit-world, and if he finds them meaningless to his soul, why reject them; but if they contain pure water drink it, and it will be food for his inner life. Say that I am not so far away in my spirit-home, that I cannot understand and apparentiate with the internal understand and sympathize with the joys and sorrows of this life; that perfect communion between my spirit and those who would recognize and appreciate my return, would be a blessing more precious to me than all that I have ever received before. I wish my message to reach Wil-liam Oglivie Ewen, bearing him love crowned with the fadeless flowers of my spirit home.

Frank Jones.

Strange exits and entrances we make upon this stage of life, but the manager sees to it that we all perform our parts aright. In other words, "There's a divinity that shapes our ends, roughhew them as we may." Between twenty and thirty years ago I met the spirit who has just retired from the subject here, and given place to me—I think it must be nigh thirty years ago—at one of your old, extinct theatres here. I was then occupying a very inferior position. I remember distinctly of wondering whether or no that spirit, or actress—for such she was here, though she did not say so—whether she would ever reach any prominent position as an actress. I was cogitating for awhile one evening over her life. Strange to say, we never met afterwards. Strange exits and entrances we make upon this life. Strange to say, we never met afterwards. She was called away—had an engagement somewhere else, and I never met her till I met her here to-day; and I knew her the very instant we here to-day; and I knew her the very instant we met. Before she entered into perfect control, I said, "Is not this she who was of such a name on earth?" "Oh yes." I then told her where I met her. "Oh yes, I was there." Now, the question with me is, how came I to know her?—for she is changed entirely. [It is a question you can solve better than I can.] Yes, perhaps so. But I do not know as I shall attempt to solve it. It is a long story, needs a better story-teller than I am to tell it.

My name when here was Frank Jones. I was formerly an actor at the old Federal-street theatre. I passed out of this mortal life in New Orleans, of fever, and I was not made acquainted with the fact that I could return till quite recently, and in rather a singular way; I was called upon to come earthward, but from what source the call came I could not at first divine. This was about three months ago. I obeyed the call, and very soon found myself in company with some seven—and at the latter part of what they called the scance there were eight gentlemen present. They were trying to get some communication from the spiritworld. An old friend of mine called for me, and trying to get some communication from the spirit-world. An old friend of mine called for me, and wondered if I remembered what a very clever trick I played him some five years before my death. If I could come back and give him evidence of my return, by stating what that clever trick was, he should believe that spirits could return, and this philosophy that was making such a furor everywhere was sound and true. Now for the trick. This friend of mine was engaged to play everywhere was sound and true. Now for the trick. This friend of mine was engaged to play, if I remember right, taking the part of Iago in Othello. He was engaged at Niblo's, and he received a very loud call, in the shape of money, to get rid of his engagement there and play in New Orleans, taking—I think I am correct in saying—the same character. I think by the operation he was to make during the engagement something like fifteen hundred or two thousand dollars. I am not sure about that, but at any rate he was to am not sure about that, but at any rate he was to be very much better off in money matters. So he wrote to me stating the fact, and asking if I would supply his place, saying: "You know, Frank, you could do it, because I am not very well known to the manager, and you know we have often been the manager, and you know we have often been taken for each other, and you can play it on him nicely, and he never will be the wiser for it."
"Oh, yes," I said, in reply, "I will do it." So everything was all arranged, and he supposed I would come to time; but unfortunately for him, and for me too, I got a little hewildered just about that time, and did n't reach New York in season. The consequence was, not a coming down on me from the manager—for I was incog.—but a coming down on him. A suit ensued, and he was obliged to pay roundly for it, because it was decided against him. When he came to see how matters were, and that I did n't indeed mean to use him so shabbily, he was disposed to receive a comprosite in the way of my raying helf the cest which no shadoly, he was disposed to receive a compromise in the way of my paying half the cost, which I did. But he never forgot that elever little trick. He was an Englishman, and was always using that word elever, which an Englishman coins for every occasion. Now I was quite unable, at the place and time I have spoken of when I was called upon to make communication, to answer as I have here. I merely made my researce tracer. have here. I merely made my presence known as best I could, and departed, disgusted with the effort. But I very soon learned that I could come here and clear myself and the cause from the charge of humbug, imposture. So I waited—I cannot say how patiently—but I waited, at all events, for the wheel to stop at just the right point events, for the wheel to stop at just the right point for me. It so happened that it stopped at the right point to day. So I am here. And now I would say to this friend, if he do n't mind being mixed up with this new philosophy, this Spiritualism, I should like to come here again, or come elsewhere, and hold a good, down-right sound communication face to face with him, and if he

communication face to face with him, and if he wants any more proof of my actual presence I will give it him. I think I have succeeded pretty well here; at all events, I will come with my pockets all full of evidence then.

[Give your age.] My age—what do you mean? The time when I left the earth, how old I was then? [Yes; it may be more satisfactory to him, but do as you please.] Oh, certainly; I just as lief as not. Fifty-three, at the time I made my exit from this wonderful stage of life here. [You are following the same business, I suppose, now?] I am; I liked it here, I follow it now, and I am greatly in hopes to see the profession here rising up to that perfect standard that it may reach if it strives to. Farewell.

Jan. 18,

Henry Lampere.

Monsieur, I try very much since I come to the spirit-world to come back to my brother. He is where I was, in the city of New York. I was taken, by the Great Power that controls all things, very unexpectedly. I not think I should die that way. I have congestion of the lungs. I go very quick. I not think I was very sick; have not settled up with my brother at all, and he not know what I wish to do. I was myself Henry Lampere, and my brother was Frederick. We was in New York, and was connected in business together—importing the flowers for ladies' hats from Paris. I not know about these things when I was here; I not know I could come. I was like one who is to be dead in the other world. I not know about what it was or where it was. I been in who is to be dead in the other world. I not know about what it was or where it was. I been in this country—well, I was here some seven, eight years in all. And now what I come for is to say if my brother will go to that place where I went—to Mr. Mansfield—if he go there I shall tell him what I would like, how he can settle up our business in very quick time. He not know what he shall do. There is some trouble; he not know how he shall get out. He say he want to know yery much and I think he will receive my coming. very much, and I think he will receive my coming in this way, because he is a reasonable man; and I come in this way because I much interested. I was not gone away from the business when I was dead. I was right there. I was not seen, I was not heard, and I was in very bad place, you see, Monsieur. [Where was your place of husiness?] Canal street. [What number?] 74 or 72. I not sure.

[Will your brother get your message?] Well, I don't know. I want to know how you dispose of them. [We print them in the Banner of Light.]

Yes, I know—that is, I have—about two years gone I was in my own country, and I seen the Spirituelle there published by my countrymen.

Well, now, what I want is, if I not be successful in reaching him, you give me the privilege of coming again and tell you where this is to be sent?

Yes I Suppose you should send him a page dis [Yes.] Suppose you should send him a paper directed to Station A. [We can do so.] Oh, well, then, I am all right. And you say that I wish him to go to that Mansfield.

Jan. 18.

Lieut. Wm. D. Sedgwick.

I have friends in this life I should be very glad to reach, but I am quite uninitiated in this way of return, and am not sure that at this first trial I return, and am not sure that at this first trial I shall be quite successful. But if we never make the attempt, we shall never know what we can do. I parted with my mortal body on the 27th of September, 1862. I was wounded at the battle of Antietam on the 17th of September, and continued to suffer by my wounds, till relieved on the 27th. My name, William D. Sedgwick, on the staff of Gen. Sedgwick, holding the rank of lieutenant. It is exceedingly difficult to know which course to pursue and to pursue that which will. course to pursue, and to pursue that which will lead to the very best results in the way of return. I thought of many. I thought of trying many private sources, but I found that, if they were open, they were not exactly adapted to me or I to them, so I sought out this public way, and I hope I shall be successful, because I think it is of the I shall be successful, because I think it is of the utmost importance that every soul here should know something about the place to which it is going—the life that is to be. Why, I have seen many a poor comrade, when standing face to face with death—I have seen them pray to know what there was beyond—some of them who had been all their lives religiously well-disposed. But they could not see hereof or foot that they had they could not see beyond, or feel that they had any faith which would penetrate into the future. any faith which would penetrate into the future. It was all mere speculation with them. I remember of standing very near a comrade who told me he was not afraid to die, but he was afraid to meet the future. I tried to console him after the usual fashion of giving consolation in that direction. "Oh," said he, "it is no use! it is no use! I cannot have faith in what I cannot realize If there is another life where is it? ize. If there is another life, where is it? and under what conditions are we to exist hereafter? Oh, if I could know I should die content." So the poor fellow went out. That was only one dark picture. There are thousands of them. I believe it to be of the utmost importance to every soul to know something concerning the place that ti is going to after death. The soldier wants to know. The citizen wants to know. The little child wants to know. The old man and the old woman want to know. We all want to know. And I believe it is the duty of every spirit who has the power to return, to do so—to do their very best to enlighten their friends concerning the here after.

Now I would invite mine, one and all, to communicate with me, as I shall be willing to with them, and all the light that I can shed from my state of life I shall; and as fast as they receive and appropriate it for good, so fast I shall become happy. Fare you well. Jan. 18. Ella T. Trainer.

My name is Trainer—Ella T. Trainer. I am from Worcester. I used to live in Worcester, but my Worcester. I used to live in Worcester, but my father was going to find something to do on a Western railroad, and we went to Cleveland. I have been gone now—it is three years this month, and I want my mother to know who I live with here. I live with Aunt Agnes, tell her. She was a Quaker—oh, no, I don't mean a Quaker, as Shaker; and she always wanted mother to let me could live with here and he Shaker. Shaker; and she always wanted mother to let me go and live with her and be a Shaker, but my mother couldn't spare me, noway. But I am living with her now. Isn't it funny? But she isn't a Shaker; she isn't a Shaker now. She is dead, and she don't live with the Shakers. Tell mother not to be afraid. Nothing will happen to her, because I shall take care of her; and tell her that Aunt Agnes wants to talk with her, will you? and that she was happy when she died, and she is happy now, and that she is delighted to have me here with her. She hopes to take her, too, soon. [Where you are?] Yes. My mother's name is Mary, and her sister is Agnes, and she went with the Shakers, and my mother got married. I do n't know which was worst. Oh, the Shakers are good folks! I know they are, because I went there once. I did n't stay, but they are good folks, and to her, because I shall take care of her; and tell her that Aunt Agnes wants to talk with her, will you? and that she was happy when she died, and she is happy now, and that she is delighted to have me here with her. She hopes to take her, too, soon. [Where you are?] Yes. My mother's name is Mary, and her sister is Agnes, and she went with the Shakers, and my mother got married. I do n't know which was worst. Oh, the Shakers are good folks! I know they are, because I went there once. I did n't stay, but they are good folks, and I don't know—I should n't like to have left my mother, but I should like to have gone there. And tell mother that Aunt Agnes don't regret going at all; and tell father he won't get killed. [On the railroad?] Yes, tell mother he won't get killed if she did dream he should. He won't, because I shall take care of him. [How old are you?] Oh, I am most eleven now. I shall be eleven—I am eleven. Don't folks have birthdays after they have done with their bodies? [Yes.] Well, I'm eleven—more than that, I'm past eleven, but I'm not twelve. I'll tell you, I am six weeks and two days past eleven. [When did you pass away?] Three years ago. [Thank you for coming.] You are welcome. I'll come again if I can.

Nellie Adams

Nellie Adams.

I left my mother all alone. My father was killed in the war, and my haby brother died before I did, and I died last winter. My father used to believe that his mother and his brother came back and talked to him, but my mother was afraid, and did n't want him to tell her about it; but, since we all died, she prays all the time that, if it was true that somehaw we may come to her if it was true, that somehow we may come to her.
My name is Nellie Adams. We lived first in
Manchester, N. H., on Elm street, and my father
was a brass-founder, and my uncle wrote for him
to come to New York, and my father went, and was just doing well when there come the war and my uncle went, and then my father got so nervous my uncie went, and then my father got so nervous
that he went, too, and my mother didn't have but
seven hundred dollars, and my baby brother died,
and then my father was killed, and everything, you
know, took it all away, and I died. My mother
couldn't get any pension for my father, and she
got sick, and we had an awful time, an awful
time, and if it was n't for leaving my mother, I'd
been glad to come

been glad to come.

I did n't like New York; I hated New York! it was an awful place! We was n't rich enough to was an awful place: We was not rich enough to pay for a nice house, and we had to be in a house where there were ever so many families, and my mother never lived so, and did n't like it, and she got sick; but she said she should never go back, because her friends there said they did n't think she was going to do as well to move, but she thought she was go she was salarmed to go back. thought she was, so she was ashamed to go back. and now-my mother don't care what becomes of her, and she is there all alone, and—well, she does anything she gets to do. Oh dear! and my father has tried ever so much to come back to her. But, you see, he can't; but somehow it was so funny that I could come back first. I said to

mother once, that if I was a spirit I should come back, and I should make folks know I come.

I can't say anything to cheer up my mother. I do n't see anything good for her in this world. I can see a good deal when she comes to me, for, you see, she will have everything better in the spirit-world, and we will all be together, and she won't have to do as she does here—she won'thave to work at all. I can't see anything better in this world, but I want her to know that we can come back I want her to know, so I can talk with her, and father wants to, too. And tell her that my haby brother do n't know about coming back, as I do to his mother. But he was told who I was and who father was. He did n't know any other way.

Dennis O'Leary.

[How do you do?] Yes, sir; that is the question. How do you do? I was trying to get round with box and compass, and every way, to find out how I do, and I come to the conclusion I'm very comfortable. Well, sir, I suppose I have a right to the name I had when I was here, for by that I shall be known, I take it. [Yes.] So that name was Danie O'Leony; and I was what is governed. was Dennis O'Leary; and I was what is generally understood in this way to be a coal-heaver, on board the "Cumberland." Yes, sir; it was a mighty hard shock we got. Stirring times they was, I tell you.

was, I tell you,

I have a brother who comes back and tells me
he was successful here. Yes, sir; he was here in
Boston before he died, and he was very successful in coming back, and that's what induced me
to come in this way. And I have a wife, sir, in
service in Baltimore, and I have a child, in service, I suppose, too. And I've got a company of
my people. I've one count that's a Catholic my people. I've one cousin that's a Catholic priest. He is, I suppose, in Mobile, connected with the Church there, and I should like very much for him to make it known to my people in this way that I come, and I suppose, as my bro-ther tells me, we are to come through the Church ther tells me, we are to come through the Church—that's the way our friends understand that we come. Well, it is, in one way; that is to say, I come here and appeal to the priest, you know, to get my message to my friends. So I do come through the Church. It's all right. Now you see what draws me back more particularly than anything else is this: My wife has been told that she could recover something for my death, and she has been trying, and making herself miserable, trying to get what she never will. Never ble, trying to get what she never will. Never will get anything at all, and I want her to stop it, and keep what she has; that's it; better save it and keep what she has; that's it; better save it up, and take the girl out of service, and put her to school. Yes, sir. Plenty of good schools, Catholic or Protestant. Of course I like the Catholic schools best; I think they are better schools; I think they are more thorough. I don't know that they are, but I think so. Now you see what I want is that the priest will carry out his own plan. I don't know they they have the his own plan—I don't know how that is—any way that is most convenient to himself, that he way that is most convenient to himself, that ne will give this information, that I come, to my wife, and tell her about it. I may come again, very likely, and I wish she will not make any more advances toward getting anything out of my death. Now somebody, some crack-brained fool or other, told her that I got my life insured in Philadelphia; that somebody holds the policy, and that if she can only get hold of the policy and that if she can only get hold of the policy and prove that she is the lawful owner, she will get one thousand dollars. Never had my life insured, not for a thousand cents; so I want to stop all these things. Maybe it's wrong doing all this; I don't know; maybe it is. [I think not] Well, I think not myself; if I thought it was, I'd stay

away.

I'll never forget, as long as I have anything to think at all, the last words of our commander. He said, "Boys, what will you do? Will you abandon, or will you stand by your flag?" And we all said, "We'll stand by the flag, it matters not what comes. If we go down, all right." So we did. It was all right.

Well, sir, good-day. God bless you. [What was your age?] Yes, sir, my age. Let me see: I was forty. Yes, I was turned forty. Good-day, sir.

Faith, I feel like an owl in a strange woods this way. [Not used to these clothes, are you?] No, sir, not at all. Feel very much like one of these glass images. No matter. It's the speaking apparatus I want. That's all. Don't care a picayune about anything else. It's only the speaking apparatus; that's all. [You have a good one.] Faith. I have, then. Jan. 14. Faith, I have, then.

Séance conducted and questions answered by Theodore Parker; letters answered by William Berry.

John King.

[The following message was given at our circle; Tuesday, May 3d, from a spirit who aids in the physical manifestations through the Davenport Brothers, which we print in advance, as requested.]

Now I am here to ask that gentleman to make it his business to be present at one of our scances, enter the cabinet, and I will instruct him in the modus operand of the thing to his entire satisfaction, no doubt. I will not only clean out his pockets, but I will clean out some of his egotism. I will show him that there are some things that can be done outside of his philosophy. He is a gentleman of fair standing here, and I should recommend that he come up to the scratch as quick as possible, because I don't like to be a long while in doing any kind of business. I shall be honest and fair with him, and shall expect, if he accepts my challenge, that he will be honest and fair with me; but it matters not whether he is or no, I will take him on his own terms, and whip or no, I will take him on his own terms, and whip him, smartly at that. Good-day. John King. Publish my message in your next paper. May 3.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, Jan. 19.—Invocation; Questions and Answers;
Alexander Andross, of the 54th Mass., to his sister Elizabeth;
Sewell T. Ryder, of Trenton, N. J., to his hrother; Margaret
Gardner, to her unclo and aunt, in Bath, Mo.

Monday, April 25.—Invocation; Questions and Answers;
Gol. Alexander Keyes, of Savannah, Ga., to his wife: Benj.
F. Collins, of Zanesville, O, to his mether; Maggie Eldrege,
of Putneyville, N. Y.; While Lincoin to his mother, for his father, Abraham Lincoin; Moke-to-va tah (Black Kettle);
John C. Robinson, of New York, died April 26th, on board
ship "Oriental." at Havre.

Tuesday, April 23.—Invocation; Questions and Answers;
John C. Calhoun; Jennie Stevens, of Rouse's Point; Ned.
Perkins, of the 3d Indiana Cavalry.

Thursday, April 29.—Invocation; Questions and Answers;
Philip C. Haggerly, of Long Island; Johnnie Joice; Susie
Taylor, of Bennington, New York, to her father.

Monday, May 3.—Invocation; Questions and Answers;
Wallace Sanborn, of Greensboro', Aia., to Hannah L. Sanborn;
Jonas Smith, of 1st Indiana Cavalry; Miranda, daugnter of
Brigham Young, to her mother.

Tuesday, May 4.—Invocation; Questions and Answers;
Thardieus Stevens; John C. Calhoun; Olive Nelson, of Orange,
N. J., to her mither; Capt. Frank Dale, to his brother.

Thursday, May 6.—Invocation; Questions and Answers;
Thomas Landerhurst, of New Orleans, to his soms; Edith
Garland, of Chesapeake City, to her parents; Daniel Murray,
Ish Michigan Infantry.

Monday, May 10.—Invocation; Questions and Answers;
James Parks; Clara Emerson, of Quincy, Ill., to her mother;
Frederick Faulkensten, to his brother, in New York.

From the New York Tribunc.

Are They Pictures of Spirits? To the Editor of the Tribune.

Sir: Suppose it is true that Mumler's so-called "Spirit Pictures" are a humbug or trick, through the transferring of objects which may be mysteriously placed in the camera or its lenses, or, if to his mother. But he was told who I was and who father was. He didn't know any other way, but I shall learn him and bring him back, if I can, when he gets old enough, when he knows enough about it. [How old were you?] I was ten—just about ten. No, I was n't quite, but I said I was, for I wished I was; I wanted to be, hut I was n't quite. I am sorry now I said so. [Will your mother get your message?] Well, you know, she buys the paper, because father used to. It's too bad, ain't it, I can't tell my mother anything good? She got discouraged, and she's sick, too, and she do n't like New York. [Would n't it be better for her to go home?] No; she could n't live there at all. I'll tell you why—because, oh! she would feel so bad to go back there and us all gone! She better stay where she is, so then she will dissooner and come to me. [Do you want her to?] Oh, I do, sir! If I could I should take her pretty quick; yes, I should. If some good Lord anywhere would only just tell me, and tell me how I could, and tell me I might, I should do so to-night. [You would?] Yes; I should; why, yes; you do n't expect I'd let her stay here if I could have her? Good-by.

The nime to did not be my steriously placed in the camera or its leases, or, if you placed in the camera or its leases, or, if you placed in the camera or its leases, or, if you placed in the camera or its leases, or, if you placed in the camera or its leases, or, if you placed in the camera or its lease, or, if you placed in the camera or its lease, or, if you placed in the camera or its lease, or, if you placed in the camera or its lease, or, if you placed in the camera or its lease, or, if you placed in the camera or its lease, or, if you placed in the camera or its lease, or, if you placed in the camera or its lease, or, if the conclusion of an article which appeared in the conc their living friends who chance to go into Mr. Mumler's gallery unsolicited, and of their own accord, and sit for a picture? Also, according to the testimony before the court in Mumler's case, the same successful manifestations have been obtained in other galleries beside Mumler's with Mumler conty present over when Mr. Mumler obtained in other galleries beside Mumler's with Mumler only present, even when Mr. Mumler was not the operator in any part. Neither was there any part of Mumler's materials or instruments used at other operators' galleries, and the operators skepties too. Without this infinite power how can this man Mumler, of himself, so produce and arrange so accurately everybody's grandfather, grandmother, mother, brother, sister, son, daughter, husband, wife, aunt, cousin, uncle, or some near and cherished friend, and in such a natural and affectionate position as lovingly emnatural and affectionate position as lovingly em-bracing or reclining upon those who at the same time had sat for the picture, as is shown in these pictures, which were exhibited in Court. Some say it is the result of the mind or desire of the perit is the result of the mind or desire of the persons sitting for a picture; if this be so, how is it that, as shown in Court, parties not thought of, and not even having been known by the applicant for the picture, appear on the plate, in a proper place and position, always right end up, as on all other occasions, and under all other theories or explanations, and the same pictures are immediately recognized by the persons who sit for a picture or by some of their near neighbors or friends? According to the evidence given on the trial, ninety-five out of a hundred of these on the trial, ninety-five out of a hundred of these so-called "spirit pictures" have been at once recognized as being a correct likeness of deceased friends or relatives of those who sought pictures, and often proved to be correct pictures of deceased persons who had never left a picture of themselves in this world; and the other five in the hundred or nearly so are secure or later rethe hundred, or nearly so, are sooner or later recognized by some acquaintance of the sitter? And as yet, I must say, as an attentive listener to the evidence, as given in Court, I have failed to discover any evidence which should convict Mr. Mumler. If this "Mumler process," as he alleges, is true and devoid of fraud or trick, then I see no good reason why we should be afraid of it or its influence; to the contrary, I think it is the

with this "Mumierism," or even "Modern Spiritism." I trust, Mr. Editor, that you and the balance of mankind will have no fears about this matter, for if it is a fallacy it will sicken and die, and if it is true, my word for it, it must eventually be of everlasting and invaluable benefit to us. Let us keep all these facts before us if we wish to arrive at the truth or falsity of the question at issue. "Fear not, Truth is the motto of Honesty."

FAYETTE R. GRIDLEY, No. 178 Broadway.

New York. April 29, 1869.

duty of the scientific world to investigate it, and

if they should find it a truth and a reality then it

becomes us as reasonable beings to embrace it, as we would any other known science, and not make a religion out of it. We should not be unfair in opposing it, for two wrongs never made one right. It frequently occurs to my mind that

according to history and our own experience, the greater the new truth in importance the more

stubbornly it is opposed by mankind, and in each case we forget the trials and tribulations of Jesus

Christ, Copernicus, Galileo, Columbus, Dr. Harvey, Robert Fulton, Benjamin Franklin, and Morse, who taught the world what this generation have realized to be immensely valuable, which facts or its benefits in future, for aught we

know, may sink into insignificance compared with this "Mumlerism," or even "Modern Spirit-

New York, April 29, 1869.

Meeting of the State Association of Spiritualists of Missouri.

The State Association of Spiritualists of Missouri will hold its second Annual Meeting in the city ef St. Louis, on the 22d and 23d days of May next: at which time and place all the Associations of Spiritualists, and the friends of Spiritualism, in Missouri, are cordially invited to be present, as matters of importance will come before the Association, among which will be that of securing the services of missionaries. Speakers, both ladies and gentlemen, are earnestly solicited to attend. We also extend a cordial invitation to our friends in all parts of the United States to meet with us. Correspondence may be addressed to Hanker Stade, Seg., Press. State Asso.,

S. W. corner 3d and Pine ste., St. Louis, Mo. Kingston, Caldwell Co., Mo.

Kingston, Caldwell Co., Mo.

Convention of Speakers and Mediums. Convention of Speakers and Mediums.

A Quarterly Convention of Speakers and Mediums will be held at the Spiritualists' Hall, Johnson's Creek, Niegara Co., N. Y., Saturday and Sunday, May 22d and 23d, at 10 o'clock A. M. Our Johnson's Creek friends profier the hospitalities of their homes to those attending who require such entertainment, and whil convey with teams to the Hall from the Railroadstation at Middleport those who come by cars. A cordial invitation is extended to all to attend. Our late Conventions at Avon was a spiritual feast. Let this one exceed that In numbers, inspiration and spiritual power.

J. W. SRAVER, P. I. CLUM, FRANCIS RICE, Committee.

Pennsylvania State Society of Spiritualists.

The third Annual Meeting of this Society will be held on Tuesday, the 15th day of June, at 10 a. M., and 3 and 8 p. M., in the City Assembly Rooms, S. W. corner of Nmith and Apring Gaiden streets, in the city of Philadelphia. The friends of the cause in all parts of the State are invited to come and aid us. Our missionaries have been laboring with success during the past winter. Those who cannot come will confer favors by sending reports of the condition and needs of the cause in their districts to Herry T. Child, M. D., President, 634 Raco street, Philadelphia.

Or to Caroline A. Grimes, Secretary, 1919 Walnut street, Philadelphia.

Quarterly Convention, Minnesota. Quarterly Convention, Minmesota.

A Quarterly Convention of the State Association of Spiritualists will be held in Owatona, Minn., on Saturday and Sunday, the 5th and 6th days of June, 1869. Mr. J. L. Potter and Mrs. Lois Waisbrooker are expected to attend: a full delegation from all parts of the State is earnestly solicited, to make arrangements for the Annual State Convention, to be held at Rochester, on the lat of October, immediately after the State Fair. Arrangements are being made for reduction of fare on the Railroads.

By order of the State Board,
D. Birdsall, Sec'y State Asso.

Faribault, Minn., April 26th, 1869.

Morthern Wisconsin Association of Spiritualists The next Quarterly Meeting of this Association will be held at Ripon, Wis, on Saturday and Sunday, 22d and 23d of May, 1869. By order of Committee, R. A. BLINDE, Sec'y,

Mediums in Boston.

MRS. S. A. R. WATGRMAN,

psychometer, Clairvoyant and Medium, would re
pectfully announced to the public that she will answer
flatters (acaled or otherwise) on business, to spirit friends, for
tests, medical advice, delineations of character, &c.

Those wishing personal information, should enclose separealely the person's autograph, hand-writing, or lock of hair.

Short letters, \$1 and two red stamps; delineations, tests,
medical advice and longthy letters, \$2 to \$5 and three red
(atamps. Bend for a circular.

Address.

MRS. S. A. R. WATERMAN MRS. S. A. R. WATERMAN, Box 4193, Boston, Mass

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
M 292 Washington street, Boston. Mrs. Latham is eminentby successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w—May 22.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w*-Apr. 3. DR. JAMES OANNEY OHESLEY, No. 16 salem street, Boston, Mass., Eclectic and Magnetic Physician, and and hody. Dr. C. is eminently successful in treating those who are called insane; cures strange feelings in the head, fits, and all diseases of the lungs, liver, kidness which are feelings in the head, fits, and all diseases of the lungs, liver, kidness, the major feelings in the head, fits, and all diseases of the lungs, liver, kidness, or anything by letter, from br. C., or Mrs. stickney, build have a major feeling of the street of the street

Wileying circles Monday and Friday evenings.

MIRS, S.J. STIUK NEY, is Salem street, Medical and Business Chairvoyant, examines and prescribes for persons at any distance, by a lock of hair. She is also a test needlum; the spirit of your friend takes control and talks with you about the affairs of life. Circle Monday and Friday evenings.

M. C. GAY—Clairvoyant and Eclectic Physical Color of the Color of the

May 8.-4w*

AURA H. HATCH will give Inspirational

Musical Scances every Monday, Wednesday and Friday

evening, at 8 o'clock, and Saturday aftermoon at 3. No. 10

Appleton street, first house on left from Berkeley, Boston,

Mass. Terms 25 cents.

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Scaled letters answered by enclosing \$2,00 and two red stamps. Circles avery Thursday evening. Admittance 25 cents.

A HODGES, Test and Business Medium, has rooms at No. 27 Carver street. Public Circles held Bunday and Wednesday evenings, at 1½ o'clock; Thursday entermons, at 3 o'clock. Admission 25 cents.

May 22.—lw*

HATTIE E. WILSON, Trance Physician, has taken rooms at No. 27 Carver street. Chronic diseases treated with great success. Herb packs and manipulations included in this mode of treatment.

108—May 22. MRS. L. W. LITCH, Trance, Test and Healing Medium, has taken rooms at 97 Sudbury street, second door from Court. Room No. 18.

MRS. ARMSTEAD, Test and Spirit Medium, 3 Winthrop place, from 1819 Washington street, Boston.

MRS H. M. STOCKWELL, Clairvoyant Physician and Test Medium, 533 Washington street, Boston.

May 8.—4w*

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX I'LAGE, (Opposite Harvard street.) 13w*-Apr. 3.

MRS. GRIDLEY, Trance and Test Business Medium, at 44 Essox street, Boston, Mass. 4v*-May 22.

Miscellaneous.

SOUL READING, Or Psychometrical Delineation of Character.

Or Psychometrical Delineution of Character,
MR. AND MRS. A. B. BEVERANCE would respectfully
Mannounce to the public that those who wish, and will
risit them in person, or send their sutograph or lock of hair,
they will give an accurate description of their leading traits of
tharacter and peculiarities of disposition; marked changes in
sat and future life; physical disease, with prescription thereor; what business they are best adapted to pursue in order
be successful; the physical and mental adaptation of those
thending marriage; and hints to the inharmoniously married.
Full delineation, \$2,00; Brief delineation, \$1,00 and two 3mistamps,
Address,
MR. AND MRS. A. B. SEVERANCE,
No. 402 Sycamore street, Milwaukee, Wis.

DR. J. R. NEWTON,

PRACTICAL PHYSICIAN FOR CHRONIC DISEASES.

23 Harrison Avenue, one door North of Brach street Diseases and maladies cured that are considered hopeless.
A cordial invitation to come and be healed, "without money and without price," to all who are not well able to pay.
Dr. N. will usually be at his home in Newport, R. 1., Saturana Sundays. Boston.

DR. DUMONT C. DAKE, **ELECTRO-MAGNETIC HEALER,**

Celebrated Analytic Physician, OF ROCHESTER, N. Y., treats all diseases with unparal leled success. Sui Generis—none but liself can be it parallel. LAMENESS, DRAFNESS and BLINDNESS cured in one

May 1.—4w* **OPIUM EATERS CURED**

By Spirit Direction. samuel B. Collins, Medium,

A PORTE, LaPorte Co., Ind. See communication headed 1. "An Onlum Ester Oured" in Banner of Light, March 13, 1893. All correspondence strictly confidential, if requested. Mar. 20.—13w

BUST OF ANDREW JACKSON DAVIS.

NEARLY life-size, in Plaster of Paris. It is acknowledged to be one of the best likenesses of the Seer yet made. Price \$1,00—Boxed, \$8,00. Sent to any address on receipt of the price, or U. O. D. Aliberal discount to agents. Address, MACDONALD & CO., May 15.

THE BEST BEE-HIVE

IN THE WORLD-Being double thickness with movable comb.

If frames, giving more advantages either in cold or warm climate than all other hives put together.

Bee-keeper's Alma-keeper and the cold of the cold of

FRIENDS, For valuable information address, twith stamp,) HARRIS BROTHERS, Boston, Mass. 4w—May 15.

Miscellaneons.

TSING TEA--Black Dragon Chop!

NATURAL Leaf, perfectly pure (Tsing signifies pure). Prepared without any coloring or foreign substance.

Cured on Porcelain (not copper), over a slow fire.

Delightful favor, exceedingly powerful and strong. Combines all the healing virtues of the Tea-plant.

Mandarins and higher class of natives us no other.

Mandarins and higher class of natives use no other.

This celebrated Tea was first introduced here by the Oriental Trac Company, in May, 1888, when the limited quantity imported was rapidly sold, at the high price of \$6.80 a pound. It met with such unqualified approval, and the demand for it fr mall sections was so great, that the Company at once made arrangements to procure a larger supply, upon more favorable terms, for the future; and they have just received the first invoice for this year, which will be sold at the low price of \$1.10 a pound, at which (but little over half what it cost one year ago), it is the cheapest Tea known; and the Company feet that they cannot too highly recommend it to all who drink Tea, as it possesses the flavor and strength, and the soothing, invigorating properties of both Black and Green, without any injurious quality; being chemically pure and free from coloring matter or any foreign mixture, it will suit the taste, and please all who love Tea.

This Tea is put up neatly in pound parcels, 38 pounds in a

free from coloring matter or any foreign mixture, it will suit the taste, and please all who love Tea.

This Tea is put up neatly in pound parcels, 38 pounds in a cheat, with the price, \$1.0, printed on each package. The wholesale price by the cheat is \$1.00 a pound, and orders from Traders, Hotel-keepers, l'eddlers, Clubs or Families, for chests of 38 pounds or more, will be filled at the wholesale price. Parties living in towns where we have agents can always get this Tea from them.

Like all other goods sold by the Oriental Tea Company, this Tea is warranted to give entire satisfaction; and parties ordering, can do so with the full assurance that if the whole or any part falls to suit, it may be returned at our expense, and we will refund the money.

SPECIAL NOTICE.—As a matter of convenience to the public we are arrange with Apothesayles, and other More More the suits of the public we are arranged with Apothesayles, and other More the suits of the public we are arranged with Apothesayles, and other More the suits of the public we are arranged with Apothesayles, and other More the suits of the public we are arranged with Apothesayles.

public we are arranging with Apptheearies and other Mor-chants, all over the country, to act as Agents for selling our. Teas and Coffees in their locality, at our warehouse prices. Our profits are small, but we give over four-fifths of them to Agents as commission. We want an Agent in every town in the Union, and will send full particulars, terms, price-lists, &c., upon application by mail from Traders desiring it. Ad

ORIENTAL TEA COMPANY, Boston, Mass.

\$10 APEX SEWING MACHINE. \$10

The Embodiment of Practical Utility and Extreme Simplicity. Patented.

A MOST wonderful and olegantly-constructed novelty.

A Noiseless in operation; sows with double or single thread, makes the Buplex Biltch with extraordinary rapidity. Is warranted. Cannot get out of order.

"Stitches beautiful and firm; a perfect machine."—New York Tribune.

"Stitches beautiful and firm; a perfect machine."—New York Tribune.
"For the Dressmaker it is invaluable; for the Household It supplies a vacant place."—Godey's Lady's Book.
"It uses a common needle, sews very rapidly, and is so easily understood that a child can use it."—A. F. Independent, Henry Ward Beecher's paper.
"Heautiful as a flower."—Leslie's Gazette of Fashions.
All persons who buy or offer for sale imitations of this genuine Machine, will be prosecuted for infringement on the patents. Single Machines sent to any part of the country per Express, packed with book of instructions, on receipt of price, \$10, or O. O. D. B. Agents wanted everywhere. Circumar containing Liberal Inducements sent free. Address all or ders to APEX SEWING MACHINE CO.,
Apr. 24.—Sw*

API. 24.—8w*

API. 24.—8w*

API. 24.—8w*

Z93 Broadway, New York.

WANTED—AGENTS—\$75 to \$200 per month,
everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING
MACHINE. This Machine will stitch, hem, fell, tuck, quilt,
cord, bind, braid and embroider in a most superior manner.
Price only \$18. Fully warranted for five years. We will pay
\$1000 for any machine that will sow a stronger, more beautiful
or more clastic seam than ours. It makes the "Elastic Lock
Stitch." Every second stitch can be cut, and still the cloth
cannot he putied apart without tearing it. We pay Agents
from \$75 to \$200 per month and expenses, or a commission
from which twice that amount can be made. Address, SECOMB & CO., PITTSBURGH, PA.; ST. LOUIS, MO., or
322 Washington street, BOSTON, MASS.
CAUTION.—Do not be imposed upon by other parties palming off worthless casi-from machines, under the same name or
otherwise. Ours is the only genuine and really practical
clicap machine manufactured.

D\$11010.DIIII AND HIPAT INTENTAL

RBLIGIO-PHILOSOPHICAL JOURNAL.

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

Beecher's sermons.

For the purpose of giving Spiritualists and others an opportunity to judge of the merits of this paper we will send it to any person for three months on the receipt of Twenty-Flyz Cents. Here is an excellent opportunity for Spiritualists to put a yinst-class Spiritual Paper into the hands of triends (who otherwise might remain ignorant of the Spiritual Philosophy) for three months at the simple outlay of twenty-free cents for each three months at the simple outlay of twenty-free cents for each three months at the Paper Mill. It is a Western Paper, and perhaps manifests some of the peculiar characteristics of Western life.

We appeal to our Eastern friends, as well as all others, to give the Journal a trial for three months.

give the Journal a trial for three months.
[17] Address, B. S. JONES, No. 84 Dearborn street, Chica-go, III. Apr. 3.

A PLEASANT AND HEALTHY . BEVERAGE.

DR. IRISH'S OTTAWA BEER,

18 a cooling and pleasant beverage, more fully quenching the thirst than any article in use, which makes it particularly sought after as a summer drink, and only requires a fulr trial to be appreciated.

SOUTHMAYD & CO.. Cor. of Trement and Bromfield sta., Are the sole agents for the sale of rights for New England, May 15.—4w

SEWING
MACHINE.**

Shuttle, "Lock Stitch," Straight Needle, Sample, Durable, Practical, Adjustable, We have four issues, adapted for manufacturer's use, bealdes our new "ÆTKA IMPROVED" FAMILY MACHINE. Agency for N. E. States,

318 Washington street, Boston.

H. S. WILLIAMS, Agent.
AGENTS WANTED. 12teow.

\$20 A DAY TO MALE AND FEMALE

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

PHOTOGRAPH OF DR. GARDNER.

WE have procured an excellent photograph likeness of Dr. II. F. Gardner, the well-known pioneer worker in Spirit ualizm, which we will mail to order on receipt of 25 cents. For sale at the RANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

FOR SALE.

AN AUTOMATIC GAS MACHINE—has been in use about two years. It is in perfect order. This machine furnishes gas light fully equal to the very best coal gas. It burns clear, brilliant and steady. The machine can be seen at the store of TURNER WARE, 21 and 29 Bromfield street, Boston.

Dec. 12.—ti

WANTED --- AGENTS --- TO SELL THE AMERICAN KNITTING MACHINE. Price 325. The simplest, cheapest and best Knitting Machine ever invented. Will knit 20,000 stitches per
minute. Liberal inducements to Agents. Address, AMERICAN KNITTING MACHINE CO., 332 Washington street,
Boston, Mass., or St. Louis, Mo.

CARTER'S For Coughs, Colds, ASTHMA, &c. BALSAM, Try It.

WOOLEN REMNANTS.

AT FACTORY PRICES.

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

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

NEWSPAPERS FOR SALE.

BACK numbers of the Banner of Light, at \$1,00 per hundred; when sent by mall, postage 60 cents.

WILLIAM WHITE & CO.,

Dec. 19.—tf 158 Washington street, Boston.

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

WANTED.—A Girl, as Copyist and Seamstress, who can make herself at home and congenial in a family of spiritualists. Address, Box 4193, Boston, Mass. May 8.—If

JOB PRINTING of all kinds promptly executed by EMERY N. MOORE & CO., No. 9 Water street, Boston, Mass.

PR.J. H. CURRIER'S office is removed to No. 39 Wall street, Boston. 8w*-May 1.

A NNIE DENTON ORIDGE continues to oil. &c., \$5,00; for character, (sometimes obtaining glimpses of the future,) \$2,00. Remit by P O. order or registered leter. Address, No. 16 Phil. Row, 11th street, East, Washington, D. C. Send for Circular.

ton, B. C. Send for Circular.

MRS. MARY LEWIS, Psychometrist and Healing Medium. By sending autograph or lock of hair, will give paychometrical readings of character, answer questions, &c. Terms \$1,00 and two three cent stamps. Address, MARY LEWIS, Morrison, Whiteside Co., ill. 18w*—Apr. \$. AT SPRINGFIELD, MASS., No. 21 Florence atreet, can be found a Developing and Business Medium.

SPIRITUALISTS' HOME.—Board by the Day 10 NEW SONGS, ARTS and 10 RECEIPTS mailed or Week, at 54 Hudson street, Hoston. 6w-May 22.

Hew Nork Adbertisements.

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

THE magic control of the POSPTIVE AND INFEATIVE POWDERS over diseases of all kinds, is wonderful beyond sell precedent. They do no violence to the system, caseing no purging, no namesting, no vomiting, sio purrenting, MEN, WOMEN and OHILLIBEN find them a silent but sure

MEN and CHILLREN flud them a silent but sure success.

The POSITIVES cure Neuralgia, Readache, Rheumatism, Palus of all kinds; Diarrhea, Dysentery, Vomiting, Palus of all kinds; Diarrhea, Dysentery, Vomiting, Palus of all kinds; Diarrhea, Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Femalic Weaknesses and derangements; Fits, Cramps, St. Vitus Dance, Spasms; all high grades of Fever. Small Pox, Measles, Scarlatina, Erysipelas; all Inflammations, acute orchronic, of the Kidneys, Liver, Lungs, Wordb, Bladder, or any other organ of the body; Cuturrh, Consumption, Bronchitis, Coughs, Colds; Serofula, Nervousnes, Siceplessness, &c.

The NEGATIVES cure Paralysis, or Palsy, whother of the muscles or of the senses, as in Blandness, Deafness, loss of taste, smell, feeling or motion; all low Fevers, such as the Typhold and the Typhus; extreme nervous or muscular Preservation or Rolax action.

Both the POSI FIVE. AND NEGATIVE are needed in thills and Fever.

PHYBICIANS are delighted with them. AGENTS and Druggists find ready sale for them. Printed terms to Agents, Bruggists and Physicians, sont free.

Fuller lists of diseases and directions accompany each Box and also sent free to any address. Hend a brief description of your disease, if you prefer special written directions.

Mailed

1 Rox, 44 Pos. Powders, \$1.00

| Mailed | | 1 Hox, 44 Pos. Powders, \$1.00 | 1 mostpaid | 1 most 44 Neg. | 1 1.00 | 1.00 | 1 most 29 Neg. | 1

Send money at our risk. Sums of 85 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or cise in registered letters. OFFICE, 371 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

If your druggist hasn't the Powders, send your money at once to PROF. SPENCE, as above directed. For sale also at the Banner of Light Office

No. 158 Washington street, Boston, Mass.

RATHER CHOP A CORD OF WOOD

WRITE A LETTER.

ONE of my correspondents assures mothat he "would rather chop a cord of wood than write a letter." There are thousands who feel just as he does, and who, although they might not prefer chopping a cord of wood to writing a letter, yet, not having occasion to write often, and being therefore out of practice, prefer doing almost anything else. Even when there is an urgent necessity that they should write a letter, they delay, and peatpone, and procrastinate, until perhaps six months or a year has elapsed, and still the letter is not written. I have had correspondents acknowledge that they had been thinking about writing to me for the last year or two. There are hundreds of such in geery neighborhood, who are very anxions to get a hox of the Girkat 4:1 IT UAL REMEY. MIRN. NPENGEN FORITIVE AND NEGATIVE POWDERN, and yet, who never do get a box, hecause there Loppens to be no Drugght near by who keeps them for ade, and it is too much trouble to write to New York for them. I am confident that notwithstanding the many thousand boxes of Positive and Negative Powders which are as badly needed and as carnesty desired, and would be bought were they within the immediate reach of all who desire them. Now, to all such persons we would say; seend on to us, or prevail upon one of vour neighbors (male or lemale) to send on to us, and get an Agency for the sale of the Positive AND N. GATIVE POWD. IS: so that your entire neighborhood may be embled to buy the Powders when needed, without the trouble and delay of writing to New York. Do not fear taking an agency, even if you are the only Spirinalist, or reformer, in your neighborhood. The Agency will be preafuble to ou: 1st, by paying you well for your trouble; 2d, by canabiling you to confere the blessing of heatte upon your neighbors; 1sd, by econverting your neighbora; 1sd, by econverting your neighbors to the truth, while showing them what good there is in original to a sek whatever in taking an Agency even if you are the over in taking an Agency even if you are the even in takin

ma, prices, &c., address,
PROF. PAYTON S 'ENCE, M. D.,
Box 5817, New York Olyg GREAT INDUCEMENTS

MEN AND WOMEN EVERYWHERE.

WE are now offering great inducements to those who wish W. E are now oneing great inducements to trade who was to to engage in the sale of the GREAT STRITTAL REMEDY, MRS. **PENCE'S POMITIVE AND **EGATIVE POWIERS. Men and women, verywhere, who desire a light, pleasant and profitable occupation, will do well to send to a for our terms and profitable occupation, will do well to send to a for our terms and prices to sgrats. We know that they will be found entirely satisfactory. The Postrive and Negative Powders should have a represen-tative in every town, actitement or relablostage even if that representative is the only Apiritualist there. The Powders white conferring the bressings of health, will disrum the open altion—will convert the mind and cure the body at the same attion—will convert the mine and time. For terms and prices, addless, PAYTON SPENCE, M. D., PROF. PAYTON SPENCE, M. D., Box 5817, New York City

PILES. A POSITIVE CURE The treat

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

Apr. 10.—6w*

JEANNIE WATERMAN DANFORTH, Clairvoyant and Magnetic Physician, 54 Lexington avonue, three doors below 25th street, New York. May 15

TRACTS! TRACTS!

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

For sale at the BANNER OF LIGHT BOOKSTORE, 15 Washington street, Boston.

CARTE DE VISITE PHOTOGRAPHS OF the following named porsons can be obtained at the Banner of Light Office, for 25 CRUTS RAOH:
REV. JOHN PIERIPONT.
LUTHER USLBY,
JUDGE J. W. EIMONDS,
EMMA HARDINGE,
ABRAHAM JAMES,
ANDREW JACKSON DAVIS,
MRS. J. H. CONANT,
J. M. PEEBLES,
D. D HOME.
PINKIE. the Indian Malicen as usens.
PINKIE. the Indian Malicen as usens.
PINKIE. THE THREE BROTHERS.
PINKIE. THE THREE BROTHERS.
PINKIE. THE DIABNESS OF THE THREE BROTHERS.

PHOTOGRAPHS OF THE THREE BROTHERS I

FROM one of Prop. Aypenson's latest and finest productions. These heautiful split. Postralts will be sent by mail, postage paid. Price 25 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

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

A NEW SCIENTIFIC WORK,

PROF. WILLIAM DENTON. ENTITLED LECTURES ON GEOLOGY, The Past and Future of Our Planet

Price \$1,50; Pustage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 159
Washington street, Boston

INSTRUCTIVE COMMUNICATIONS FROM SPIRIT-LIFE.

WRITTEN through the mediumship of Mrs. S. E. PARE by the instrumentality of her spirit husband, who de parted this life in 1863.
Price \$1,25; postage 18 cents.
For saie at the BANNER OF LIGHT BOOKSTORE, 186

WITH A BRIRF SYNOPSIS OF THE CO-OPERATION UNIVERSAL, OR DIVINE MUTUALITY. PAPER NUMBER ONE. Price 25 cents; postage 2 cents.
Forsale at the BANVER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

Basic Principles of Organization;

Mew Books.

THE GOSPEL OF GOOD AND EVIL

"I CERATED LIGHT AND DARRESS, AND I CHRATE GOOD AND EVIL, SAITH THE LORD."

BY JAMES S. SILVER.

Titls book treats in an able manner of Physical and Moral Evils, and the Religious Aspect of Good and Evil—sub-jects of great interest to the whole human family The reader cannot well help following the author to the end of his book, for his lilustrations are upt and fercible. CONTENTS:

cannot well help following the author to the end of his book, for his illustrations are apt and forcible.

CONTENTS:

PART FIRST.—Physical Evil: Physical Evil Defined; Elementary Evil; Storms and Floods; Barren Mountains; Compensation; Consumption of Matter; Earthquakes and Volcanoes; Darkness; Parasitic Vermin; The Rigors of Winter; Hunger; Discase and Pain; Death; Modes of Death; Man's Long Infancy, &c.; Rotation of the Wheel of Life: immutability of Nature's Lawa; All Evil is a Law of Creation; Evil is a Relative Term; No Good without Evil; No Evil without Good; Abortive Struggles for Good without Evil; The Harmony of Nature.

Paut Stoond.—Moral Evil: What is the Moral Law; The Moral World also rovolves; Civilization and its Inevitable Evils; Overproduction; The Labor Movement; Truth is mighty, and will prevail "Gambling; Disparity of Condition: Rich and Poor Men; The Use of Rogues and Thieves; The Pandstment of Crime; Petty Vexations; Family Mife; The Condition of Ireland; Inferior Races—Migration—Mavery; Tobacco; Fashion; Theatres and Romances; Blander; The Parable of the Good Word; The Lonely Heart; whit exerg Good there is Moral Evil; Innaginary Evils—Ancedote; Intoxication; Rennedy for Intemperatic; War; Murder.

Part Third.—The Regions Aspects of Good and Evil: Religions Human Necessity; Providence in all Heigions; Rectarian Dissensions; Indifference and Indicity; Religious Dogmas; The Newspaper; The Intainct of Progress; The Pulpit; How to fill Churches; Min; Sinful Inducences Natural and Congenita; Rottribution of National Sins; The Parable of the Research of Good and Evil weighed in the Resles: What was Man made for? The Roul; A Twin Soul; Immortality; The Indian's Paith in Heracter—Anecdote; The Devil; Matan traced in History; The Fernale Principle excluded; The Church and the Coming Reformation; Modern Christianity weighed in the Balance; Inspiration and Revelation; A New View of Retribution; Reripture Metaphors; The Generation of Jesus—Hung; Matter and Spirit; Houghes; Transmutation of Houghe Price \$1,50; postage 20 cents Forsale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

THE FUTURE LIFE: As Described and Portrayed by Spirits.

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

CONTENTS.

Chapter LVII — \ Word from Voltaire.
Chapter LVIII.—Home of Unhappy Spirits
Chapter LIX.—Experience of Voltaire.
Appendix.

Price \$1,50; postage 20 cents.
For sale at the BAN ER OF LIGHT BOOKSTORE, 158
Washington street, Boston. SECOND EDITION JUST OUT.

SPIRIT MYSTERIES EXPLAINED: THE INNER LIFE,

REVISED AND ENLARGED. BY ANDREW JACKSON DAVIS.

BY ANDREW JACKSON DAVIS.

FOR the secrets of Planchette, the laws of mediumship, the startling facts of Spiritualism and the grand truths of Immeriality, read this volume, just published in superior style, and uniform with the Harmonial Series.

A Magazine (the Buston Radical) reviewer says: "This book contains explanations of spiritual phenomena, and the various eggrees and phases of mediumship. The work includes a fund of philosophy, both practical and profound. The author relies upon the convicting power of reason, not upon the blind creality of the reader. We monors skepticism, and disarms it through the persuasion of good sense and adequate proof."

Putnam's excellent Mavazine for February says: "This volume of a J. Davis, the well-known Spiritualist and seer, is not without significance to the observer of modern psychological phenomena, for it is but one of twenty-lour works by the same author; some of which have reached a thirtieth cellition." The publishers, W.M. Willi E. C.O., take pleasure in offering this volume as a compend of the Harmonial Philosophy of Spiritualism, and as a repository of facts demonstrating the grand truth of open communication between the two worlds.

Price 35.00; postage 20 cents.

the two worlds. Price \$1.50; postage 20 cents. For salo at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston SECOND EDITION-REVISED AND ENLARGED.

A PEEP INTO SACRED TRADITION. CONTAINING

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

His Present and Future Happiness. BY REV. ORRIN ABBOTT.

ii Prove all things, and hold fast that which is good."—Paul.
"Who but a night will refuse to read both sides of those questions, when kindly and fairly discussed?
Lawyers acc each other in argument, when a few dollars are nt stake: should not clergymen do the same, when heaven is the arrier?"

is the prize?"
Price 50 cents; postage 4 cents.
Por sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

TO BEE-KEEPERS:

JUST PUBLISHED, anew book, Secrets of Bee-Keeping, (fourth edition) by K P Kindsk Plustrated by numerous cuts and engravings; being a practical treatise in
every department of bee culture and bee menascement, giving
a bilef description of several of the principal hives of the day,
and embraces much information that no other book contains,
and should be in the hands of every bee-keeper. It is got up
in condensed form, printed with fine type, on thin paper, containing about two hundred pages, embracing about the same
smount of matter as is usually found in a two dollar book of
fice introde jugges where the print is consea, and paper heavy.
The author flatters himself that his book will meet all classes
of bee-keepers, from the novice to the most selentific, and will
give the purchaser twice the amount of matter for the price
that can be obtained from any other source
- Price, bound in cloth 15 cents; postage 8 cents; in paper 50
cents, postage 8 cents. For sale at the BANNER OF LIGHT
BOOKS FORE, 158 Washington street, Bost-in.

FIFTH EDITION—JUST ISSUED. The Lite-Line of the Lone One;

AUTOBIOGRAPHY OF THE WORLD'S OHILD. BY WARREN CHARE.

Two steel-plate Portraits. Price \$1,00; poetage 16 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 156
Washington street, Boston. Rew Books.

SECOND EDITION.

THE SPIRITUAL HARP.

The new Music Book for the Choir, Congregation and . Social Circle.

By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, Musical Editor.

E. H. BAILEY, Musical Editor.

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

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

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

The Harp contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its beautiful soungs, duets and quartets, with piano, organ or melodron accompaniment. If purchased in sheet form, would cost many times the price of the beak. Three are very choice, sweet and aspiring. Among them may be mentioned "Spark ling Waters," Dreaming To-night, "Nothing but Water to Drink," licart Song, "The licart and the licarth," "Make liome Pleasant," "Rail On," Angel Watcher's Serenade," "The liary, therefore, will be acught by every family of liberal thought, Irrespective of religious association, as a choice compilation of original and eclectic songs for the social circle.

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

The authors have also arranged an ALL-sixions States for the congregation. Hence, every spiritual family every speaker, medium and friend of Spiritualism, should have the liarp, not only for the home circle, but for public meetings, that all may parinke together of the fast of soul. It becomes the more needful becaus

G copies.

10,00

13 **

19,00

25 **

30,00

50 **

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

When it is taken into consideration that the Spiritual Hard is a work of over three hundred pages, comprising some of the choleest maist and poetry ever put in print-such as SONGS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment—none, we venture to say, will demur at the above figures.

Send in your orders to WILLIAM WHITE, & CO., Publishers, (Hanner of Light Office.) ISS Washington street, Boston, Mass.

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

ROSE AND LILY, THE TWIN SISTERS, AND THEIR TESTIMONY TO THE TRUTH

OF THE SPIRITUAL PHILOSOPHY.

ONE a "Sunheam" in Spirit Life," the other a "Rosebud" on Earth. A narrative of their COMMUSION before they were FOUR YEARS OF AGE.
Photographs of the Spirit-Pacture of Lify, taken by WELLA and PET ANDERSON, Spirit-Artists, New York. WELLA and FET ANDERSON, Spirit Artists, New York,
Photographs of ROSE, Life's twin sister,
Photographs of MRS, S. A. R. WATERWAN, the mother,
Pilce of the Wook Jecents; p. stage 2 cents,
Price of the Wook Jecents, 25 cents each; postage 2 cents each,
Por sale at the BANNER OF LIGHT BOOKSTORE, 139
Washington street, Boston.

THE HARVESTER:

Gathering the Ripened Crops on every Homostead, leaving the Unripo to Mature. BY A MERCHANT.

Till S look is the result of a constant and laborious study into the history of the rise, progress, and introduction to the world, of the various Arts and Sciences, and also a comparison of the inclients commencted with the experiences of men who have advanced beyond their age in the development of Literature or Art, Religion, Politics or Trade. The subject grew so vasil importance and so interesting in detail, that the best powers of the author's mind became thoroughly involved in sympathy with every effort of the men who in every age have struggled to advance into the mystic labyrinths of the Great Unknown. The Price \$1,00; postage 12 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

FOURTH EDITION. Just Published by William White & Co.

PRE-ADAMITE MAN:

DEMONSTRATING THE EXISTENCE OF THE HUMAN RACE Upon this Earth 100,000 Years Ago! BY DR. PASCHAL BEVERLY RANDOLPH.

DRICE \$1,25; postage 20 cents. For sale at the BANNER
OF LIGHT HOOKSTORE, 158 Washington street, Boston.

PRACTICAL RESULTS OF SPIRITUALISM,

As evinced in a life sketch of ABRAHAM JAMES,

AND HIS WONDERFUL OIL DISCOVERIES IN PLEASANTVILLE PA., UNDER THE CONTROL AND DIRECTION OF HIS "SPIRIT GUIDES." WRITTEN BY J. M. PEEBLES.

JUST published. For sale by WM. WHITE & CO., Banner of Light Orice, Boston, Mass., and ABRAHAM JAMES, Lock Box 7. Pleasantville, Pa. Mils, II. F. M. BROWN, General Western Agent, Post-office Drawer 5956, Chicago, III. Price, postago paid, 40 cents.

NEW PAMPILET.

THE SPIRITUELLE;

DIRECTIONS IN DEVELOPMENT.

ABBY M. LAFLIN PERREE. IT will be seen at a glance that this is just the work needed by thousands. Parck 30 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Buston.

MEDIUMSHIP:

ITS LAWS AND CONDITIONS;
WITH Brief instructions for the Formation of Spirit Circles. By J. H. Powkel, author of "Life Incidents and Poetic Pictures," etc. Price 25 cts.; postage 2 cts. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington atreet, Boston.

THE GATES AJAR.

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

By Elizabeth Stuart Phelps.

own this little gem
Price \$1,50; nosinge 16 cents.
For saic at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston. TRIUMPH OF CRITICISM. A CRITICAL AND PARADOX WORK ON THE BIBLE,

A ND our Theological Idea of Delty, as received from its authors, showing the Mosaic Conceptions of a Divine Being to be incompatible with the Philanthropy, Progress and Liberality of the present age; and blending ancient Judalsm, Paganism and Christianity into a common original. By M. B. CHAVEN, Price 46 cents, parter 2 cents. CRAVEN. Price 40 cents; postage 2 cents, For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

NINTH THOUSAND. THE HARBINGER OF HEALTH. CONTAINING MEDICAL PRESCRIPTIONS FOR THE LIUMAN MIND AND BODY. By ANDREW JACKSON

DAVIS.

A handsome 12mo., of 432 pp. Price, \$1.50; postage, 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston. THE SIXTH EDITION OF POEMS FROM THE INNER LIFE,

BY LIZZIE DOTEN. Price-plain, \$1,25, postage 16c.; full gilt, \$2.00 postage free.

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

D'EING all the Gospels, Epistles, and other pieces now ex D tant, attributed, in the first four centuries, to Jesus Christ, his Apostics, and their companions, and not included in the New Testament by its compilers. Price \$1,25; postage 16c. For sale at the BANNER OF LIGHT BOUKSTORE, 158 Washington street, Boston.

Western Department.

INDIVIDUALS subscribing for the BANNER OF LIGHT by mail or ordering books, should send their letters containing remittances direct to William White & Co., 158 Washington street, Boston, Mass. Post-Office Orders, when sent, should be made payable to William White & Co., and not to J. M. Perbles. This course will save much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. Perbles. Persons writing us in May will direct to Boston, Mass., care Banner or Light.

Venomous Tongues.

POPLAR GROVE, ILL., April 16, 1869. MR. PEEBLES—No doubt you are burdened with letters and tired of correspondents. Fearing it is o, I will be brief. I am a test medium; have lec-ured some, and visiting here a few days; am alone in the world. Men can get along and weather the storms of life, but I sink under the envies, insinuations and falsehoods that seem thrust upon me—every public medium and nearly all the lecturers. My reputation is everything to me. I would sooner die than lose my good name, and yet the pleasant words or social smiles that t bestow upon my neighbors, or brothers, serve to whet the slanderer's tongue. How much does deprayity lack of being "total"? I have about come to the conclusion to leave the mediums' field forever. Can you or can the angels blame me for so doing? Although a stranger, I want you to write me a letter of advice and encouragement. Most respectfully yours,

REMARKS. We publish the above verbatim, as a sample of the letters frequently sent us by sensitive media -the martyrs of this century. The reading excited our sympathy, and called forth the fervent prayer that sufficient strength might be given to enable the mediumistic to hold out faithful unto the end, that in the fading hour of mortality they may hear the approving voice, "Well done, good and faithful servants,"

Current tattlings, gossipings, suspicions, insinuations, exaggerations and vile falsifications, are most deplorable practices, whether obtaining in the ranks of Sectarists or Spiritual ists. Neither the great nor good indulge in them for a moment. Only plebeians feed on such pabulum. It is as natural, however, for some of the baser specimens of our race to look after sears, distigured limbs, moles and moral defects in others, as for cawing crows to search for decaying carcasses in the early spring. The assimilation easy, such persons fatten on filth. To their perverted natures it is the clixir of life. Their mirror of reflection within, they see disjointed images in and around others; first, ill-shaped, then dingy-hued, then dark, then black, then black as a crow, and then, as the fable runs, "three black crows." Delicate dish of birds to bear to a neighbor! Occupation worthy only demon hands and hissing tongues!

Your "reputation"-why, my sister, did you not say character? That is what an individual intrinsically is. Jesus had a bad "reputation" in Judea. Paul was never freed from that "thorn in the flesh" till the mortal was laid in the grave. Roman Catholies insisted that Martin Luther was drunken and licentious: "Reputation" is the merest football. It rises and falls like gold in the stock market. Henry C. Wright once said "it took some putty-headed people of the conservative school all the time to look after their reputation." The wealthy and the wicked at heart often have fame, honor, reputation, while prophets and reformers go hatless and homeless. persecuted, vilified, "weeping, bearing precious seed.'

That gifted, high-minded, saintly woman, Eliza W. Farnham, was at one time maliciously traduced for being instrumental with several gentlemen in aiding quite a number of poor girls to get to California, where their services as seamstresses and servants were in such demand as to secure high wages. Though misinterpreted by the low and deprayed, her motives were pure as an angel's. And yet, for the good purpose, and the good deed, too, her earthly reward was slander and a crown of thorns. We listened to the history of the whole affair from her own lips while she was presiding as matron over the Lunatic Asylum in Stockton, Cal. Thank God, there's a measureless future where

"Every wrong thing shall be righted."

utation." Mercy! We've had non speaking of since a lad of sixteen. Leaving the Baptist Sunday-school, prayer-meeting and Church dogmas at this time and embracing Universalism, we lost our "reputation." Becoming a Spiritualist, we again lost our "reputation." True, we had, and still keep filed letters of commendation and approval from every church to which we ministered as pastor. But these are nothing in changing dispensations. Since fully identifying ourself with Spiritualism our "reputation" has been so continually lost that we begin to half enjoy it, as does William Lloyd Garrison being called an "infidel." Earnestly do we pray to lose it in the coming as we have during the past ten years. The apostle says that Jesus " made himself of no reputation."

Observation and experience demonstrate that there's much ingratitude, vice, wickedness in the world; that there are none absolutely perfect. Accordingly, we must take this restive, rickety world as it is, and make the best of it. Some, whom we have fed, clothed and warmed in our own house, and to whom we have been aids and benefactors, have, because we did not increase our benefactions, chewing their food and bearing them continually upon our shoulders, turned sufficiently serpentine to sting and devour. But "none of these things," to use apostolic language, "move us, neither count we our life dear." Heaven smiling and angels guiding as in the past, we shall continue to work, teach, write; continue to forgive and, so far as we can, forget; continue to exercise that charity which is of more importance than faith or hope; continue to bless those who curse us-to encourage the desponding, redeem the erring, and help everybody so far as we possibly can, till the death-angel beckons us to those shining shores that fringe the fathomless future.

There, good sister, (though stranger, we call you good, adopting it as a rule of life to believe each and all good, till the most incontrovertible evidence proves the contrary,) these sentiments are penned by way of reproof and encouragement. They are applicable to many kindred cases and conditions. Finally, we beg you not to leave the "lecture-field"; do not "sink" under the envies of the limber-tongued and libelous. Every javelin tipped in falsehood will rebound and fasten upon the one that hurls it. This is God's method of compensation. Trust to a budding, fruiting future. Kiss the ruthless hand that smites. Live for your enemies; it is far nobler than to die for them. Be right and do right. Be morally brave, consecrating your life to the mediatorial work assigned you by ministering spirits. Cheer the disconsolate, console the sad, comfort the sick, and by your mediumship and beautiful messages brush away mourners' tears. Be this your life-work. Blessed the immortality that awaits such faithful souls.

What a glory of life does psychometry unveil! What a preclousness in the truth that angels are ever with us! and under this pure light how much credit is due our faithful media!—Hudeon Tutile.

Political Press and Spiritualism.

For unadulterated vanity, unalloyed pretentiousness, impotent statement and ludiorous, illogical incoherence, touching psychological subjects, especially Spiritualism as a phenomenon and a philosophy, commend us to the political press, and numerous penny-a-liners' paragraphs floating like driftwood along the current of American

Spiritualism is a power in this country. Millions have flocked to its standard. Its local organizations are rapidly increasing. Its journals are becoming numerous and potent. If this and much more may be affirmed of its youth-what of its manhood, illumined by the noonday glow of prosperity? Not sympathy, not charity even, do Spiritualists demand, but justice-strict, candid, impartial justice. This, they will have.

The Chicago Republican said some time since: "Spiritualism is so universal—numbers so many hundreds of thousands of persons of all grades of intellect and truth-fulness as its followers—that to disbelieve them utterly would be equivalent to ignoring all human testimony. There are plenty of men and women of the very lighest minds and culture who believe in it—who have tested its claims themselves, with persons, and under circumstances, that made collusion an imposibility."

Contrast the above with the comments of the Chicago Tribune upon our National Association, held in Rochester, N. Y.:

"Various Spiritualist churches were represented in it, under a rigid rule of official delegation, and a narrow body marked out as scrupulously and soverely as if Spiritualism were the last type of Orthodoxy in religion—which, indeed, it professes to be. And not content with the steps already taken in this direction, the Convention elaborated a new and a narrower basis for fature organic action, and adopted a creed,"

How the writer managed to push so much misstatement and untruthfulness into so little space, is difficult to conceive. Spiritualism has no affiliation with "Orthodoxy," but is absolutely eclectic, gleaning truths from Chrisna and Jesus, Paul and l'lotinus-the good of the past and the good of the present.

"The fact that a creed was adopted, setting forth the articles of faith, nineteen in number, of Spiritualism, is conclusive evidence that the confessors of this faith are no more fully emancipated from the spirit of sect and dogma than Methodists or Calvinists."

There was no "creed adopted" at the Convention in Rochester. Only an ex-clergyman could thus falsely interpret. What constitutes a creed? the right direction. The word is from eredo-"I believe," and is dearticles of Christian faith." Those who can disgeneral declaration of principles, broad and universal, holding those only responsible thereto who voted in the affirmative, must be either stupidly bigoted or quite hopelessly demented.

"The truth is, as our readers may infer, there is not to be found a more decided sect than that which the more active Spiritualists form."

What is a sect? Sect, from seco, implies to cut off, to separate. Have Spiritualists cut themselves | record their decisions, off from liberalists, from the thinkers of the age? Do they seek to separate themselves even from evangelical Christians? Have they cut any off: This young brother, whose lectures have been are noted for their dislike-their absolute loathare open to all denominations; our platforms are Indians; to all, in fact, irrespective of caste, clime, position or nationality. Our watchword everywhere, investigation, free thought, free speech, our aim is universal education and spiritual emanci-

"Their anxiety to build up a sect, while their local organizations are so generally feeble, unorganized and often disorderly, and their ministry accidental and vagrant, is simply due to an earnest propagandism.

"Their ministry accidental and vagrant?" Yes accidental" as Jesus, with sandaled feet, wanderiug over Judean mountains-" accidental" as the early apostles, half clothed in sheep-skins and goat-skins, whipped, scourged, stoned- "vagrant" as Wesley in the graveyards of England, as Murray along the sands of New Jersey, stoned in Boston, the boasted Athens of America. Please rank us with such accidentals and vagrants rather than with the polished, pious, hypocritical priesthood, whose chief aim is to make others think them "holy "and "respectable."

Saying nothing of our modern clergymen, permit us to treat the Chicago Tribune to an ecclesiasauthor, Mosheim. Speaking of the clergy of the fifth century, p. 182, he says:

"Of the vices of the whole clerical order, their luxury, their arrogance, their avariee, their voluptuous lives, we have as many witnesses as we have writers of integrity and weight in this age, whose works have come down to us."

Speaking of another class of clergy of the eleventh century, p. 368, he mentions, "Their frauds, dissoluteness, quarrels, and flagrant

Of the clergy of the twelfth century, p. 400, he

"Wherever we turn our eyes we discover traces of the dishonesty, ignorance, luxury and other vices, with which both the Church and the State were contaminated."

Coming to the thirteenth century, p. 443, he de-"Both the Greek and Latin writers censure and condemn without reserve the iniquities and vices of their bishops and religious teachers."

He thus refers to the clergy of the sixteenth century, p. 561:

entury, p. 561:

"Most of the bishops, the canons, their associates, led luxurious and jovial lives, in the daily commission of sins, and squandered in the gratification of their lusts those funds which the preceding generation had consecrated to God and the relief of the poor. On the greater part of the priests, on account of their indolence, their unchastity, their awarice, their love of pleasure, their ignorance and their levity, were regarded with utter contempt, not only by the wise and good, but likewise by the common people."

The Orthodox Reverend Dr. Middleton "declares the (church) fathers one and all to have been credulous, crafty, or designing men-men of such character that nothing could be expected from them that was caudid and impartial, especially when religion happened to be the subject."

Doubtless in the estimation of the Orthodox Chicago Tribune, the bishops and priests abovementioned, as well as the clergy of the present day, have among them neither "accidentals," nor "valgrants!" Such epithets are applicable only to Spiritualists, thousands of whom patronize this very Tribune. Though newspaper corporations have neither "bodies to be kicked, nor souls to be saved," they have pockets. These are vulnerable. Finally, as an anti-slavery man for a full score of years, we have this to say to the millions of Spiritualists through the West, who read weekly the Banner of Light, American Spiritualist, Religio-Philosophical Journal, Present Age, Spiritual Rostrum and other Spiritualist papers, springing up in different localities-there are secular papers, which, putting principle before policy, charity before currency, patriotism before partisanship, deal fairly and honorably with Spiritualists and Spiritualism. Subscribe for such only as will do you and your cause justice.

Lyceum in East Boston.

In common with other speakers we make it a matter of principle to attend the Lyceum wherever lecturing. The East Boston Lyceum, young, has in it all the germs of a genuine prosperity. There were about fifty children in attendance, all pleasant, bright-eyed, interesting. Mr. John Prince is Conductor, and Mrs. H. G. Jack-

son the Guardian. Some of the leaders were ab-

sent. The children declaimed and sung finely. What aroused our sarcasm, and excited our sorrow too, was this-there was not a father, brother, man, present, except those leading groups. We write this to the shame of all shiftless, indifferent parents, in East Boston and elsewhere Put the coat on, gentlemen.

Hints to Speakers.

Traversing the country from Kansas in the West to Portland, Me., our weary head is often made to ache and heart to throb in sorrow with complaints of media against media, and expressions of envies and jealousies among and concerning speakers engaged in the same noble calling. These we seldom - might say never repeat, because calculated to make no one wiser, better, happier.

Do not peddle the ill as readily as the good you hear of others.

Do not make positive engagements and then

for the most trifling causes fail to fill them. Do not, in specifying prices for your lectures, name sums so exorbitant as to give the impression you care more for the fleece than the flock.

Do not, upon any occasion, sound your own praises; nor cackle over any premature hatching. Do not forever make the ninth letter of the alphabet your text.

Do not seek to build yourself up by pulling your peers down.

When not engaged, listen to the lecturer, whether trance or normal, male or female, who may be employed in the city or your vicinity. If you have criticisms to offer, make them personally to the speaker, and make them, too, in a kind, loving and fraternal spirit.

If you cherish a becoming self-respect, and do in the least as you would be done by, you will listen to the lectures of other speakers whenever possible.

If you expect to claim the respect of such substantial Spiritualists as have formerly given you support and encouragement, you will, at every reasonable opportunity, attend the meetings of other speakers, thus throwing your influence in

If you have any real sincerity of soul, or the fined by Webster as "a brief summary of the least appreciation of the beautiful principles of Spiritualism, nothing of ordinary importance will cover no distinction between a "creed" (form of keep you from the Lycenm session or Sunday ser-Christian faith) by which men arraign, try, ex- vice. None of your "upstartism," now-none of communicate or otherwise punish heretics, and a your "putting on airs" and saying, "I can't learn anything new?" This assertion, devoid even the show of modesty, is seriously questioned. And then, if you are the Solon you assume to be, how indispensable that you shed the sunshine of your wisdom-presence upon all Spiritualistic assemblages. Not by words, not by professions; but by deeds, by fruits, do men and angels judge and

Willie F. Wentworth.

for heresy? The reverse is true. Spiritualists received so favorably by Spiritualists, has become a resident of Schenectady, N.Y. He will ing of creeds. Our halls and houses of worship continue to lecture in the vicinity during the spring and summer. Those wishing to make enfree to men and women; to Anglo-Saxons and gagements with him for the fall and winter months, should address him very soon. Mr. Wentworth, earnest and sincere, ranks high among our young speakers. May the blessings and baptisms of angels ever attend him.

Vermont State Spiritualist Association.

Vermont State Spiritualist Association.

This association will hold a Mass Quarterly Convention at Cady's Falls, in Morristown, Lambille Co., Friday, Naturday and Sunday, June 25th, 26th and 27th. A general invitation is extended to friends, speakers and mediums, to come up and help us make it a pleasant and profitable occasion. The subject of raising funds to put a missionary in the field will probably be brought before the Convention, therefore it is desirable to have a large attendance.

Friends, let us come together with a determination to work, and make our State Association a practical, living institution. You will find the friends in the vicinity of Cady's Falls gental and enthusiastic in the cause of truth and human progress; the location is pleasant, and the surrounding scenery beautiful. There will be a free platform and free speech, and a cordial welcome to procressives of whatever name or nature. The nearest railroad communication is Waterbury, on the Vermont Central Railroad, from whence there will be 19 miles of stacking. Arrangements will be made with railroad and stage lines to return free all those attending the Convention who pay full fare one way. The Convention will meet at the church, to organize, at 10 A. M., Friday, June 25th. By order of the Committee, E.B. Holden, Sec'y.

Pennsylvania-Annual Meeting.

treat the Chicago Tribune to an ecclesias, gathered from that standard Christian Iosheim. Speaking of the clergy of the ury, p. 182, he says:

vices of the whole clerical order, their luxury, cance, their avarice, their voluptuous lives, we my witnesses as we have writers of integrity and this age, whose works have come down to us."

ng of another class of clergy of the century, p. 368, he mentions, "Their dissoluteness, quarrels, and flagrant dissoluteness, quarrels, and flagrant are formed as the control of the control of the carresville, Bucks Co., Pa., May 10th, 1869.

The Bucks County Association of Spiritualists will hold their first annual meeting in the Public Hail at Humeville, and Suering and Spiritualists will hold their first annual meeting in the Public Hail at Humeville, and Suering and Suering and State Association of Spiritualists will hold their first annual meeting in the Public Hail at Humeville, and Suering a

Anniversary Meeting.

The tenth anniversary of the building of the Free Church in Sturgis, Mich., will be celebrated at the village of Sturgis, on the 18th, 18th and 20th days of June. Eminent speakers from abroad will be in attendence to address the people. Ample provisions will be made to entertain strangers from abroad. It is expected that this will be one of the largest meetings of this kind ever held at this place, and it is to be hoped that the friends of the spiritual Philosophy, and of free thought, will gather together on this occasion, and help to move on the Car of Progress. A general invitation is extended to all to be with us on that occasion "to do good, and to get good."

By onders the Enecutive Committee. ement to but to be with us on that occasion - to do good, an o get good. - By order of the Executive Committee. Stargis, Mich., May 3d, 1869.

Obituary. Passed on to the higher life, May 10th, 1969, Hattie S. Farns-

worth, wife of Dr. L. L. Farnsworth, of Philadelphia, in the 39th year of her age.

Slowly have we watched the changes of this sister as the wasting flame of life was gradually flowing out. But it was loyous to know that she realized that the river of death was the connecting stream between this life and the beautiful ocean of eternity. Farewell, sister, and we know thou hast found a rest to thy weary spirit.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

ADRIAN, MIOH.—Regular Sunday meetings at 10% A. M. and 1½ P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President: Ezra T. Sherwin, Secretary.

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

APPLETON, Wis.—Children's Lyceum meets at 3 p. m. every Sunday.

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

Assistant Guardian: Harriet Dayton, Secretary.

Bosron, Mass.—Mercantile Hall.—The First Spiritualist Association meet in this hall, 25 summer street. M. T. Dole, President; Samuel H. Jones, Vice President; Wm. A. Duncklee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 51 Pleasant street.

Springfield Hall.—The South End Lyceum meets every Sunday at 194 A. M. at No. 80 Springfield street. John W. McGuire, Conductor; Dr. C. C. York, Assistant Conductor; Mrs. M.J. Stewart, Guardian; Mrs. Ahns T. St. Johns, Musical Directress; A. J. Chase, Secretary, Address all communications to A. J. Chase, lift Washington street.

Temperance Hall.—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 F. M. Benjamin Odlorne, 91 Lexington street, Cor. Sec. Speaker engaged:—J. M. Peebles during May.

Brooklyn, N. Y.—Savyer's Hall.—The Spiritus shold

Outorie, St. Lexington street, Cor. Sec. Speaker engaged:—
J.M. Peebles during May.

Brooklyn, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall. corner Fulton Avenue and Jay street, every Sunday, at 3½ and 7½ p. m. Children's Progressive Lyceum meets at 10½ A. m. A. G. Kipp, Conductor: Mrs. R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberlan 1-street Lecture Room, near De Kaib avenue. Circle and conference at 10½ o'clock A. m.: lectures at 3 and 7½ p. m.

Baltimore, Md.—Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. m.

BUFFALO, N. Y.—The First Spiritualist Society hold meetings in Lycenm Hall, corner of Court and Pearl streets, every Sunday at 16% A. M. and 7% P. M. Children's Lyccum meets at 2 P. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONE.—Children's Progressive Lyceum meets every Sunday at 103 A. M., at Lafayette Hall. Travis Swan, Conductor: Mrs. J. Wilson, Guardian.

Conductor; Mrs. J. Wilson, Guardian.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 10 and 13 o'clock. Calidren's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. linywood, Assistant Conductor; Birs. Hiram Bidwell, Guardian, Chaelestown, Mass.—Central Hall.—The First Spiritualist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 2½ and 7½ p. m. Dr. A. H. Richardson, Corresponding Secretary.

Washington, Hall.—The Children's Progressive Lyceum No. I hold their sessions every Sunday at 103 A. m. at Washington Hall, No. 16 Main street, near City Square. G. W. Bragdon, Conductor; Lizzle Saul, Guardian; N. G. Warren, Musicai Director.

CHELSEA, MASS .- Fremont Hall .- The Children's Progress-CHRISEA, MASS,—Fremont Hatt.—The Children's Progressive Lyceum meets every Sunday at Fremont Halt, at 16 A. M. Conductor, John H. Crandon: Asst. Conductor, F. C. Davis; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salisbury; Secretary, Mrs. S. E. Davis.

Free Chapel.—The Bible Christian Spiritualists hold meetalings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D.J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Children's Progressive Lyceum meets every Sunday morning at 10½ A. M., in Williams Hall. M. Barri, Conductor; John J. Wentworth, Assistant Conductor; Mrs. H. Newman, Guardian; Mrs. Dolbeare, Assistant Guardian. Meetings at 3 and 7½ o'clock.

sistant Guardian. Meetings at 3 and 74 o'clock.

CARTHAGE, Mo.—The friends of progress hold their regular
meetings on Sunday afternoons. C. C. Colby, President; A.
W. Pickering, Secretary.

W. Pickering, Secretary.

Chicago, Ill.—Library Hall.—First Society of Spiritualists meet in Library Hall, every Sunday, at 10½ A. M. and 7½ P.
M. Children's Progressive Lyceum meets in the same hall
immediately after the morning lecture.

Crosby's Music Hall.—The Liberal and Spiritual Association
hold meeting every Sunday at 10½ A. M. and 7½ P. M., in Crosby's Music Hall, Opera House Building, entrance on State
street. J. Spettigue, President.

street. J. Spettigue, President.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 190 Superior street, opposite the Fost Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Fratt, President; George Rose, Vice President; Dr. M. C. Parker, Treasurer. Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director; D. A. Eddy, Guardian; Ctype, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian:

J. Dewey, Guardian.

Du Quoin, Ill.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Pier, Guardian. Social Levee for the benefit of the Lyceum every Wednesday evening.

DORCHESTER, MASS.—Free meetings in Union Hall, Hancock treet, every Sunday evening at 72 o'clock. Good speakers negged DOVER AND FOXOROFT, ME.—The Children's Progressive Lycoum holds its Sunday sessior. in Merrick Hall. in Dover, at 101 A.M. E. B. Averill, Conductor; Mrs. K. Thompson, Guardian. A conference is held at 12 r. M.

Guardian. A conference is held at 1½ r. M.

DES MOINES, IOWA.—The First Spiritualist Association will
meet regularly each Sunday at Good Templar's Hall (West
Side), for lectures, conferences and music, at 10½ A. M. and 7
r. M., and the Children's Progressive Lyceum at ½ r. M.
FOXBORO', MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10½ A. M. C. F. Howard, Conductor;
Mrs. N. F. Howard, Guardian.

Mrs. N. F. Howard, Guardian:

GREAT FALLS, N. H.—The Progressive Brotherhood hold
meetings every Sunday evening, at Union Hall. The Children's Progressive Lyceum meets at the same place at 2½ p.
M. Dr. Reuben Barron, Conductor; Mrs. M. H. Sayward,
Guardian; Mrs. M. H. Hilli, Corresponding Secretary. Georgetown, Colorado.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft,

HAMMONTON, N. J.—Meetings held every Sundsy at 103 to M. M., at the Spiritualist Hall on Third street. W. D. Wharon, President; Mrs. C. A. K. Poore, Secretary. Lyceum at P. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Nagrilson & Groups. P. M. J. O. Ranso Guardian of Groups.

HINGRAM, MASS.—Children's Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. Houtron, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. LEOMINSTER, MASS.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. W. H. Yeaw, Sec.

Lowell, Mass.—The First Spiritualist Society hold a gereral conference every Sunday at 22 P. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Oor See

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

LOUISVILLE, Kr.—Spiritualists hold meetings every Sunday at 11 A. M. and 7 H. P. M., in Temperance Hall, Market street, between 4th and 5th.

between 4th and 5th.

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

MARLBORO', MASS.—The Spiritualist Association hold meetings at Forest Hall. Mrs. Lizzle A. Taylor, Secretary. Speaker engaged:—Prof. William Denton, May 23.

MODELS ANA N. V. —First Society of Progressive Spirituals

MORRISANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% p. m.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday at 2 and 6 p. m., at Museum Hall, corner of Elm and Pleasant streets. Stephen Austin, President; Moses H. Johnson, Secretary. Progressive Lyceum meets every Sunday at 10 at the same hail. Albert Story, Conductor; Mrs. Fannie Sheapard, Guardian.

Conductor; Mrs. Fannie Sheapard, Guardian.

Milwauker, Wis.—The First Society of Spiritualists hold
meetings every Sunday in Bowman's Hall, at 10½ A. m. and 7½
r. m. George Godfrey, Chairman. The Children's Procressive Lyceum meets at 2 r. m. T. M. Watson, Conductor; Betty
Parker, Guardian; Dr. T. J. Freeman, Musical Director. Parker, Gunrulan; Dr. 1.3. Freeman, account and Children's Progressive Lyceum. Lyceum meets at 104 A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.

Musson Tuttle Conductor; Emma Tuttle, Guardan.

New Yonk City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lycum at 2½ P. M. P. E. Farnsworth, Secretary, P. O. box 5678. SEWHULTPORT, M.S. —THE Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture in same hall at 72 o'clock.

NEW ORLEANS, LA.—Lectures and Conference on the Phlosophy of Spiritualism, every Sunday, at 10% &. M., in the hall, No. 110 Carondelet street, up stairs. William R. Miller, President; J. C. Norwood, Vice President.

NEW ALBANY, IND.—The Society of Progressive Spiritualists hold meetings every Sunday at 2 and 7 r. m. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.

N. HERLIY, Treasurer.

NEW HAVEN, CONN. — The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% A. M. E. Whiting, Conductor.

ductor.

Osweoo, N. Y.—The Spiritualists hold regular meetings at their new "Lyceum Hall." Grant Block, every Sunday at 11 A. M., and Th. P. M. John Austen, President. Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director. Portland, M. E. The "First Portland Spiritual Association" hold meetings every Sunday in their (new) Congress Hall, Congress street, at 3 and 7% o'clock P. M. James Furbish, President; R. J. Hull, Corresponding Secretary. Children's Lyceum meets at 10 A. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Guardian; Miss Clara F. Smith and Miss Incz A. Blanchard, Assistant Guardians.

Philladelfphia, P.A.—Children's Progressive Lyceum No. 1.

Incz A. Blanchard, Assistant Guardians.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 94 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian—Lyceum No. 2, at Thompson street church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 34 and 8 p. M. every Sunday.—"The Philadelphia Spiritual Union" meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

PERSYAN, CONG.—Wastings are held at Control Hall every

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M. PLYMOUTH. MASS.—Children's Progressive Lyceum meets every Sunday at 11 A. M., in Lyceum Hall. PAINESVILLE, O.—Procressive Lyccum meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian.

QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyccum meets at 1% P. M. gressive Lyceum meets at 12 F. M.

ROCHESTER, N.Y.—Religious Society of Progressive Spirit
ualists meet in Sclitzer's Hall Sunday and Thursday evenings.
W. W. Parsells, President. Children's Progressive Lyceum
meets every Sunday, at 23 F. M. Mrs. Collins, Conductor;
Miss E. G. Beebe, Assistant Conductor.

Miss E. G. Beebe, Assistant Conductor.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10\(\frac{1}{2}\) A. M. Children's Progressive Lyccum meets in the same hall at 2 P. M.

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

STONEHAM, MASS.—The Spiritualist Association hold meet ings at Harmony Hall two Sundays in each month, at 2\(\frac{1}{2}\) and 7 P. M. Afternoon lectures, free. Evenings, 10 cents. The Children's Progressive Lyccum meets every Sunday at 10\(\frac{1}{2}\) A. M. E. T. Whittier, Conductor: Ida Herson, Guardian.

SALEM, MASS.—The Progressive Lyccum meets at Hubon SALEM, MASS.—The Progressive Lyceum meets at Hubon Hall every Sunday morning at 10½ o'clock. Wm. Harmon, Conductor: Mrs. Wm. Harmon, Guardian; Wm. O. Perkins, Secretary.

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

St. Louis, Mu.—The "Society of Spiritualists and Pro-

ductor; Miss Lizzie Porter, Guardian.

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

SYCAMORS, I.L.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Channeey Ellwood, Esq., Presidentof Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y. SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. E. F. Woodward, Cor. Sec. Children's Progressive Lycoum meets at 2 P. M. J. H. Lewis Conductor; Miss G. A. Brewster. Guardian. Speaker engaged:—Miss Eliza Howe Fuller.

San Francisco, Caf.—Meetings are held every Sunday evening in Mechanic's Institute Itali, Poststreet. Mrs. Laura milth (late Cuppy), speaker.

TROY, N.Y.—Progressive Spiritualists hold meetings in Harlmony Hall, corner of Third and River streets, at 10g A.M. and 7g P.M. Children's Lyceum at 2g P.M. Benj. Starbuck, Conductor.

Conductor.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A.M. A.A. Wheelock, Conductor; Mrs. A.A. Wheelock, Conductor; Mrs. A.A. Wheelock, Cuardian.

Sunday at 10 A.M. A.A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.
Vikeland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A.M., and evening. President, C. B. Campbell: Vice President, H. II. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretary, L. K. Coonley. Children's Lyccum meets at 12½ P.M. Dr. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Libzarian. Speakers desiring to address said Society should write to the Corresponding Secretary.
WILLIAMSBURG, N. Y.—The First Spiritualist Association hold incettings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the committee, or of H. Witt, Secretary, 92 Fourth street.
WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at 11 A.M. and 7½ P.M. Lecturer engaged:—May, Alcinda Wilhelm Slade. Children's Progressive Lyccum every Sunday, at 12½ o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Maybew, President.
Workerster, Mass.—Meetings are held in Horticultural

WORCESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 2% and 7 r. m. E. D. Weatherbes, President; Mrs. E. P. Spring, Corresponding Secretary. YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M.

A NEW BOOK BY A. J. DAVIS JUST OUT.

TALE OF A PHYSICIAN;

THE SEEDS AND FRUITS OF CRIME.

In Three Parts-Complete in One Volume. PART ONE, Planting the Seeds of Crime.

PART TWO, Trees of Crime in Full Bloom. PART THREE,

Reaping the Fruits of Crime.

WONDERFULLY interesting book, containing all the ele-Aments of the most stirring romance, has just come from the 'The following series of strange and startling and tragical events, which I am now called upon to make public for the first time, are, even to the minutest details, founded upon facts, with only a thin veil between the reader and the real characters whose temperaments, circumstances, temptations, virtues, vices and crimes, are herein truthfully recorded." The principal facts concerning the manifold causes which developed the "Mysterious Association of Criminals" in New York and vicinity, came to his knowledge about twenty-four years ago, during a mysterious nocturnal visit to a hidden cave somewhere in the neighborhood of Greenpoint, on Long Island.

The causes and circumstances which develop poverty, misery, recklessness and crime are faithfully revealed in the life-lines and tragical events of actual persons. It is a sur-prising and thrilling revelation of the crimes of theft, coun terfeiting, murder, suicide, fæticide, infanticide, prostitution, and explains the various hereditary and social circumstances which lead individuals into temptation and misfortune, of every name and nature.
"It is believed," says the author, "that so long as mothers

and daughters shall exist, such disclosures as are made in this volume cannot but be productive of the best results. Notless are these fearful scenes important to fathers and sons. Because, if to be fore-warned is to be fore-armed, these horrible and truthful pictures of the causes of crime, and these faithful delineations of the ways of professional criminals, will serve as beacon lights and guideboards by which maidenhood and manhood can avoid the evil and choose the good."

This volume contains 325 pages, is stereotyped and printed in first rate style, uniform with the Harmonial series, on good paper and well bound. It will have a large and rapid sale. Retail price 81,00; postage 16 cts. Address the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, and their General Agents, THE AMERICAN NEWS COM PANY, 121 Nassau street, New York.

AFTER DEATH; OR,

Disembodied Man.

THE Location, Topography and Scenery of the Supernal Universe; its inhabitants, their Customs, Habits, Modes of Existence: Sex after Death; Marriage in the World of Souls; The Sin against the Holy Ghost, Its Fearful Penalties, etc. Being the Sequel to "Dealings with the Dead."

By the Auther of "Pre-Adamite Man," "Dealings with the Dead," "Rearlette," etc. Paper \$1,00, postage 8 cents; cloth \$1,25, postage 16 cents. Dead," "Ravalette," etc. Paper \$1,00, postage 8 cents; cloth \$1,25, postage 16 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

MORNING LECTURES. Twenty Discourses

DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1863.

BY ANDREW JACKSON DAVIS. l vol., 12mo., price \$1.50; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

ERRORS OF THE BIBLE. Demonstrated by the Truths of Nature OR, MAN'S ONLY INFALLIBLE RULE OF FAITH AND PRACTICE. By Henry C. Wright. Price: Paper 35 cents, postage 4 cents; Cloth 60 cents, postage 8 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

BANNER OF LIGHT:

AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. WILLIAM WHITE & CO., Proprietors.

WILLIAM WHITE, I LUTHER COLBY, ISAAC B. RICH.

AIDED BY A LARGE CORPS OF ABLE WRITERS. TERMS OF SUBSORIPTION, IN ADVANCE: Por Your.....\$3,00

When drafts on Boston or New York cannot be procured we desire our patrons to send, in lieu thereof, a Post-office money order.
Subscriptions discontinued at the expiration of the time

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

State.

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

By Specimen copies sent free.
Subscribers are informed that twenty-six numbers of the BANNER compose a volume. Thus we publish two volumes a

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

The standard of the inserted at twenty cents per line for the way connected with the Editorial Department, should be safressed to the Editor. Letters to the Editor, not intended for publication, should be marked "private" on the envelope. All Business Letters must be addressed:

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

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

OFR CITY.
WESTERN NEWS COMPANY, Chicago, Ill.
A. WINCH, Philadelphia, Pa. RETAIL AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street, Boston.
A. WILLIAMS & CO., 100 Washington street, Boston.
C. W. THOMAS, 431 Fourth avenue, New Yorx.
HENRY WITT, 93 Fourth street, Brooklyn, E. D., N. Y.
GEORGE H. HEES, west end Iron Bridge, Gawege, N. Y.
E. E. ROBINSON, 8 Market street, Corning, N. Y.
MRS. H. F. M. BROWN & MRS. LOU. H. KIMBALL, Room
21. Pope Block, 137 Madison street, Chicago, 111
W. B. ZIEBER. 106 South Third street, Philadelphia, Pa
EDWARD BUTLER, Chestnut street, above Fourth, Philadelphia, Pa.

delphia, Pa.

W. D. ROBINSON, 20 Exchange street, Fortland, Me.
DAVIS BROTHERS, 53 Exchange street, Fortland, Me.
C. H. ANDERSON, 458 Seventh street (opposite the Postoffice), Washington, D. C. SUBSCRIPTION AGENTS:

ALBERT E. CARPENTER.
MRS. H. F. M. BROWN & MRS. LOU. H. KIMBALL, Room
21, Pope Block, 137 Madison street, Chicago, Ill.
J. BURNS, 1 Wellington Road, Camberwell, London, Eng-

Publishers who insert the above Prospectus three times in their respective papers, and call attention to it editorially, shall be entitled to a copy of the BANKER OF LIGHT ONE YEAR-It will be forwarded to their address on receipt of the papers