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REMINISCENCES AND EXPERIENCES OF A

WORKINGMAN.

" BY EMILE-SOUVESTRE.

Translated from the French, for the Banner of Light,

BY SARAH M. GRIMKE.

GHAPTER XVI-CONTINUED.

Continuation of the Narratives of Lucille and Father

The morning for my departure arrived, and although I shed some tears at parting with my dear parents and sisters, yet my heart was light and my head full of the glittering pictures painted by a vivid imagination. I already saw myself independent, and rich enough to go into business on my own account, resolving that my establishment should rival the most superb in the city. My short journey was soon accomplished, and I sprang from the cars as lightly as an antelope. My good cousin Marie was there to meet me, and in the morning I will take you home." u.L.doubt if there ever was a happier creature than A kind greeting awaited me at my uncle's, and as I was weary with excitement and my ride, I slept soundly until the morning bell awakaned me. I hardly knew where I was, but I soon collected my thoughts, and dressed myself.

After breakfast my cousin took me to Madame -'s, and I must acknowledge I did feel somewhat desolate when she bade me farewell, and I found myself surrounded by strangers. I was I heard a gentle tap at the door, and Ferdinand placed under the superintendence of a very ugly. middle-aged woman. Her features seemed to have been hardened and sharpened rather than softened, by time and distress; her eyes looked as though she had wept them hollow and dry, and her shrill voice spoke of bitterness and disappointment. She gave me my work in a most ungracious manner, saying, "Take care and do I must be at my work at the usual hour, or incur it right, or you will have to remain after hours." I made no reply, but determined to do my best, and if I failed take the consequences quietly. Fortunately no fault was found, and at the appointed time Marie called and took me home.

After remaining a month with my uncle's family, his eldest son was taken ill, and the room I occupied was needed for his accommodation. Of course I was compelled to seek another boarding place, and I could not find one within my means except in an obscure street at a considerable distance. This change taxed my fortitude severely, but I tried to bear up and see the silver lining behind my cloud; but when I retired to my little room a sense of loneliness oppressed me, and I could not help shedding some tears, and casting nature seemed changed into the gall of bitterness. a wishful glance at the comfortable home and cheerful circle I had abandoned. However, I but no fault was found with me, and when I was soon dropped asleep, and awoke refreshed and about going, the superintendent looked kindly at renewed in strength, mentally and bodily. The me and said, "You look ill; if you cannot come family I was with proved kind, and I made myself contented, although they were uncultured, better stay at home." I thanked her and hurried and I greatly missed the society of my uncle's family. My cousin had introduced me to the fountain of my tears, and in spite of all my efforts night school, which we attended together, until the illness of her brother, which was protracted and severe, compelled her to relinquish it, her presence at home being indispensable during the hours not occupied by her business. Being thus deprived of her company, I inquired of my hostess whether any of her family attended the school. 'No," she replied, "but the daughter of her next door neighbor did, and she would go in with me and introduce me to the young lady, who would no doubt be glad of my company." This relieved my anxiety, and thenceforth we always went to and from the school arm in arm. One evening just as we left the house a young man came up spirit. I almost realized the presence of some to us in breathless haste; he drew my friend's arm through his, saying, "Jule is taken suddenly worse; when you saw him this afternoon we were confident of his recovery, but now he is de-Airious; he calls incessantly for you, and the Docfor requests you to come to him immediately, as he apprehends he will not live long." She turned deathly pale, and was about to hurry on, when she suddenly recollected that I had never walked home alone, and turning to me she said, "I must go with you first." On inquiry I found that to do this would take her every step out of her way, and detain her half an hour from the bedside of her lover. So I affected to be very brave, and assured her I could easily find my home. We separated, and I pursued my way; but my mind was busy with the scene I imagined going on in the chamber of-death, and when I remembered myself and looked round for the familiar buildings, I could not see any that I recognized. I shuddered, but walked on, hoping to meet some one of whom I might inquire for my street. The one I was in seemed lonely and I felt so exhausted by fright and fatigue that I sat down on a step to think what I had better do. I had not sat long before I heard footsteps, but in a few moments the person turned in another direction, and the sound died away in the distance. I listened again in breathless anxiety, and again I heard a footfall. I started up, but could discern nothing; however, the walker evidently approached. I stood up, and as he passed, I asked him in a tremulous voice to tell me how to find street. Whether he was deaf, or whether he mistook me for a night-stroller, I cannot tell, but he cast on me a look of ineffable contempt, and hurried by so rapidly that to overtake him was impossible. I sank down upon the step in utter

despair, but was aroused by again hearing the

sound of footsteps; they came nearer and nearer,

and in a few minutes, by the light of the street

lamp standing opposite to me, I discerned Ferdi-

nand, who recognized me at the same moment.

Joy at thus unexpectedly being rescued from

passing the night in the street was the only emo-

tion I felt. He assisted me to rise, and then draw-

ing my arm through his, clasped my hand and covered it with kisses. I made no resistance. Astonished and paralyzed by fear, I trembled in every limb, and perceiving my agitation he said:

Forgive me, Lucille; I could not control the feelings which have so long been struggling for vent, and which I dared not express."

"Oh take me home," I exclaimed "take me home!"

He made no reply, but after we had walked some distance, he stopped and rang the bell of a handsome looking mansion.

"Ferdinand," said I, in as firm a voice as I could command, "this is not my home."

"Only come in for a moment," he replied, almost carrying me through an entry into a well "You are faint; I will order relighted saloon. freshments," said he, and hastily left the room.

A tray was brought in, and with difficulty I swallowed a little tea, which he insisted I must take, hoping if I did that he would take me home. " Now let us go," said I, in a beseeching tone.

He rose and left me without making any reply, but quickly returning with his watch in his hand said, "See here; it is near midnight; if you go to your lodgings to-night, accompanied by me, it will excite suspicion; you must remain here, and

"Impossible! I will not stay. Let me go."

The room became dark, and I fainted. How long I remained insensible, I do not know; but when consciousness returned I found myself in bed. I cannot describe that dreadful night: I lay in a kind of stupefaction. Toward morning, exhausted nature sunk into a troubled sleep, from which I was roused by a loud bell. I rose and dressed myself. A second hell sounded, and entered. He led me to the parlor we had occupied the preceding evening, where breakfast awaited us. I took the seat he motioned me to mechanically. I seemed to myself a moving automaton, controlled by the will of another. I partook of the food set before me, for in spite of my bewilderment and distress I remembered that the superintendent's displeasure, if not the risk of being discharged. Breakfast was soon dispatched. Neither of us were inclined to talk. Ferdinand scarcely raised his eyes. His face were an air of deep dejection, and his whole manner and appearance were altered; his conduct was scrupulously respectful, and he hastened to prepare for our walk.

I arrived at Madame D---'s just as the superintendent was apportioning to each her task, and by the time she reached my seat I was all ready. Oh my Heavenly Father! can that day of agony ever be effaced from my memory? I could not weep; my eye-balls were dried and scorched, and my heart seared as with a hot iron; my whole I know not how I performed my allotted task, to-morrow I will find a substitute, and you had out. This unlooked for sympathy unsealed the I wept profusely.

I was hastening on, trying to quell the tumult of my feelings, when my arm was suddenly seized, and Ferdinand, looking pale as death, slipped a letter into my hand, and instantly disappeared round the corner of a dark alley. His presence, his bewildered air, his almost agonized countenance, seemed like a phantom passing before me, but I held the letter in my hand, and that testified to the reality of what I had felt and seen.

On reaching my room, I threw myself on the bed, and in silent prayer, such prayer as I had never known before, found relief for my burdened supernatural agency, and a calm unspeakable

overspread me.

"Deepest silence all around its sacred shelter spread." I felt an assurance that the Father would guide and strengthen me. When the bell rang for supper, I rose, and laid the letter safely away, resolved to leave the seal unbroken unless I felt an intuition to open it. I retired, under the plea of indisposition, as soon as we left the table. In the quiet of my little attic I reviewed the few last eventful and mysterious hours of my life. I had been sorely smitten, but I was not guilty. I felt in my innermost that my purity was not sullied in the sight of God. I had been the victim of circumstances over which I had no control, and whatever might be the result of what had happened, I resolved to meet and endure it with patience and fortitude. With these feelings I laid me down, and so " he gave his beloved sleep."

When I awoke next morning, I had a dim con sciousness of something strange and painful, but a sweet serenity reigned in my soul, and I went to my work with almost cheerfulness.

I dreaded meeting Ferdinand again as I was returning home, and was truly thankful that I escaped that trial. The letter remained unread, but not forgotten. On the fourth evening I felt strongly impelled to read it. I broke the seal with a steady hand. It was full of the bitterest self-reproach, of expressions of the deepest contrition, assurances of affection and respect, and an intense desire to do all that lay in his power to atone for the injury he had inflicted, and soften the suffering he had caused. He assured me he would never intrude into my presence without permission, but if I refused his request bear his merited punishment in silent sorrow. He added that he alone was to blame; that he had been tempted beyond what he was able to bear, and had been a curse instead of a blessing to the being he most loved. He rejoiced to think that I had had no complicity in his crime, and entreated me to grant him an interview, that he might implore forgiveness. "Permit me," he said, "to see you but this once, and if that is your decision, I will return to Spain and never see you more."

Forgive us our trespasses as we forgive those formed any intimacy with the family I then lived who trespass against us," came as though a heavenly voice had spoken the words. The letter had not disturbed my tranquility. I spent the night in earnest prayer for divine strength and guidance, which I believe were given me, and ere rose I had come to the resolution to see him. I dared not reject such an appeal, such a supplica-

I went the ensuing evening to the place he had appointed, the vestibule of a church in my neighborhood, whither he said he should repair on six successive evenings. I look back even now to this interview with gratitude and wonder. I reached the place with a firm step, and without any misgivings or agitation. I almost felt as if I were commissioned to save this soul from mortal agony and despair. Ferdinand was already there. I held out my hand as I approached. He took it between his, and falling on his knees. "Am I indeed forgiven?" he ejaculated in an almost inarticulate voice. "Forgive us our trespasses as we forgive those who trespass against us." was all my reply, as I raised him from his kneeling nosture. Oh my Father, I thank thee for that, the sublimest, the most solemn moment of my life, when thou didst confide to me the sacred treasure of a struggling soul. I pledged myself to the work of doing all I could, with divine assistance, to elevate and spiritualize the being to whom I felt united by a sympathy as powerful as it was unaccountable; yea, by ties which seemed stronger than death.

From that time we met every evening; some imes we walked sometimes we sat or stood under the shadow of a great pillar, or entered a church, and in some recess concealed ourselves from observation; sometimes we conversed in a whisper, sometimes over us expressive silence spread its sacred influence. I have often recalled these interviews; they were to us the bread of life, and I believe the blessing of the Searcher of Hearts rested upon us.

Weeks passed thus, adding as they passed fresh strength and tenderness to our union. One evening, in answer to Ferdinand's inquiries, I told him I could no longer doubt that I must become a mother. "My God!" he exclaimed. "what shall we do? Wretch that I was!"

I laid my hand gently on his lips. "Hear me Ferdinand! Denunciation of ourselves cannot pain in the side, and when he stooped to kiss me supply the place of duty. I must reveal all that has passed to my coucin; now that her brother is out of dauger, she can spare the time to sympathize with and advise me.

"But," interrupted Ferdinand, "she will spurn me as vour destrover."

You do not know her," I replied, "or you would not speak thus. She is too noble to de- and intelligence that he was worse. My God! spise the contrite spirit; her heart will bleed for those hours of agonizing suspense and prayer. us, and she alone can wisely suggest the best At noon the same news from my darling. In the course to pursue. I cannot divulge our secret to evening the doctor came. I saw in her face what my family. My disappearance will be easier for her errand was, and a low shrick escaped me. them to bear, than the knowledge of what has She bent down and whispered, "God's will be occurred. To-morrow evening, instead of meet- done! Ferdinand yet lives; he sent me to bring | the rain fell so fast that I was wet to the skin, will seek Marie and if not too late ng vou. I when our conference is over we will come to the cathedral.'

Accordingly the next day I sought Marie, and assurance that you will both be cared for by your unfolded to her my sad story. I implored her to | Father in heaven; he entreats you not to sorrow | determined to crave a shelter. Notwithstanding hear me through before she passed sentence. To overmuch, lest your babe should suffer." After a this she consented, and she fulfilled her promise, long pause, in which she tried to soothe and combut as I proceeded I could well discern in the va- | fort me, she added, "He confided to me this min- | the thought of facing the storm, it was indeed imriations of her countenance the emotions she ex- lature and this purse of gold. I will keep them perienced—the flash of indignation, the flush of for you until you are better.". She soon after took anger, the curl of scorn, as I detailed the early her leave, promising to pass the night at the hedpart of my narrative; but when I related my in- side of her patient, and send me tidings early on terview with Ferdinand her bosom heaved with the morrow. After a bitter struggle for resignacompassion, tears fell fast, and catching me in tion I slept through mere exhaustion. A dream, her arms and kissing me tenderly, "Noble girl!" a blessed dream, came to me. I saw Ferdinand; she said; "he who turns even one soul to right- he was enveloped in a silvery mist; he seemed to cousness shall shine as the stars, forever and float through the air, and his face was radiant as ever." I sank into her arms, and we sobbed con- an angel's; he approached, and laying his hand vulsively. When our emotion had subsided it upon me, said, "Peace be unto thee." The vision was too late to meet Ferdinand, and my kind vanished-I awoke, and instantly the consciouscousin insisted on my spending the night with her, as I sometimes had done since the illness of | shudder passed, through my frame, but I felt a her brother. I had seen her but rarely during | quietness no words can adequately describe. My this time, because every spare moment was spent | babe lay sleeping beside me. I impressed one in the sufferer's room. She was not prepared to long, long kiss upon his brow. "God's will was propose any plan, but promised to meet us the next evening at the cathedral. After awhile we fell asleep, and rested sweetly. We rose and frame. A slow and tedious fever succeeded, and dressed in silence, a kiss and a loving embrace before we descended telling more than words. We parted as soon as breakfast was over, each to her place of business. I felt as if a great burden was taken from my heart, as if the stone was rolled away from the sepulchre and my deliverer had risen.

I went a little early to the place of meeting. Ferdinand was already there, and ere Marie arrived I had told him of my interview with her. She soon after appeared, and told us that the result of her reflections was that I had better, ere knew a good, trusty woman, in the suburbs of Paris, who was a widow, and whose family consisted of one daughter and a little grandchild. She had been a servant in her grandmother's family, with whom she lived until her marriage, and had always been highly esteemed for her good qualities and amiable disposition. Marie said she was sure Mrs. P--- would receive me kindly, and treat me with respect. She also stated that she had an intimate friend, a physician, whose services she could guarantee, and upon whose secresy she could depend. The only obstacle to this plan was the want of means. As should have no regular employment, it was doubtful whether I could earn enough to pay my board. "Will you not," said Ferdinand, "allow me to supply the means? I have it in my power, comfort of my almost redeemer. Only say whether I shall place the sum in your hands or in those of time to see me safe aboard. your cousin." This much being settled, the next

Ah.my God! I dared mot refuse such a prayer. home without exciting suspicion. I had never with, for although as kind as they knew how to be, there was no congeniality in our minds or hearts, and I had rarely seen my young neighbor since the night she was so suddenly called to the death-bed of her lover. Neither of as had ever returned to the school.

I was soon after established in my new home. My guardian angel Marie accompanied me there, and on taking leave of me she kissed away my tears, and said almost gaily, " Be of good cheer; there is happiness yet in store for my Lucille." I gazed incredulously into her eyes, but she added, smiling, "I am a true prophetess; you will see." Her words made no impression. I was wholly absorbed in feelings of gratitude to God. His strange mercies filled my soul, and I sat down in my room with a song of praise and thanksgiving in my mouth.

Months passed away. The hour of trial drew near. My cousin was unremitting in her kindness. "I will never forsake you," she said, "cost me what it may." Oh how often her words of encouragement have buoyed up my soul, and opened the vista through which the angel faces are ever peoping from behind the darkest cloud. At length the day came; my watchful cousin came with her friend Dr. F-, whose tender sympathy and attention are forever engraved on my heart. She was truly a ministering angel. When my babe was placed in my bosom, a thrill of ecstacy shot through my whole being, such as I had never before experienced. It was a joy unutterable; to speak it would have been profanity. I gazed with tearful eyes on this blessing, which seemed to have come down from God out of heaven. I know not how it could be so, but at that moment the circumstances of his being brought into existence were not in all my thoughts; I only recognized the bliss of being a mother.

The following evening Ferdinand came to me. The sight of his son brought a shower of tears from his eyes; he gazed on the infant in mute awe and tenderness and wonder, while his whole soul seemed exultant with love and joy as he softly said, "I thank thee, oh Father! They live. I ask no more." Overnowered by our emotions we said little, but when I remarked that he looked unwell he acknowledged that he had a sharp I found that his breath was feverish and his lips parched. "You are ill, my love. Oh for my sake and your babe's take care of yourself. Let me send the doctor immediately to you." To this he assented, and when Dr. F—came shortly after, I entreated her to hasten to him. I passed an anxious night, and the morning brought the on and his son his love, his blessing: to tell vo that the peace of God, which passeth all under- overtook me ere I reached your habitation, and standing, reigns in his soul, and that he feels an ness that he was gone came over me; a slight done," and he gave me peace. The severe conflict I had endured was too much for my weak but for the skill and maternal care of the doctor. Maria and the truly Christian friends with whom my lot was cast, my infant and myself must have followed my blessed Ferdinand; but it was otherwise ordered, and we survived this terrible calamity. God only knows why we were preserved. Shortly after my recovery my kind hostess re-

ceived a letter from her only son, informing her of the death of his wife, and entreating herself and his sister to go and reside with him and take charge of his household and his orphaned chillong, leave my present place of abode; that she dren. In a few days they decided to go, and I was thus compelled to seek another home. In this emergency my cousin and Dr. F- advised me, as the summer was approaching, to leave the city, both on account of my own health, which was still wavering, as well as my little Ferdinand's, who had suffered somewhat during my illness. But alas! where could I turn for shelter? The doctor at her next visit relieved my anxiety; she said she knew a person in the village of V—— who was under obligations to her; she said she would give me a letter to her, and that she was sure she would receive and treat me kindly. "I shall say nothing of your history, except that you are dear to me, that your child is an orphan, and that you want a boarding place for the summer." Gratitude choked my utterance. I could only thank her with tears, and said, "I can be and I need not say how great a privilege I shall | ready to set out day after to-morrow." The docconsider it to contribute to the ease of mind and | tor then left me, promising to secure for me a seat in the stage, and to return at the appointed

Thus I left Paris, left the spot where rested the thing was how to leave my place and my present | remains of my more than husband, endeared by | work, and read the paper she presented from Mad-

the recollection of the happiest days of my life, and perhaps even more by the desolating sorrows I had there experienced-sorrows which worked out for myself and my beloved a far more exceeding and eternal peace than the world can bestow.

I set out on my journey with a tranquil mind, though on parting with my doctor I felt as if I had parted with my last earthly friend. "The Lord will provide," she said at parting. On taking my seat in the stage it was empty, and when I inquired of the driver whether he expected to have many passengers, he replied, "There is but one other seat engaged." Just as we were ready to start my fellow traveler jumped in, and with an oath ordered the driver to be off. He was a hard, ill-looking man; he squinted, and his sharp gray eyes inspired an involuntary dread. He took the seat before me, and peering impudently into my face said, "Going all the way through?" I answered "Yes," and then burying myself and my babe in the folds of my cloak, drew down my veil and appeared to settle myself to sleep. I felt an inexpressible repulsion and disgust to this man; his very contact seemed like contamination; it was therefore a great relief when, on reaching the place where we changed horses, he left the stage, saying in a low, gruff voice, " All alone, ch! going to V-." The driver took out his horses, and I heard him cursing the groom most vociferously, who was vainly trying to pacify him. It appeared that the horses usually ready for the stage had been stolen the preceding night, and the substitutes for them were indeed a sorrylooking pair of nags; but as there was no alternative, the driver, with many oaths and denunciations against thieves and careless stable-keepers, harnessed them to the carriage.

We again set out. The postillion plied his whip, and at first we got on pretty well; but toward the end of the journey neither whip nor imprecations availed; the horses seemed hardly able to drag one leg after the other, and finally one of them dropped down. This brought the man a little to his senses. He dismounted and tried to help the poor animal to rise, but soon discovered that he was dead. He came to the door of the stage, and telling me what had happened, said:

"I do n't see but you will have to foot it, or stay here until I find a horse. It will be nightfall before I return. This place is dreary, and it looks like rain."

"How far is it to V---?"

"Two miles. The road is straight ahead, and you may meet some traveler who will give you a lift."

"Is there no nearer place where I might stop for the night?"

"None but a little cottage where a man lives all alone, and he will not take you in; he aint used to women."

"But my trunk?"

"Oh, well, I'll take care of that, and you'll find

it at the stage office in V----,' So I set out on my lonely way, but had not proceeded far when it began to aprinkle, and soon when I saw the light gleaming through your window a thrill of joy shot through my heart, and I the driver's warning, an irresistible impulse seemed to move me. Faint and weary, and terrifled at possible to proceed. My blessed father, you know the rest; and now that I have told you all, it is for you to decide what is to become of the houseless outcasts whom you have received and cherished. If you will permit me to remain, and will aid me in procuring work, I am sure I can maintain myself and my child. But, whatever may be your verdict. I shall bless the Providence which brought me to your home, and pray for your happiness. "I was a stranger, and thou didst take me in; an hungered, and thou didst give me food; cold and weary, and thou didst warm and shelter me. My God, I praise thee! thou didst provide!

It was near midnight when I finished the manuscript, which I was long in getting through, being often blinded by tears and unable to see the letters before me. I folded it and inscribed upon it, "I accept thee, my child, as the gift of God!" and placed it on the breakfast table. Then I retired to rest, and slept until awakened by the chorus of birds. It was later than I was wont to rise, and I found Lucille waiting for me, her sweet face pensive, but dressed in smiles. Her boy lay on the carpet, crowing and laughing as he watched the tricks of a kitten playing with a ball of thread. I stood a moment gazing at this beautiful vision. Lucille snatched up her boy as soon as she espied me, and, running to me, placed him in my arms, saying, "My God, I thank thee!" Then, falling on her knees, she hugged mine in a passionate embrace. I raised her; we seated ourselves, and after a short silence we recovered our tranquility.

A few days after this the dear child said to me, Father, I am now ready to accept your kind offer of accompanying me to the village. I am anxious to see if there is any opening for me to obtain work, and I want to purchase a few little articles." I proffered her my purse, saying, "Mine is thine, daughter." The big tears stood in her eyes as she murmured, "My Ferdinand's gold is not yet exhausted, and I have not lost my love of independence. It is enough that you nestle me in your heart and home," and added, smiling, You must not spoil God's gift by over indulgence, nor I abuse his mercy; all play and no work will be had for Lucille."

We set out for the village, I carrying Ferdinand after an amicable dispute. When we arrived at the milliner's shop she proposed going in. The mistress of the little establishment was a middleaged, jolly-looking, good-natured woman, whose face always laughed, like the boy's whistle, of itself. She listened to Lucille's application for

D—, of whom, however, she had never, and then exclaimed, "Oh, la! now aint unny! Therese has just sent in to say that she is too ill to finish the work she promised to get done by to-morrow evening. I knew not where to turn for help, and here you are, as if you had dropped down from the skies. There it lies, and if you can undertake to do it by the time appointed, you shall be liberally paid, and thanked into the bargain." Lucille examined the work, and agreed to take it home and return it the following evening. "Bless your honest face!" said the woman in a softened tone, "you look as if you had gone through a sight of trouble. I'll

We then proceeded to make a few purchases, and arrived at home in good spirits. Lucille stole some time from her usual hours of rest, but she accomplished her task and went alone to the village to take it home. She said the milliner was quite deto take it home. She said the milliner was quite de-lighted with her performance, and had given her more work. What she had just taken to her was a great relief, as it was for one of her best custom-ers, a lady who promptly paid her bills without chaffering, but who was very exacting, and whose demands must be met, or a severe rebuke en-dured, if not the loss of her patronage. Lucille continued to get as much work as she wanted. She occupied part of her time in todding the flowers and gathering the fruit, which she de-lighted to give to the sick or to sell to those who could afford to buy.

Thus happily passed the summer, Genevieve and Marianne occasionally exchanging visits with my adopted child. The little Ferdinand was a joy to us all. He inherited his mother's gentle-

ness and his father's exuberant spirits.
Winter came and went, and spring was again opening upon us. One afternoon Lucille was de-tained later than usual at the village. The sun went down behind a mountain of black clouds, which added to the obscurity. She had walked some distance from the village, when she heard a some custance from the village, when she heard a quick and heavy tread behind her. The man soon came up with her, and said, "So I've found you at last!" She quickened her pace. He did the same, and, laying his hand upon her shoulder, said in a gruff voice, "You can't escape me now!" She recognized her tormentor in the coach, and uttered a scream, which as she afterwards said. uttered a scream, which, as she afterwards said, was loud enough to make all creation ring; but instead of relaxing his hold, he clutched her more tightly, saying, "I saw your scorn the day we rode together, and I will have my revenge." Just rone together, and I will have my revenge." Just as he spoke a gentleman was crossing the road. She attempted to cry out, but the man put his great hand over her mouth. The gentleman looked at her, then came up and said in a stern and thundering tone, "Hands off that lady at your peril." The speaker was a tall, athletic man, and as he spoke he raised a large stick, which he had in his hand. The wretch waited to hear no more; he fled precipitately, and left her almost fainting from terror. She leaned against her deliverer for from terror. She leaned against her deliverer for support, and said, "I thank you, sir." He kindly inquired where she was going, and when she replied, "To the cottage," where Father Francis lives; that is my home," he drew her arm through his and said, "I will accompany you there." He asked her how she came to be out so late alone, and whether she knew who the ruftien was from and whether she knew who the ruffian was from

whose grasp he had rescued her.

On their arrival at the cottage they met a most cordial welcome, I at once recognizing her companion as the son of my old friend, Pierre Henri, panion as the son of my old friend, Pierre Henri, who had but just returned from Paris, whither he had been gone two years, superintending the erection of a public building. I introduced them, and James soon took his leave. I saw that something had disturbed Lucille, but forbore to question her, concluding that it would be better to allow her time to recover her serenity, than, by awakening emotion, increase her agitation and probably prevent her sleeping. She was thankful for my silence, and retired early. The next morning she rose refreshed, and looked all herself again. The color had returned to her cheek and elasticity to her step. After breakfast, while she again. The color had returned to ner choose man elasticity to her step. After breakfast, while she elasticity to her step, again some vines, she related was assisting me to train some vines, she related to me all that had happened.

I shall resume my narrative where Father

Lucille is now, and has been for some years, the luctile is now, and has been for some years, the loved and honored partner of my life, the angel of my home. We continue to reside at the cottage, and Father Francis's latter days are cheered and enlivened by our merry little group, who delight in nothing more than catching grandpapa and tumbling over him as he lies upon the carpet, and less them out their capacs around and over and lets them cut their capers around and over him. Sometimes he pretends to be hurt, and then all the laughing faces are sobered to hush and comfort him. Sometimes I chide him jestingly for his partiality to Ferdinand, who is indeed a charming child, but he protests they are all Lucille's, and therefore all alike to him, and indeed he lavishes on all his kisses, his caresses, his bon-bons and his blessings.

During my residence in Paris, I had heard of a man who cured stammering. I remembered our good friend Francis, and told him of his desperate case, and related the story of his life. He was quite interested at my recital, and in the course of his journeyings he visited the cottage, and although he did not cure our dear father, he helved him so much that the children can understand all he says, and thus his happiness is greatly increased.

The reader will naturally inquire, "What of Lucille's family?" Of course when she ceased to Of course when she ceased to write, which was not until after she quitted Paris, they wrote to Marie to ascertain something respecting her. In reply, her cousin, who was purposely kept ignorant of her whereabouts, wrote that all she knew was that Lucille had left Paris, when, she did not know, neither had she learned whither she had gone. A month elapsed ere Lucille wrote to Dr. F.—, to whom she gave a de-tailed account of all that had transpired since

their separation.

After her marriage she wrote to her parents. She confessed that she had a child born out of wedlock, but said that she was innocent of any crime, and that she could not reveal the circumstances attending the birth of her son, nor the name of his father, whose memory was precious to her, and who was now in heaven. She earnestly besought them to receive her back to their confidence and affection. Time and sorrow had softened the feelings of displeasure and hardness, and they took her to their hearts as the man of old did his prodigal son. They ended by inviting her to come to them immediately and bring her husband and her son. This request we promptly complied with. We were most affectionately complied with. We were most affectionately welcomed, and since then we have exchanged visits annually, and maintained a loving correspondence. The prophetic words of Marie have been verified. One of Lucille's youngest sisters lives with us, and when I say she is another Lucille I say all that is necessary to show that she is "a thing of heartrend accounts." is "a thing of beauty and a perpetual joy."

CHAPTER XVII. Conclusion

My husband has laid aside the pen. I take it up that I may record a few more incidents rela-tive to some of those who are mentioned in the foregoing pages.

Soon after my marriage, James and myself con-cluded, with the approbation of our beloved Father Francis. to invite Mr. Ducor to reside with us. The reader may remember him as the literary gentleman who was appointed assistant overseer to Pierre Henri, and whose conversation and advice, on the evening preceding the day of James's intended departure for Paris to commence an au-thor's career, turned him from his purpose, and thus changed the whole current of his life from dreariness and want and disappointment, from dreams of future fame never to be realized, to the pursuit of a profession of practical importance, in which success awaited him, and which secured to him affluence and domestic happiness. From that time Mr. Ducor was regarded as the saviour of James from ruin, and of his family from multi-plied anxietles and sorrows. James often referred to this period of his life with gratitude, and a friendship the most tender, confiding and durable sprung up between the two young men. The assistant superintendent had so faithfully and skillfully performed his engagements that in two years he became himself an architect, and was taken into partnership by Pierre Henri and his son. The father soon after retired from business, leaving James and his friend to pursue their successful course. cessful course.

Their lives flowed on without any remarkable incident, when, one evening, as James was reading the paper, his countenance suddenly assumed an air of horror and distress, and he exclaimed, "Good heavens! Marie is burned to death." His auditors entreated him to read the account, but he passed the paper to Mr. Ducor in tearful silence.

The account stated that a fire had broken out in the carpenter's shop in the rear of Mr. do Lance's dwelling, which was soon wrapped in flames, and every effort to save it had been unavailing. His daughter, suddenly aroused from a deep sleep after a day of exhausting labor, had rushed to his room, but he was not there. Her plercing shrieks of "Father! father!" received no reply, and presuming that he had escaped she hurried into the street to find him. Here her ear was assailed by the most piteous lamentations. A woman, poorly dressed, was running to and fro with wild gestures and maniac cries of "Oh my child! who will savemy poor baby?"

The moment the cry reached her, Marie, who, in her first terror, was oblivious of everything but her father, remembered that she had left a child sleeping in her own apartment. She turned instantly to several men who were standing near her frontering faithed who hathed her nut on the carpentary of men who were standing near her frontering. The moment to prepare some refeatments for her famished guest. As soon as feet of the father was a soon as the control of the rear of Mr. do hathed her nut on the place." The broken-hearted mother seek another place." The broken-hearted mother to have seek another place. The broken-hearted mother to have seek another place." The broken-hearted mother to have seek another place." The broken-hearte her father, remembered that she had left a child sleeping in her own apartment. She turned instantly to several men who were standing near gazing at the conflagration, and with frenzied entreaties and offers of reward urged them to attempt the rescue of the little innocent. They all refused, and one of them, taking off his woolen blouse said jeeringly, "I'd like to see you try it. I'll lend you this to fend off the flames." She seized the garment frantically, and enveloping herself in it rushed with lightning speed through the crowd, and in a few minutes she appeared at the window with the child, crying out, "Catch her!" and the babe, wrapped tightly in a blanket, was let down from the window. The mother was watching all this scene, and as soon as the child was received by a bystander she seized it and disappeared among the mass of spectators. Every appeared among the mass of spectators. Every eye was now fixed on the burning building; every leart stood still in breathless suspense, to see if Marie should reappear. Ere long she issued from the blazing pile, but no sooner had she reached the pavement than she fell. She was taken up for dead, and conveyed to the bearing. for dead, and conveyed to the hospital.

for dead, and conveyed to the hospital.

Marie was terribly scorched, almost from head to foot, and at the first examination the surgeon pronounced the case hopeless. Several days elapsed ere the sufferer gave any signs of returning consciousness. She lay with her eyes closed, and only at intervals uttered low moans indicative of pain. On the fourth night she sunk into a deep slumber without the aid of anodynes, which had heretofore been the only means of procuring rest. Her cousin, who had gone to Paris immediately on hearing of the sad catastrophe, watched beside her, often bending over her to assure herself that she did not sleep the sleep of death, so gentle was she did not sleep the sleep of death, so gentle was her respiration. At length this auxious night came to an end; the dawn appeared, and clouds of gold and purple ushered in the rising sun; his first beams entered Marie's chamber windows first beams entered Marie's chamber windows, and shed a celestial radiance over her languid face. She opened her eyes, gazed inquiringly around, and without turning toward where Lucille was standing, said, "Where am 1? What has happened?" Her cousin went softly round to the other side of the bed, and kissing her tenderly, said, "You are in the arms of divine and human love." A convulsive sob burst from Marie, as she tried to embrace Lucille, but found it imas she tried to embrace Lucille, but found it impossible to raise her arms. Then closing hereyes she endeavored to recall the painful scenes through which she had passed. After the lapse of some time—during which Lucille brought her the necesless comforts so indispensable to the sick—she said, "My father! Tell me all. I have but a vague, confused recollection of that awful night."

"If you feel strong enough to bear the recital,

my love, I will comply with your request."

"Oh yes! suspense and ignorance are more tormenting than the saddest realities."

Lucille then told her that the body of her father

had been found the ensuing day at the foot of the cellar stairs; that doubtless, in his attempt to es-

cellar stairs; that doubtless, in his attempt to escape, he had in his terror and bewilderment mistaken his way and fallen down the steps."

"And now, my darling cousin," said Marie, as soon as Lucille ceased to speak, "tell me of the child. Did it survive? And its wretched, agonized mother, where is she?"

"She comes daily to look at you, and brings her child. I have visited her, and heard her mournful tale," (which is but a repetition of the many stories of seduction and abandonment, and therestories of seduction and abandonment, and therefore it seems needless to record it here.) "She still feels it a sacred duty not to reveal the name of the father of her child. I have been deeply impressed with the delicacy, beauty and fortitude of her character. She will be here ere long, and if you are prepared to see her I will bring her in, but you must rear now." but you must rest now.'

So saying she left the room. In about an hour So saying she left the room. In about an hour she returned, accompanied by both mother and child. The former fell on her knees at the bed-side of her benefactress, and in a voice interrupted by sobs said, "Oh how I have prayed our Father that he would lay his healing hand upon you, and that I might once more thank you for the past, and entreat you to extend your protecting care over my darling when I am gone. How can I find words to describe my feelings that night, when, exhausted with hunger and petrified with cold. I seized my famished child, and in frantic when, exhausted with hunger and petrined with cold, I seized my famished child, and in frantic despair laid her at your door. Surely it was an angel that led me to your dwelling, and an angel stopped me there and uttered in my spiritual ear, 'Cast thy burden on the Lord, and he will help thee.' I laid my precious burden at my Saviour's feet, and felt an assurance that my little Adèle

would find a mother." Marie had gone out a short time before, but soon returned, and on reaching her home espied the foundling. Her tender heart at once responded to the piteous moan which issued from the ed to the picous moan which issued from the bundle as she unwrapped the babe, and its thread-like fingers and its wan countenance, as it faintly smiled on seeing the light, melted her even to tears. She clasped it to her bosom, and then and there adopted it as her own. Fortunately the servant, who had lived with her for many years, had been a mother, and possessed a heart full of tenderness. Marie laid the little stranger on her bed, and then went in search of Louise, to whom she communicated her adventure, and of whom she solicited help and advice. This was most cordially rendered, and Louise declared that for a few nights at least she must have the care of the little Adèle. "You know nothing about children, my good mistress, and you'd worry yourself and the babe to death." This consideration made Marie yield, and after giving the child some nourishment and seeing it quietly asleep, they

But Marie could not sleep. She spent the night anxiously devising means to discover the unhap-py woman, who, evidently, from the note which py woman, who, evidently, from the note which was pinned on the shawl, was a mother driven to despair through bitter sufferings and who only parted with her babe to save it from a cruel death. After much cogitation she concluded that she would lay the shawl on the steps with a note, and watch to see if the owner took it away. After waiting a long while she saw her steathilly approaching, and when she reached the house she shiring, as though she would pierce the very walls to get a sight of her heart's treasure. She stood thus transfixed until the sound of footsteps aroused her, and then, apparently without no-ticing the shawl, she darted away. Marie tried to follow her, but lost her as soon as she turned into the througed street near by. All she ascertained was which way she went.

The following evening she repeated the experiment. The woman appeared about the same hour, and not being interrupted, she staid longer when about to depart she looked cautiously round, and seeing no one she knelt down, and round, and seeing no one she knet down, and raising her eyes and clasped hands to heaven, softly ejaculated, "Oh God preserve her." On rising, her eye fell upon the shawl, and snatching it up she hastened to a street lamp and read the note, which she pressed to her lips and then placed near her heart. She then walked slowly away. She seemed so weak, her knees trembled as with tottering steps she proceeded on her way. Marie again followed her, and this time suc-

ceeded in tracing her to a miserable damp and dreary cellar. She walked so noiselessly that the woman did not perceive her until she had entered her room, and then by the light of a street lamp discerned a figure standing in the door-The moment she saw her her countenance lost its air of deep, despairing melancholy, and assumed an almost fierce expression; she looked defiantly at Marie, and said, in a hollow yoice, what right do you intrude into my den of wretchedness: Her voice failed, and she sunk into an old

chair. Marie approached, and gently taking her reluctant hand, said: By the right of sympathy with your suffer

ings, and by the trust which you reposed in me when you laid your little Adele at my door."

At these words the woman burst into tears, and pressed her hand. Marie waited until her

emotion subsided, and then said:

"You must not remain here, even to-night."

the advantage of being as her lessons and her sports.

freshments for her famished guest. As soon as her repast was finished she bathed her, put on fresh apparel, and placed her in a comfortable fresh apparel, and placed her in a comfortable bed. Soon her poor exhausted frame sunk to repose, and when Marie entered the room next morning she was still sleeping quietly. Her benefactress sat down beside her, and in a short time she awoke. Her mind seemed tranquil, and looking on Marie with an inquiring and beseeching eye, her lips moved, but no audible sound escaped her. That look, however, rendered words unnecessary. Marie left the room, and soon returned with the babe in her arms. She silently placed it beside the mother, and then retired to prepare breakfast for her. As she reapsilently placed it beside the mother, and then retired to prepare breakfast for her. As she reappeared with her waiter, she said, smiling, "I cannot hear a word until you have taken some food." Tears rushed to the eyes of the invalid. She was sitting up in bed, with her child clasped closely to her breast. Marie sat down her tray, and gently disengaging her arms took the little cherub and handed it over to Louise, who just then entered the room. Her sweet face, though somewhat wrinkled by age, and the look of compassion she cast on both mother and child, assured the sufferer that she, too, was the friend of the friendless. Her gratitude beamed in her countenance, and though no word was spoken, the secret chord which vibrates at the meeting of kindred souls,

"Which heart to heart and mind to mind, In body and in soul doth bind,"

United them in indissoluble bonds. After seeing her guest comfortably seated in an easy chair, Marie went to her school, and as soon as that was closed she hastened home. She found the mother still seated in the easy chair, her babe in her lap, and her wilted face illumined with a smile.

Dinner was soon ready, and after conferring together as to the best plan to promote the comfort of the invalid, and at the same time keep the secret of her motherhood, they concluded that a secret of her motherhood, they concluded that a friend of Marie's should hire and furnish a small room for Rosine, and that she should be supplied with food and raiment at Marie's expense. This being settled, Marie again sallied forth, and by the evening of the ensuing day all was prepared for the removal, which was effected as soon as the darkness could shield them. Marie's friend accompanied Rosine to her new lodging, and Louise insisted on spending the night with her. Several months thus passed away, when the ter-

Several months thus passed away, when the ter-rific scenes which I have described occurred, and Marie became a resident of the hospital. It was several weeks before she could be removed, but as soon as it was safe James and Lucille insisted upon her accompanying them home. The next question was how to provide for Rosine and her child. After consulting with her and Louise, who had been devoted to the mother and child, it was had been devoted to the mother and child, it was agreed that they should remain in Paris, and that Louise should continue her faithful care over them. "It will not be long," said she in a broken voice, "ere the mother will pass away and repose where the weary are at rest." A few weeks brought the welcome messenger, and with a song of thanksgiving he was welcomed by the patient sufferer. The day after the interment Louise joined Marie at her cousin's, taking with her the little orphan. She also brought the box which Rosine had taken from the hole in the wall, and which had been confided to her with a letter to which had been confided to her with a letter to Marie, which ran as follows:

"MY ANGEL FRIEND—Herewith you will receive the only treasures I have in this world. The letters I want you to read; they have neither signature nor date, and therefore can never lead signature nor date, and therefore can never lead to the discovery of the father of my darling. Destroy or keep them, as you think best. The pearl circlet and the gold ring were his gift. All my other ornaments were bartered for bread. I could not part with these, the only mementos of the brief and halcyon days I enjoyed before the birth of Adèle. All I can do is to leave you the blessing of a broken heart, to tell you that you have lightened my sorrows, assauged my sufferings, and imparted peace and radiance to my last days. We shall meet no more personally in this world. We shall meet no more personally in this world, but will not my spirit hover near thee and my blessed babe, and do all it has the power to do to bless, protect and guide you?

From the depths of my heart, yours,

A year passed away, and Marie, under the fostering care of her loving friends and the ceaseless joy which little Adèle gave her, slowly recovered from the shock which her constitution had received. She began to think of returning to Paris and resuming her school, but to this James and Lucille would not listen for a moment, and she abandoned her intention for the present. Meanwhile Mr. Ducor had not been insensible to the moral and intellectual worth of Marie, with whom he had now been in the most intimate relations for eighteen months. One evening they sat together awaiting the return of James and Lucille to supper. Silence reigned. They both seemed occupied with their own thoughts. After sitting thus absorbed for some time, Mr. Ducor laid his hand on Marie's, and looking tenderly in-to her eyes, which she inquiringly raised to his, he said in a low voice, "Marie, do you love me with that love which would make you willing to become my cherished companion for life?"

"I suppose," said she, "I may answer your question by asking a similar one."

question by asking a similar one. "Then," said he, "we twain are one," and he clasped her passionately to his heart in one long

embrace. 'And you will take my sweet Adèle to a father's

"Most joyfully, my love! Is she not a pledge that our happiness will be in safe custody in your bands?"

Silence, such silence as spirit-communion induces, again fell upon them, and not a word in-terrupted the stillness until the entrance of James and Lucille.

and Lucille.

After supper the happy pair communicated their prospects to their friends. "Well," said James, "that is the best news I could have heard!" and capering up to Marie, he said, "Come, coz, let us celebrate it with a waltz," then seizing her round the waist, he began twirling her with such velocity that she oried for mercy, while Charles played the same game with Lucille. The next day the subject was fully canvassed, and Charles and his bride elect were most cordially and after the subject was supplied to the same continuous continuou and his bride elect were most cordially and af-fectionately invited to continue members of the family where they had lived so happily. This, however, they declined, saying they believed it would contribute to the welfare of all for them

to have a separate home.
"But where will that home be?" said Lucille.

'I cannot part with Marie."
Mr. Ducor then reminded them that he was under an engagement to spend the winter in Paris, to superintend some important buildings of which he was the "rchitict." I shall leave it to the generosity of all concerned, whether I shall live alone in Paris, or take with me a friend who will share my burdens, assist me in my profession by he taste and ingenuity in practical wisdom, and brighten every passing hour with her love. Judge ye: I promise to abide by your decision."

No one seemed to have the courage to answer. were fixed on Marie. Hers were spontaneously turned to the speaker, who stood awaittaneously turned to the speaker, who should awaiting his sentence. After a few minutes Marie advanced toward him, and twining her arm in his and looking lovingly into his face, she said, "Whom God hath joined together let not man put asunder.

Amen! amen!" ejaculated James and Lucille in the same breath.

There was still another important point to be settled, viz: where this happy pair should locate themselves. After many consultations and various plans they all concluded that near neighborhood was indispensable, and Marie and her hus-band confided to their cousin the purchase of a small farm near by, and the erection of a house for their reception in the spring. It was judged best to leave Adèle with Lucille, where she could enjoy the companionship of children, and have the advantage of being associated with them in Written for the Banner of Light. A FRAGMENT.

BY WILFRID WYLLEYS. From your pure guiding light astray, With tearful eyes I stand to-day.

Alone and in a hostile land, With doubt and gloom on either hand, In most despairing mood I stand.

Oh far-off youth, that wore the crown Of happy days by dale and down, Ere fickle fortune 'gan to frown; Your blest remembrance, still my own,

More dear unto my spirit grown, Will still pursue me, sad and lone, My sole bright dreams are of the past;

Too soon Misfortune's with'ring blast

Across my life its influence cast; And Truth her searching radiance poured Through all the dreams I had adored, And pierced their falsehood like a sword.

Caught in the toils of hard mischance, The past and present 'neath my glance, My future chained to Circumstance.

I struggle hard my bonds to break-

My vory life I set at stake-Yet cannot 'scape this dread mistake. Ah! what avails me, sore distrest, That once high thoughts within my breast Stirred like young eagles in their nest? Bince, by temptations torn and tossed. I mourn for noble prospects crossed,

My vantage ground forever lost. How could I know that blighting scath, And brimming vials of deadly wrath, The Fates would pour on either path?

And may not years of sorrow pay, Nor floods of anguish wash away, The grievous error of one day?

My idols all to ruin hurled: My scroll of life all scorched and curled, By fires that purify the world; Too late, alas! 't was mine to learn

We to some paths for which we yearn-Once gone astray-may not return. "Oh woe the day!" be still my song; "Oh woe the day! his whole life long. To him who blindly chooses wrong.

His life shall waste with grief and pain, Through brazen days devoid of rain, And tolls endured-endured in vain-And cruel thorns shall fret and wound

And angry flends shall rage around. Till the whole earth seems cursed ground. And in his dreams some cruel Fate. Filled with the bitter wine of hate, Shall taunt him with his missed estate While on green heights, afar withdrawn, A phantom daily beckons on With raiment shining like the dawn.

Alas! what bridgeless gulfs are seen To yawn, forever set between Him and those far-off hills of green. 0

WHAT IS THE USE OF SPIRITUALISM?

BY J. W. EDMONDS.

[We have been favored with acopy of a letter written by Judge Edmonds, of New York, to an Albany editor, in response to the question by the latter, "What is the use of Spiritualism?" which we publish with much pleasure.—Ens B. or L.

NEW YORK, May 2, 1869. DEAR SIR-It is often objected by others as well as the writer that the character of what purports to come from the spirits of the departed is too trivial to be at all consistent with their present state of existence or with the manifest importance of an intercourse with the spirit-world. This objection is generally urged by the flippant and the unthinking, but not unfrequently by graver and more instructed minds.

Daniel Defoe, in his essay against the popular idea of his day on witchcraft, insists that the wicked cannot leave their prison-house, and that the righteous are too much occupied with the bliss of their present life to feel any interest in earthly affairs, even though deeply affecting those most dear to them on earth. One of the Bishops of the Episcopal Church, in this country, lately repeated the idea, and in a recent number of an English magazine, (The University,) the objection is strenuously urged.

The writer of that article denies that he is a believer in Spiritualism, yet he details many instances of the intercourse, which he admits are sustained by proof so strong that they cannot be questioned; but they are all so trivial, or so without any object at all commensurate with the gravity of the fact that spirits can commune with us! He relates, as thus strongly supported, an instance where the spirit of an old woman appeared for several nights to successive occupants of a room, and pointed to one of its side walls. The wall was broken through, and thus was discovered a secret room, in which, it was ascertained. a woman, answering her appearance, had once been confined and had died; and when the room was opened the spirit appeared no more: and he reasons upon the folly of supposing that a spirit would return to earth, after death, merely to have

a concealed room opened! To the mind that is content to look only at the surface, or is perhaps unable to see further, many things must seem trifles that, to the better instructed or more comprehensive intellect, may be full of interest. That which to the ignorant is but a sparkle of light shining through the "blanket of the dark" is, to the astronomer, a mighty world, of greater magnitude than our sun, blazing in the glory of its own light, and rolling through boundless space, filled with sentient and immortal beings, and accompanied by its train of worlds, in comparison with which our earth dwindles into insignificance.

Thousands witnessed with careless eye the falling of an apple from its tree. What of it? It was but a trifle! Yet from that trifle an instructed mind learned a great law of the universe of God, which dispelled the mystery from much of the unknown, opened to the world of man a wider knowledge of Nature, and called down on him who saw more than a trifle in it, some of the immortality in which that great truth had been born.

So while this writer in the magazine could see nothing in the incident he relates beyond the discovery of a concealed room, a reflecting mind could find in it evidence of man's immortality, of his intimate connection with the spirit-world, and of his power of holding communion with it; for such a mind would reason, as Professor Hare did once," Here is one who once lived and died on earth, who yet lives; if she lives beyond the grave, I shall. Here is the spirit of a departed one who can communicate its thoughts to us. If she can, others can." And thus, when all else of Nature had failed to teach the lesson, could come to us the knowledge that there is a life beyond the grave, and what that life is.

Christian theologians regard the resurrection of Jesus of Nazareth as the greatest miracle of that period, because it taught man's immortality—an I for those who are well.

idea not then generally received, either by the Jews or the world at large. If Jesus was a God, his resurrection would prove nothing as to man's immortality. It was only as a man that his appearance after death could demonstrate a life for man beyond the grave. I am aware of the ready answer that he was both God and man-" God made manifest in the flesh." But then arises the difficulty which has so long disturbed thinking minds, viz: which part of him was it that thus appeared—the divine or the mortal?

But the appearance of this old woman, for whom nothing more of divinity is claimed than belongs to all of us, is free from this objection, and does demonstrate past all cavil that we, as well as she, can and will live in the spirit-world. He is indeed to be pitied who can overlook this mighty truth, thus simply taught, and stumble in his darkness over the trivial fact of opening a concealed room, and then in his self-complacency say, "Of what use is Spiritualism?"

But why waste argument or illustration on minds whose predilections and want of knowledge give birth to such objections? I am far more inclined to laugh at them; and so I will relate to you a recent incident, having some bearing on the

I was lately in Albany, and, in the presence of an editor of a daily journal published there, I was told of an article in that paper, recently appearing, attacking Spiritualism. The editor accounted for it by saying he could not see what was the use of it-what good it had done. I had no time then to answer him, but on my return home I sent him the following anecdote:

Sixty years ago, when I was a boy, living in the country in a Low Dutch neighborhood, common schools were not what they are now, and the children-especially in the rural districts-were not particularly well educated, but were kept at home most of the time to "do the chores" about the house.

One day, when such a "school was in," a great lubberly fellow entered the room. He was some fifteen years old, short, thick and very stout, as if every muscle had been trained to its utmost power, but he was an awkward, ungainly, stupidlooking chap, well known to all the scholars as the oldest son of a neighboring farmer, who was a very miserly and hard-working man, without any education. Neither he nor his wife could read or write. No book or newspaper was ever seen in their house, nor had his children ever seen any reading done there by any one. This boy had seen very little of the world, but had always been kept at home at work, with no change except occasionally driving the team to market, and seeing Fourth of July and General Training. He had often heard it said that a thing was "as plain as a b c." What that meant exactly, he did not know, except something very plain; but what a b c was, and why it was particularly plain, he had no idea of.

He had stood inside the door, looking around, perhaps as long as it has taken me to relate these particulars, when the schoolmaster, a little sharpnosed Yankee, cried out:

"Well, boy, what do you want?" "Dad's sent me here to go to school."

"What's your name?"

"Brommy."

"What else? Brommy what?" "I don't know, sir."

"Have n't you got any other name?" "I do n't know, sir."

"What's your father's name? What do people, call him?"

"Stingy Mike."

"Did you bring any paper for me?" "Yes. Dad gin me a paper, which he said Squire Huysrodt had gin him, and I was to give it to you. I've got it about me somewhere. Here

it is. "Ah yes! This is from one of the Trustees, and says your name is Abram Hardick. Now,

Abram, what do you know?", "I do n't know, sir." Have you ever been to school?"

"No. I was never inside a school-house before

"Can you read?"

"I do n't know, sir." "Can you spell?"

"I do n't know, sir." "Do you know your letters?"

"I do n't know, sir."

The schoolmaster, with a hasty jerk, took up a piece of pasteboard from his table, on which the alphabet was printed in large letters, and pointing to the first one, asked:

"What's that?' Brommy looked long and earnestly.

"I've seen such sharp-pointed things before. They are just like the ends of our chicken-coops, but there aint any piece across them. I've seen such with a cross-piece at the end on signs in town, but have never hearn what they meant."

So he scratched his head and pondered, until pedagogue, pointing to a letter, repeated the inquiry:

What is that?"

"I do n't know, sir."

"Why, that's A."

The idea of a b c then for the first time began to dawn on Brommy's bewildered mind, and with unexpected energy he cried out:

"By golly! is that A? What is 't for? What's the use on 't?"

Sure enough! What's the use of the alphabet? What good has it done?

The Formation of the Diamond.

DEAR BANNER-It is my belief that if we had in the human hive" more earnest workers and producers, and fewer speculators, it would be far better for us all; furthermore, I am unable to see how any knowledge pertaining to the formation of the diamond can enhance either our happiness or usefulness. Yet, since there is at present so much inquiry on the subject, perhaps it may be well to put scientific minds on the right track.

The result of experiments in another direction, and the formation of very perfect crystals with other materials, has led me to feel certain that the diamond can never be produced by subjecting carbon to intense heat for a few hours only, but that it must first be reduced to a liquid state and afterwards subjected to a moderate heat for a long time-probably several years, instead of hoursduring which time it must be excluded from the CHARLES THOMPSON. light and air.

St. Albans, Vt.

LIGHT AND HEALTH,-Oliver W. Holmes 82y8: The dark side of a street is far more subject to disease than the light side. Sir James Wylie found three times as many cases of disease on the shaded side of the barracks at St. Petershurg as on the other side. Depuytren is said to have wrought a cure in the case of a lady in a seemingly desperate condition, by simply removing
her from her dark quarters to a brighter residence, and keeping her as much as possible in
the daylight. There is no better testimony on
any such point than that of Miss Florence Nightingale. What she says of the value of light to
those who are ill, indicates no less its necessity
for those who are well.

EDITORIAL CORRESPONDENCE.

BY......WARREN CHASE.

FACTS-THEIR CAUSES AND EFFECTS Visiting in some of the best farming districts of Ohio, and where reside some of the most intelligent and most comfortably situated population of our country, we learned that their excellent common schools, which have done so much for the present ruling generation there, are almost run out or abandoned. On inquiry we found several that once numbered from seventy-five to one hundred scholars, now have not more than from ten to twenty; that this, or near it, is the ratio of decrease over a large district of the State. Other sections of the country, no doubt, have from the same cause similar effects. This is not

caused by a decrease of adult population, for in

many places this class has increased. Nor is it

because the children are not sent to school, but

it is owing in large part to the fact that the chil-

dren are not born. Families are small, and many

have none, or not more than one or two, where

the old families, their parents, had from six to

There certainly is a growing dislike to raising children, and no wonder, with the general prospect for them in this life, and especially when people believe in the Orthodox destiny in the

It is a fact, however much it may be ignored that many young people will not marry until they have an understanding and agreement to have few or no children, and obtain the knowledge, however injurious, dangerous, or even fatal it may be, to prevent it.

Not all the decrease, however, results from this cause, but part of it from the more comfortable and luxurious condition, and less labor and health than the former generation.

This fact, the decrease of children among the best class of families, is also noted in our large cities and flourishing towns, and especially in the older portions of our country, and the more there is said and written about abortion, the more the crime increases among that class, which, if compelled to obey laws on this subject to restrain them, could and would soon alter the laws and not their practices.

This is not the case among our foreign popula tion, and the poorest and most vicious, dissipated or degraded portion of our own, and the consequence is, especially in our large cities, that this class of children greatly preponderate, and form the basis, with their inherited dispositions and tendencies, of the next and ruling generation in this nation. It is true, that under our system of free schools many of these children rise to better conditions, and become far superior to their parents, and many of the boys make smart, enterprising, intelligent, and honest men, and more of the girls would, if they had a fair and equal chance, rise out of their condition to the first rank in society, but as they are now treated and regarded, they have little or no chance, hardly for even respectability.

This deplorable effect of the decrease of children among the class of our population who are best fitted and best calculated to have and raise children, while the supply is kept up from a class far less fitted for or adapted to it, will force us all to join in such legal regulations, enforcing temperance and other moral and educational reforms, as will secure better conditions for generating, educating and training the coming generations. We should legislate distilled liquors and tobacco out of use, should remove Orthodoxy by moral sussion and intellectual knowledge, and secure a practical religion in place of our theoretical and ceremonial Christianity, and higher and better condition for the poor and the depraved and their children, since they will have them.

BOASTING OF IGNORANCE.

Every month the practice becomes less common, but is still prevalent, of persons stating, when calling for a book or paper, "I am not a Spiritualist," which we consider equivalent to boasting of ignorance, at least, of a subject that all persons who have time to read and means to examine ought to be acquainted with; and when acquainted with it we believe no honest and intelligent person will make that assertion, unless fearful of public opinion or church persecution, and making it as a shield of protection for business or reputation, in which case it is not less a boast of ignorance. We are glad, however, to record the fact that neither the pressure of public opinion or the Church can much longer be a reasonable excuse for such expressions, as both are fast losing their power to harm either business or reputation by charges of Spiritualism. This will relieve that class of persons who have heretofore used this terror as an excuse to cover real or pretended ignorance, when those only will use it whose excuse is real ignorance.

ARE HORSES INTELLIGENT?

We have been able to account for nearly all ases where animals have betraved intelligence. pecially in dogs, by psychologic or spiritual innence, but the following is somewhat unaccountble. A friend of ours had a horse which worked in a team; one day one of its shoes got loose and hurt its foot and when released from the team and harness, in the barn-yard, and let loose to drink, the horse of itsown accord walked off alone to a blacksmith's shop over half a mile, and going up to the door of the shop actually held up its foot with the loose shoe, as an invitation to the smith to repair it, which he did at once, and the horse walked back apparently satisfied. This rather heats the cases of dogs and horses going to the church on Sundays, where they have been accustomed to going with the family, of which we have often heard told.

THE SPIRIT OF THE SPRING.

Bweet Spirit of the Spring,
I hear thee on the wing,
leave thy darling where the snow-drops shed
their light.
And I heard thee singing say, Come, love, with me away And I'll chant a sweeter matin as we sunward take our

I will show thee where the lilies,
The laughing daffodillies,
Are bright with golden halos and bending o'er the brooks, Whose pretty, playful ways Have scooped out fairy bays In the willow-wattled bank-side and by alder-shaded nooks.

Come, say, love, wilt thou follow, Over height and primrose hollow? I will give thee in a solo the heart's sweet overflow, Till the merle takes up the chorus.

And the throstles all assure us Most pleasant 't is to warble where the daffodillies grow." Sweet Spirit of the Spring,

The neaven to hear thee sing;

For Spring, with flowers and sunshine, and the merry lark away;

Were but an eyeless grace

With the soul out of her face,

Though children light the meadows and frisky lambkins

play. * EDWARD CAPERN.

When it blows it snow .

When may the weather be supposed to have a cold?

NEW YORK SPECIAL CORRESPONDENCE.

BT.....MARY F. DAVIS. THE LESSON OF BEAUTY.

BANNER

One needs but to go forth on a sweet May morning, to learn the significance and value of the beautiful sights and sounds of Nature at this vernal season. But to gain the full benefit of this lesson, the first essential is solitude. We need to leave behind the tread of human feet, and the cadence of human voices, however dear, and, for the time, to escape from the cankering care and tumult of every-day life. "In the silence" only can the sweet influences which come to the outer gates of the living temple find entrance to the inner sanctuary.

In the second place we need to be "at one' with the spirit of the scene. We must open our hearts as well as senses to "the wise silence, the universal beauty," and suffer them to make their full impression. It is our privilege to drink in the delicious breath of the soft May morning, to lay our heart on the great heart of Nature, and feel the flow of those divine currents which pulsate through the balmy airs of Spring, throb in the bosom of the lark and robin, and fill with rich perfume and delicate lines of imprisoned light the tiny cup of the May-flower and violet. The gates of morning open wide to the sun, and he pours a golden flood of radiance through the blue mist of the meadows, in which the delicate white blossoms of the cherry tree, the soft pink of the peach, and the tender green of the maple and willow, quiver and play as with the joy of newly awakened life. Resonant and musical are the exultant, plaintive, and tender songs of the familiar birds of the orchard and garden, and far over all is the boundless blue, with its snow white fleets of sailing clouds, suggestive of ineffable purity and peace.

Thus is the heart led to worship, and this is the great lesson of external beauty. As the harmonies of Nature flow into the soul through the symbols of the Divine which appear in the "procession of the flowers," and the rapidly changing robes of brightness that the sunny seasons wear, the reverent heart is inevitably led to the love and worship of that changeless Reality of which all this loveliness is but the fleeting Appearance. "It was for Beauty that the world was made," says one who is enamored of her sweet presence. It might well be so. The stars that hang in the measureless ether, the hues of the morning and evening twilight, the deep hush of the woods, the solemn song of the sea, the inexpressible charm of music, the wondrous fascination of human loveliness, all seem to say that "Beauty is its own excuse for being." But as the sun's light is a token of its life-giving warmth, even so the Beautiful is a symbol of the Good-is but an outward expression of that Divine Love which

"Lives through all life, extends through all extent, Spreads undivided, operates unspent." Tenderly, as a mother leads her child, does this

visible Angel lead us to the portals of the Invisible and Eternal; and she smooths the rugged path of right and duty, and covers with flowers the toilsome ascent of truth.

A STEP IN THE RIGHT DIRECTION.

Rev. O. B. Frothingham, who has been called the "Theodore Parker of New York," has removed, with his congregation, from the church edifice on Fortieth street, to Trenor's Lyric Hall on Sixth Avenue. His opening discourse, on Sunday, May 2d, was based on the text: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." He said that they had abandoned their church, not because they were unable to keep it, but because they no longer wished to do so.

"In leaving it for this hall," said the speaker,
"we feel that we have taken our stand among
human interests and affairs. It is true that this
is a place daily devoted to purposes of instruction and amusement, to the lecture, the dance, and the drama; but that is no objection to us, for we would willingly associate religion with art, and science, and innocent recreation. We think it high time that religion should step down from the throne and occupy the platform. But, say some all this will be detrimental, for secular thoughts will intrude on holy time, and the music of the orchestra will mingle profanely with the tones of the choir. May there not be another side to this? If our religion is worth anything, should it not have its effect on the worldly time? It is a poor compliment to say that it must shut itself in between consecrated walls."

The Society will soon take steps for erecting a new building, containing not only one or more assembly rooms, but a library, stores, and other apartments, instead of putting up a magnificent structure which would stand closed and useless nine-tenths of the time. Other churches would do well to follow this example; but not until the free religion which is heralded by Spiritualism shall prevail on earth, do we expect to see temples of worship universally dedicated to Human-

The Association of Women Artists has a large and beautiful apartment in the Woman's Bureau building, which is to be fitted up with all the appliances of the profession; and it will become a pleasant place of resort for artists, and is fitted to disciplinary, conference, and committee purposes. Mrs. Phelps intends to keep guest rooms in reserve, so that she may welcome lady strangers who come to the city unattended, and find no "latch string out" at the great hotels; and her spacious and elegant parlors will be devoted to the use of occupants of the building, for meetings, reunions, receptions, and the entertainment of guests.

PROGRESS IN THE SOUTH.

A correspondent of the New York Times, writing from Columbia, South Carolina, under date of April 14th, gives the following interesting items concerning the growth of progressive ideas on Southern soil:

"In my last I mentioned the fact that a colored "In my last I mentioned the fact that a colored woman had been heard in a speech before the Judiciary Committee of the South Carolina Legislature. The fact is significant of progress—is a representative as well as significant fact, in that it shows us that the old barriers of conservatism and precedent, nowhere ever stronger than in the Palmetto State are sensibly yielding to the inand precedent, nowhere ever stronger which he in-Palmetto State, are sensibly yielding to the in-evitable necessities of the new régime.

Equally significant and equally representative Equally significant and equally representative with the woman's right innovation is the delivery of the first lecture on Spiritualism ever listened to by a Columbia auditory, on last Sunday evening, the 11th. The lecturer—Mr. Perry Fuller, of this place—advertised and delivered a lecture upon 'Humanity's Final Triumph and Victory over Death,' in which he announced himself as a believer in the Harmonial or Spiritual Philosophy. His is the system of belief held by the Andrew-Jackson-Davis school of Spiritualists. That which makes this lecture important is the fact which makes this lecture important is the fact that it is the entering wedge for a new ism—is the proof that our public mind is becoming ready for those novel teachings and speculations which have always heretofore been sneered at as silly, shallow and corrupting, throughout the South, and most of all in this State. But here we have a citizen, not a prominent man, to be sure, but one who has resided in this community for thirty years, who boldly announces his belief in those things which the community have never otherwise known than as humbugs of the vilest class,

tion-the plenary inspiration even-of the whole Scriptures, except in so far as all truth is inspired. This is a novelty that warns us to clearly recognize the fact that the new regime is now upon us."

THE LYCEUM BANNER.

The May day number of this excellent little magazine has arrived, looking as fresh and bright as the opening flower buds of spring. As usual it is filled with fascinating stories for the little ones, and graver lessons, written in most attractive style, for children of a larger growth. Mrs. Kimball spares no pains in its execution, and we are told by Mrs. Brown in this number that to her facile pen we are indebted for many stories, sketches and puzzles which have delighted us in the Lyceum Banner. Mrs. H. F. M. Brown, the beloved editor, is about to leave for California, but she says: "From the Rocky Mountains, from the Boiling Springs' of Colorado, from the Mormon city, and from the Pacific towns, I shall send you messages through this paper." God speed our sister, and bring her safely back from the distant Pacific Coast!

The Lyceum Banner, which is published semimonthly for the low price of one dollar per annum, with a liberal discount to clubs, should be in every Spiritualist family, and all Lyceums especially should be furnished with this attractive little journal—the only one which the Spiritualist community is called upon to sustain, though another able "Convention Day Journal" is published by the St. Louis Lyceum.

THE WOMAN'S BUREAU.

Mrs. Elizabeth B. Phelps, of New York City, has purchased an elegant brown-stone building, on Twenty-Third street, one door from the Academy of Design, which she intends to make of great service to the Cause of Woman. The different associations of women throughout the city have been invited to select rooms in the building; and already the Revolution has its headquarters there, and the Workingwomen's Association has an Exchange Room, in which samples of different kinds of handiwork will be kept, with the names of the manufacturers, so that orders may be left for made up goods, and the profits go directly to those who do the work. A registry also will be made at this office, or bazar, of the names of women seeking the higher kinds of manual employment, and of those who need such aid. Thus will be brought together without circumlocution those who can help each other, and much suffering will be spared the struggling women and girls who are unexpectedly, by misfortune or otherwise, thrown upon their own resources. This is the plan adopted by the "Workingwomen's Protective Union" of this city, and great good has been

Biographical.

From the London Spiritual Magazine.

Death of M. Allan Kardec. SIR—A letter which I have just received from Paris, announces the sudder removal, on Wednesday, the 31st of March, of one of the most gifted of our brother Spiritualists, M. ALLAN KARDEC. The immediate cause was the rupture of an aneurism with which he had been long threatened, text.

but which he had hoped might be postponed un-til he had completed three more works, to be added to his valuable contributions to the phi losophy of Spiritualism during the last eighteen years. To accomplish this the more effectually he had already placed the conduct of the Reme Spirité in the hands of a committee, and had re-signed the Presidency of "La Société Spirité de

The labor of removal from the Rue St. Anne The labor of removal from the Rule St. Anne, which had been so long the centre of the Spiritist movement in Parls, to the Avenue de Segur, where M. Kardec possessed a small property, seems to have hastened the sad event.

That Madame Kardec, who bore always a devoted and efficient part in her husband's labors, together with the Society of Parls, will receive the deep sympathy of you and your readers in

the deep sympathy of you and your readers in the loss which they have sustained, I cannot

doubt.
There was no evidence that any physical suffering whatever had been experienced—and a subsequent communication, made by the glorified spirit to the Society on the Friday following its departure, beautifully corroborated the assurance given in Le Ciel et l'Enfer, that "death for the purified spirit is simply a sleep of a few moments' durations communication, and where the subject is second from suffering and where the subject is tion, exempt from suffering, and where the waking is joy unspeakable." "A fitting close," as my correspondent, M. Anna Blackwell, adds, "of a life of abnegation, devotion, untiring labor, unswerving constancy and inexhaustible charity which has gained for M. Kardec such deep and reverent affects and the world of the characteristic form the civile wide as the world of gained for M. Karnes such deep and reverent at-fection from the circle—wide as the world—of those to whom, amidst the Atheism, Materialism, and non-belief of the age, his teachings have brought the light of immortality."

About eight hundred persons attended the fu-neral to the Montmartre Cemetery—a number which might have been doubled, had more time been allowed between the death and the burial.

When the coffin was in place, M. Levent, the President of the Society, read the allocution and prayer. He was followed by MM. Camille Flammerion, Emile Barroult, and Colonel de Mallet. It is painful to record that the solemn and affecting ceremony was interrupted by the gratuitous interference of a policeman, calling upon the speakers to end a proceeding unsanctioned by the

presence and cooperation of a priest.

Permit me to remain, yours faithfully,

RICH. BEAMISH. Woolston Lawn, Southampton, April 7th, 1869.

I have just received the following account of the career of M. Alian Kardec. The facts have been supplied to my correspondent by Madame Kardec herself. The statement might form an interesting appendix to the notice of M. Kardec's death, if not too late for your next publication. Alian Kardec was born at Lyons, October 4th,

Allan Kardec was both at Lyons, october 4th, 1804. His family name was Rivail. By that name he lived, worked and wrote, previous to his connection with Spiritualism. Of the reason for the change I may speak another time. His father was a barrister, of a highly respectable famther was a barrister, of a highly respectable family, the senior members of which had discharged the duties of the magistracy during many generations. His mother, to whom he was deeply attached, and for whose memory he cherished an impassioned recollection, seems to have possessed not only great personal beauty and attraction, but to have been a highly accomplished woman, and one of the most brilliant ornaments to the Society of Lyons. Society of Lyons.

Allan received his early education at the Pesta

Alian received his early education at the Pesta-lozzian Institution of Youdem, Canton de Vaud. He very soon exhibited his aptitude in acquiring knowledge, as well as his love for dispensing it; few things affording him more pleasure than be-ing permitted to assist those of his schoolfellows

who were less advanced than he was.

His love for Nature was intense. He has been known to spend whole days on the neighboring mountains in making collections for his herba-

On leaving school, he devoted himself to teach On leaving school, he devoted himself to teaching and in translating various French works into German. The more effectually to carry out his educational views, he in 1824, took up his residence in Paris, and four years afterwards he purchased a large boys' school, which he conducted with so much ability and success that in 1830 he which a large apartment in the Rue de Sévres, to which he transferred his scholars, and in which he delivered, gratuitously, lectures on Chemistry, Astronomy, Comparative Anatomy, Phrenology and Animal Magnetism, to all who desired in-

formation upon these important subjects.

The classes numbered upwards of five hundred, and included many highly distinguished individuals. Notwithstanding the large amount of la-bor thus self-imposed, he yet found time to discharge the duties of secretary to the Phrenologi-

metic and French History to the University Schools of France, which are still retained in those schools. He also drew up a Memoir on Educational Reform, which was laid before the Legislative Chamber, discussed, admired and neg-

In 1862, having become convinced of the reality of spiritual phenomena, he abandoned all other pursuits, and devoted himself exclusively to the elucidation of the complex problems which Spiritualism presents. To this task he brought large acquirements, matured judgment, unusual op-portunities, and a truly elevated and devotional spirit, which enabled him to treat the questions as they arose with a philosophical acumen and affectionate earnestness, which have operated powerfully in directing the minds of his countrymen to the knowledge of their higher destiny. Seven admirable works now followed one another in rapid succession, from his pen, viz: Qu'est ce

er in rapid succession, from his pen, viz: Quest ce que le Spiritism? Le Spiritism à sa plus simple ex-pression; Le Livre des Esprits; Le Ciel et l'Enfer; Le Livre des Médiums; L'Erangéle selon le Spiritism-and La Genése. Nor did these special labors ex-haust either his enthusiasm or his zeal. He not only organized 'the "Societé d'Etude Psycholo-gique" to the Presidency of which he was from only organized the "Societe d'Etide Psycholo-gique," to the Presidency of which he was from year to year unanimously reëlected, but he con-tinued to edit the Revue Spirité to the last. It only remains for me to add that M. Kardec is succeeded in the Presidency of the Societé

d'Etude Psychologique by his valued friend Colo-nel Mallet (not de Mallet), who has announced his determination to leave the army, to sell a fine estate at Doual, and to devote himself to his new duties, in which he is supported by the sympathy of his amiable wife, who is herself an excellent writing medium.

RICH. BEAMISH. April 19th, 1869.

Spiritual Phenomena.

The Davenports in Portland.

The most notable event of the hour here now is the advent of the Davenport Brothers and their companion, William M. Fay, who gave one of their remarkable exhibitions in City Hall, last evening. Notwithstanding the storm and the reticence of the newspapers, quite a respectable audience assembled. John Neal, Esq., well known here for his frequent investigations and contradictory conclusions, and Mr. Cram, proprietor of the United States Hotel, were selected as the committee. The usual formula of examination of the cabinet and instruments was had, and the Brothers were then apparently securely tied by the committee. While the doors were being closed bands were seen, and one of the instruments hurled at Mr. Neal, who was in the act of closing them. The usual manifestations were made, which have been so frequently described that a repetition is needless, except to say that while the Brothers were bound flour was placed in their hands, and in an incredibly short time they were unbound, stepping out of the cabinet with the flour remaining in their hands, and not a particle of it spilled.

In the dark scance, after the regular manifestations were concluded, the results were still more remarkable. While Mr. Fay was securely tied his coat was instantaneously removed and thrown some ten feet from him. Afterwards, while yet bound, a coat belonging to a gentleman present was as instantaneously placed upon him. One man who was intent, it is supposed, upon exposing the humbug, was called to hold the medium with Mr. Neal. Upon extinguishing the lights the guitars began to move about, and while Mr. Neal faithfully held the medium this man was discovered, upon striking the lights, standing, having caught both guitars, and if the audience had not known to the contrary, he would have been considered a confederate.

To-day everybody is talking about the Davenports, some persisting in the idea that by some mysterious hocus-pocus they manage to do all these wonderful things themselves, while others admit that there is something very strange and remarkable about it, and still others who find it requires less stretch of the imagination to believe that some mysterious power, independent of the visible actors, produces these wonderful results, than to admit that the Brothers and Fay are smart enough and skillful enough to perform them themselves without the aid of any foreign agency or machinery.

While witnessing the manifestations the thought occurred to me that there was much of sameness in them, and I found myself wondering why the invisibles did not sometimes vary their n ances, and thus confound the willfully skeptical, who try to account for all these occurrences on a material or natural plane. For instance, when a hand appears the skeptic at once concludes that the man who is tied has by some sleight-of-hand liberated his own hands from the knots, which appeared to be so secure, and that it was only a mortal hand, attached to a mortal body, after all, that was shown. Now if the same power that produced the hand could produce and show a face, differing essentially from the faces of the mediums, it seems, to my short-sighted senses, that it would be infinitely more startling and convincing. If, therefore, the ordinary routine of tying and untying, playing musical instruments. blowing trumpets and exhibiting hands could be sometimes varied, and something new, unexpected and startling be done, it could but result in good; for after all, these physical manifestations, however wonderful and startling, are but the opening of the door to still more startling mental and spiritual developments. They are but the heralds of the coming day when man shall know something of the world to which he is rapidly hastening, and knowing, learn how to live to be prepared to appreciate and enjoy that better life when he reaches it.

These remarks are not designed to disparage the wonderful manifestations occarring in the presence of "the Davenports," for they are indeed wonderful, and are doing much to attract the attention of the public to the investigation of the phenomena, but are simply random thoughts suggested by the occasion.

Yours truly, PORTLAND. May 15th, 1869.

Physical Manifestations.

The Springfield Republican of May 16th and 11th contains reports of the manifestations witnessed at séances held by Charles H. Read, the medium, at Gilmore's Hall in that city, from which we make the following extracts, to show that while the paper admits the fairness of the manifestations, it cannot account for them on any other hypothesis than that which it says is claimed by Mr. Read, "that the spirits are the operators." After some preliminary remarks the paper says:

"To begin with, he produced seven or eight steel rings, three rope rings linked together, several ropes, a tambourine and a guitar; and, be-sides these, used a little stand without a drawer, and a chair belonging to the hall. All these things were examined by many people, and pronounced solid and genuine. Mr. Read was then bound securely to the chair by arms, neck, feet and hands. The rope was knotted tightly around both wrists, his hands drawn down to his knees, and the rope then fastened to the rung of the chair, and so thoroughly was this done that his hands grew swollen and purple, and blood settled beneath the knots at his wrists. He was left alone on the platform, while his agent turned

arm between its rungs; and the knots absolutely undisturbed. Other queer things followed rapidly. The rings were put on his arms, one ring and a tumbler of water from the table were set on his head, and the tumbler weing taken off, was replaced upside down, with the water out, but where it had been emptied none could tell. Two men among the spectators took off their coats; and presently one sleeve of each coat was on Read's arms, beneath the knots; and again the Read's arms, beneath the knots; and again the sleeves of both coats were put on the rope which fastened his wrists to the chair. A pair of hand-cuffs were brought in, which, on trial, could barely be forced over the hand of a lady wearing number six kids, and which took considerable maneuvering to clasp upon Read's wrists, but over their uniting chain was hung the steel ring. Persons from the audience went on the platform and held him tightly, but rings would appear over their arms. The musical instruments were strummed and were laid between them and himself, on the arms of both: light injer touches were self, on the arms of both; light inger touches were felt upon them, and Read's coat was taken from his back and laid at the other end of the platform. All this, mind you, while Read was not only tied but firmly held. There was no evidence of collusion. To be sure, these things were done in the dark, but the darkness was only momentary, and the tricks, if tricks they were, were the most mar-velously clever things ever invented by man. Mr. Read, of course, claims that spirits are the opera-

The same paper of the 11th says:

"The second scance of Charles H. Read, the physical medium, at Gilmore's Hail, last evening, was in its feats chiefly a repetition of Saturday night's. The tying was the same, but in addition to that Read's hands were filled with rice at one to that Read's hands were filled with rice at one time, and at another sealed with surgeon's plaster, and still the strange performances went on. One notable thing last night was that while he was thoroughly bound as before, his coat was taken off from under the multiplied knots, and laid on the floor by his side. A ring made by a Springfield man was one of the implements used, and occasioned no embarrassment whatever, although Read declined to not it or any one also though Read declined to put it on any one else than himself. The audience, which numbered somewhat more than 200, was rather captious and somewhat more than 200, was rather captious and critical, and occasionally ill-mannered. Certainly Read endured a very close scrutiny, and the committee were faithfully strict in their inspection, and entirely fair in their report."

OHIO.

Painesville Lyceum, etc.

BANNER OF LIGHT-When I have a word to say to a great audience, I instinctively turn to thee. I am in Painesville, O., near the mouth of thee. I am in Pamesville, O., near the mouth of Grand River, where it empties into Lake Erie. It is a model town as to location, streets and trees. It is a city of trees. I lectured here yesterday before the Society of Progress. The Society numbers some sixty or seventy members. It has rented a fine, large hall for five years. It is being fitted up with a large platform or stage, adapted to exhibitions and amusements of various kinds, for Spiritualists worship, God in rational and for Spiritualists worship God in rational and healthful amusements, as well as in laboring to supply their fellow beings with the necessaries and comforts of this life. Their worship consists in doing those things that conduce to their own in doing those things that conduce to their own health and happiness, and to the health and hap-piness of their families and of their fellow beings. As an incorporated Society they are making a marked and decided impression on this beautiful town, or city, as I think it now is. I lectured on "The True Worship of the True God." Text: Labor is true worship; laborers are true worship-

They have a fine Progressive Lycoum, of some seventy members enrolled, from the man of sev-enty to the child of seven. Ashbel G. Smith is their efficient Conductor, and Mrs. Dewey their their efficient Conductor, and Mrs. Dewey their efficient Guardian. They have had two very pleasant and most enjoyable exhibitions this spring. I attended the Lyceum, and addressed the friends about the children—the child's mission to its parents, and the parents' duty to the child, to save it from the cruel despotism of those errors of the popular religion which so blight and blast the lives of millions. The Lyceum is but about one year old, yet, though in its infancy, it deeply affects the whole community around it, as all healthy, hearty, heavon-horn, progressive infants healthy, hearty, heaven-horn, progressive infants

Spiritualists, take good care of the dimes, and the dollars will take care of themselves. Dear Banner, look after the children of Spiritualists. Save them from those dark and fearful views of God and man, of heaven and hell, of Christ and Beelzebub, of death, judgment and eternity, which have so bewildered, benumbed and besot-ted your own souls when you were groping about in the darkness of Ritualism. These children are to be the parents of the future. Save them and the future from that religion which curses them by teaching them to look outside of their own souls for a Ruler and a Saviour. God bless and prosper all Progressive Lyceums. I wish the Boston Lyceums and the Painesville Lyceum could meet. Would n't that he a grand time?

HENRY C. WRIGHT.
Paincsville, O., May 10th, 1869.

MINNESOTA.

Missionary Report.

To the Secretary of the Spiritual Association of Minnesola:

I herewith send my report of missionary labors during the
month of April. Lectured to a good audience in Drenus
Hail, Owntonna, Sunday afternoon, the 4th. The Advent
minister was present to criticise and analyze my speech, as I
always give liberty for questions and criticism. I then returned the compliment by attending his meeting in the eventurned the compliment by attending his meeting in the evening; he also gave liberty for remarks and criticism, and I
availed myself of the privilege, which created considerable interest, so much so that the hall was well filled on Monday
evening to listen to our inspirations. Bros. Roby and Price
secured and paid for the use of the hall, and will do the same
for our quarterly meeting on the 5th and 6th of June. Hotels
will entertain us for half-price.

Visited Faribault; found a liberal element there, as they
have a realized eventual element classes.

Will entertain us for nail-price.
Visited Faribault; found a liberal element there, as they have a regularly organized society of Infidelis, numbering one hundred. My first lecture was upon Infidelity, second, Spiritualism, third, Woman's Rights; much the largest audience assembled to listen to the last named subject. Spiritualism embraces all the sciences and all reforms, and I sometimes feel that I must give more time to the enfranchisement of those who have almost suffered martyrdom in consequence of legalized ownership, unjust customs and the monopolization system which renders women powerless in the hands of their legal owners, who arrogate to themselves the right of jurisprudence in all things, wielding a power over that portion which would by intuition, by love, by sympathy and counsel, devise ways and means to deal with all human beings as heirs of the same inheritance and children of the self-same God.

Intended to visit Morristown, but the rain and much prevented, Indeed, for a few days it seemed impossible to lecture anywhere in towns where but few or no sidewalks are to be found.

Came to Medford on the 22d. Bro. Smith Johnson (on whose land the town was built) secured the Baptist church, which was filled both evenings by a few good Bpiritualists, and a large proportion of Orthodox, who listened with undivided attention to the truths of our glorious philosophy. Our Christian friends urged me to visit them, and also called to be healed, and here a young lady whose mother had gone to the spirit-world was influenced to see spirits at her first sitting in a circle. Thanks to the angels in assisting me to develop media, which is no small part of my mission.

Lectured in the Court House at Mantorville, Saturday evening, the 24th; my last audience, Sunday evening, was much the largest, although the minister did not read my notice, and said in his sermon in the morning that a person to be respected in community must subscribe to the popular religion. I could not refrain from showing them in the afternoon that there was a time when the religion of Jesus Christ was unpopular; that in all ages those who had so the world truths in advance of the preconceived notions Came to Medford on the 22d. Bro. Smith Johnson (or

Christ was unpopular; that in all ages those who had given to the world truths in advance of the preconceived notions of the people had been unpopular, and therefore had suffered persecution, even martyrdom; I will not recapitulate, but will cherish the belief that my humble efforts there will be blessed by the angels to many souls.

Visited Wasieja. Gave only one lecture, as the Teachers' Institute was to be in session every evening during the week.

reek.
Fond remembrances to all who have so kindly entertained Fond remembrances to all who have so kindly entertained me during the month: I shall hope to meet many of our dear friends at the quarterly meeting in Owatonna the 5th and 6th of June. Let us then and there come prepared to subscribe for the Banner of Light and other spiritual papers, as well as to have a "feast of reason and a flow of soul,"

Collections in money during April, \$21.05; Subscriptions, 17,00. Expenses, including halls, &c., 19,00.

MRS. F. A. LOGAN, State Agent.

An irrepressible boy of five years, who was always compelled to keep quiet on Sunday, having grown weary toward the close of a Sabbath day, frankly and honestly approached his excellent but rather strict father, and gravely said: "Pa, let's have a little spiritual fun." This was too much, not only for the gravity but for the strictness of the father, and for once he "let natur' caper" until bedtime.

Why is the Grecian bend like a cigar? Because it is man-

cal and Magnetic Societies, and to contribute a down the gas. In a minute's time it was turned series of elementary works in Grammar, Arith-up, and the chair by his side was placed with his announces his belief in spiritual interceurse through mediums, and broadly denies the inspiraufactured tobacker.

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

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

Bunner of Light.

BOSTON, SATURDAY, MAY 29, 1869.

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Matter and Spirit.

The Monthly Religious Magazine continues its exposition of the subject of "miracles and their significance," and we cannot refrain from making allusions to it, as well as pertinent extracts from it, as the discussion proceeds. It is certainly undertaken by a masterly hand—one who writes out of the deeps of an actual experience, rather than from the shallow say-sos of theology and

In treating the fact that many hold the earth to be wholly isolated from the spiritual universe surrounding it, the writer reminds the dogmatists and unbelievers that axioms are often used as authorities, which really have long been effete and dead. For example, the celebrated Thomas Aguinas held that spirit can never impinge upon matter, and it has been received, since his day, as the axiom which he regarded it. Even supposing it true-says our writer-" It would not therefore follow that means might not be found or contrived by which devils or angels might make themselves sensibly felt, and might act upon matter. It is true that spirit is spirit and matter is matter. But then what is spirit and what is mattor? Of the difference between the two there are notions of media val origin, which are obstinately pleaded to-day, for ends which Thomas Aquinas and the schoolmen would never have sanctioned. Also, what did Thomas Aquinas know of electricity, galvanism, or magnetism? What did he know of the odic force? He know no more of them than he did of optics or chemical affinities or the law of gravitation. Definitions as to spirit and matter, originating ages before Bacon, adduced to-day on the subject of miracles, are gross anachronisms," * * * "If Thomas Aquinas had lived in these last days, instead of writing what he did on some points, and getting quoted by people of another dialect in philosophy than his, as having meant what he certainly did not intend, he would probably have held that matter was such a mere nothing, such a mere meetingplace of immaterial forces, as scarcely itself to need notice."

The writer proceeds, in illustration of his subject, to cite a few incidents which are calculated, appearing where they now do, to work an influence on a portion of the public not perhaps reached by a different publication so effectually. He is speaking of the "gates of revelation" which from time to time open to us all, but from the view through which so many ignorantly shrink. One

of his instances is as follows:

"In Boston, an Englishman was staying, who 'many lands and many men had seen,' and, also, many years since the time of his leaving school. He certainly in his life had never dreamed of the school, and for many years had scarcely even had a thought of it. But one night he had a dream of it. Accompanied by his aunt he walked up the road which led to the school, wendering all the while at the perfectness with which he remembered every little object. He passed in through the gate into the yard, when he noticed heaps of rubbish under the walls; on which he turned to his aunt and said: 'This stuff ought to be cleared away; it never ought to be allowed here.' Then with the old familiar feeling he went up the steps and opened the door of the school, and was surprised at seeing, not boys at their desks, but six or eight workmen busy on the demolition of the building. And at this point he awoke. But in the morning, while he was at the breakfast-table, he received a foreign letter, which proved to be from a trustee of the old grammar of his instances is as follows: while he was at the breaking that the first received a rough letter, which proved to be from a trustee of the old grammar school, soliciting a subscription from him toward the rebuilding of the edifice. It was an undertaking in which his aunt was much interested, and she had horself given the address for the letter."

The writer then proceeds to another similar story, which he says is vouched for by the best possible evidence. It is thus: "When the emigration for California had begun, a youth belonging to the town of Lynn embarked for San Francisco. After some months had elanged, his mother dreamed that she saw him, that he looked wofully wasted, and that he stretched out his arms to her, and cried, 'Oh, mother! mother! take me! I am dying of thrist!' Early the next day she went to a very intelligent gentleman, with her heart full of agony; and, at her request, he put the history and date of her request into writing. After many months, eleven perhaps, a letter reached her from the captain of the ship in which her son had sailed. The vessel had suffered much in sterms off Cape Horn. Because of the long passage, the supply of water had not lasted. And for want of water several persons on board of the vessel had died before reaching port, and among them was her son; and the time of his death, as given by the captain, corresponded with that night of the mother's dream."

The writer says that the two foregoing incidents have never been published before, and are given because they are new. And he is perfectly correct in his assertion, that hundreds, if not thousands, of recorded dreams could be cited, which are at least as impressive as these, and

some of them even more striking. He gives another incident, of another type, but verifying the same underlying fact in human ex-

istence. It is as follows: Bome six or seven years ago, a vessel arrived in Beston great number of shipwrecked people on beard. The which they had been salling had foundered at sea, with a great number of shipwrecked people on beard. The ship in which they had been salling had foundered at sea, and left them on the water, clinging, most of them, to floating objects. A vessel, bound to Boston, arrived in their midst and picked them up. But how did that ship get amongst them? The captain of it said that he was on dock at night, and a bird flew in his face, and at the same time he was filled with a strong, strange feeling, for putting the ship about, and sailing back on the course by which he had been coming. A second time, and a third time, a bird flew in his face. And the feeling with him for putting the ship about became irresistible. And after sailing for three hours in the dark, he found himself to be a saviour at a great shipwrock."

It is a fact, as the writer remarks, that history abounds in such incidents-ancient and modern bistory, classical and profane. And well may he ask why they are read contemptuously, or heard with impatient pity. His own answer is-"simply because of what is ignorantly fancied about the laws of nature, as being exclusive of marvels of unknown origin." That is, what sane people find it difficult to explain they refuse to credit. We are indeed a wonderful race, mites as we are at the best, if we are to assume that nothing is real or true except what we can understand. "Just as though "-he adds, and clinches-" the laws of nature, to common notion, would not have been against the possibility of submarine

electricity had yielded itself to human management. And just as though a thousand, and ten thousand similar facts do not imply something in common, some common cause, and it may be probably some common law. And what if that position so inevitable as that even Christians cannot think it?" * * * "As though God would | Banner March 20th: be less God, for any man's knowing something of him or his own knowledge!"

"There is a containing sky about us, in which the aurora flames. There is an air about us, in which it thunders and lightens; and surrounding us there is an atmosphere, through which we are affected for life and for death, in ways which, year by year, are enumerated by science, more and more wonderfully. A spiritual atmosphere about us, or an atmosphere slightly spiritual, or something which we mortals should call suchwhy should it be accounted strange or incredible? Surely not because the knowledge of it was not given by Moses, or through the New Testament. And if such a belief he fairly deducible by observed facts, what is it but a thing for which to thank God, as enabling the believers in the Scriptures to conform the better to the rules of what is called modern science, even on its own plane? Revelation! People who believe in it ought to be afraid of nothing, as against it. And no man, with a soul to believe, does believe in it with earthly misgivings of any kind.

To which conclusion we have no word of our own in this place to subjuin.

Creedal Collapse.

We obtain from the Springfield Republican a rather prolix report of the "County Christian Convention" in that region, composed of the several churches thereabout. Their ostensible purpose was to compare notes, with a view to discovering the true way to wake up public sentiment on the subject of church religion. The confessions of the several Ministers and Deacons present were very suggestive. Rev. Mr. Parsons called for a great deal more activity among the churches. Rev. Mr. Reed told how hard it is to get the majority of church members to work, and the great need of more spirituality." Rev. Mr. Burnham said church members "won't pray for souls, when they haven't got religion enough themselves to attend the prayer meetings." He said scolding did no good, and begging and pleading were equally "barren." Rev. Mr. Furber thought twelve year old converts could do a great deal, and he told of one who had been the means of the "conversion" of fifty persons. As if to satirize this incapacity at home, a missionary from Burmah was presented. A Methodist brother believed in the efficacy of "class meetings," to prevent members " from falling into listlessness." Another proposed family instruction and training, with church interests mainly kept in view. Still another was candid enough to deplore the strong denominational tendencies, each church seeming to try to see "how much it could steal from the other." Judge Smith, of Springfield, made the statement, based on wide observation, that "seven-tenths of those who are church members were really not Christians at all, but mere followers of worldly policy."

These remarks occupied the whole of the first day's session of the Convention, including a session in the evening, prolouged until ten o'clock. On the second day, the meeting was much more numerous than on the first. Rev. Mr. Buckingham made a very flat denial of the statement of Judge Smith, in saying that there were Christians enough in Hampden County to reach all its impenitent people, if they could each be induced to make a personal effort. Judge Smith's statement was that seven-tenths of all the church members "were really not Christians at all." Deacon Smith, however, was the most original. if not the most vigorous speaker of all; he has a style of his own, both in perception and statement. He compared the puny exertions of individual churches to those of "a spavined, ring-boned horse": but he said that if they were only harnessed all together, "lame and defective," by the mere force of numbers they could pull the wagon out of the rut she is stuck fast in. Rev. Dr. Ide string of broken-down backs is equivalent to a single sound dray horse, youthful and vigorous. The Doctor and "Brother Potter" then indulged in a little tilt, each giving the other "the lie," in a Conventional style, of course. Resolutions were finally adopted, which left the whole matter as much at loose ends as before. We notice these church meetings more particularly, as Spiritualists' Conventions are always noticed with so much religious zeal by their organs.

Gallows and Whipping-Post.

A great outcry is raised against the setting up of a new whipping-post in Delaware, which is indeed one of the most offensive of the outside symptoms, or reminiscences, of a barbarous age. But nothing is said in the same spirit against still tolerating the gallows. If it be such a dreadful matter to inflict a score or more of lashes on the bare back for theft, is it so much the ruder to strangle a human being to death, or to break his neck, in view of an assembled company of witnesses? A New York paper, in comparing the sentiment that prevails relative to the two subjects, remarks that the gallows is a much more venerable implement than the whipping-post, and that by fear of it Twitchell, of Philadelphia, was driven to suicide at the last moment. Down with whipping-posts and the gallows-trees together.

Wealth and Poverty in England.

England is the richest nation in the world, but she may be called the poorest also. She has the richest commerce and the richest church. Her commerce creates an interchange of products worth £450,000,000 sterling annually. Her church endowments approach £100,000,000 sterling in value, yielding a revenue of some £9,000,000 sterling every year. Yet out of 20,000,000 of people, 1,000,000 are set down as paupers. One person in every twenty of her population is a pauper. But this 1,000,000 is by no means the measure of the vast seething mass of poverty that festers in her cities, towns, and villages, breeding pestilence and crime; and burdening the industrious classes too unequally with heavy loads of taxation.

"Rules to be Observed for the Spiritual Circle."

We last week promised to publish in our next issue of the Banner an article from the pen of Emma Hardinge bearing the above title; but upon further consideration we have decided to print it in nocket-pamphlet style instead, as more convenient for use. The Rules laid down by Mrs. Hardinge are decidedly the best that have come under our observation. The pamphlet will be sent to any address on receipt of ten cents.

Spiritual Phenomena Illustrated.

We shall publish next week interesting atwhispering, if it had ever been thought of, before | England, one of which will be illustrated.

Justice Slow, but Sure.

"HESTER VAUGHN IS OUT OF PRISON!" So report the daily papers. Thanks to the great Spirit-World for their efforts in her behalf. That the public may become familiar with the sad should seem to be a spiritual law? Is that a sup- story, we republish Miss Lizzie Doten's great poem upon the subject, which appeared in the

HESTER VAUGHN.

Hester Yaughn was tried for the crime of infanticide. She was convicted, and sentence of death passed upon her. Subsequently, by the efforts of benevalent individuals, and the was convicted, and sentence of death passed upon her. Subsequently, by the efforts of benerolent individuals, and the pressure of public opinion, her sentence was commuted to imprisonment for life. Busan A. Smith, M. D., of Philadelphia, who visited her in prison, and was chiefly instrumental in obtaining her reprieve, gives the following statement in relation to the circumstances attendant upon her alleged crime: "She was deserted by her husband, who knew she had not a relative in America. She rented a third-story room in this city, (Philadelphia,) from a German family, who understood very little English. She furnished this room, found horself in food and fuel for three months on twenty dollars. She was taken sick in this room at midnight, on the 6th of February, and lingered until Saturday morning the 8th, when her child was born. She told me she was nearly frozen, and fainted or went to sleep for a long time. Through all this period of agony she was alone, without nourishment or fire, with her door unfastened. It has been asserted that she confessed her guilt. I can solemily say in the presence of Almighty God that she nover confessed guilt to me, and stoutly affirms that no such word ever passed her lips."

Now by the common weal and woo,
Uniting each with all;
And by the snares we may not know,
Until we blindly fail—
Let every heart by sorrow tried—
Let every woman born.
Feel that her cause stands side by side
With that of Hester Vaughn.

A woman, famished for the love A woman, instance for the love
All hearts so deoply crave,
Whose only hope was Heaven above,
To succor and to save;
With only want, and woe, and care,
To greet her child unborn;
A weary burden, hard to bear,
Was life to Heave Yough,

Was life to Hester Vaughn No friend, no food, no fire, no light,
And face to face with death,
She struggled through the weary night,
With anguish in each breath;
Till that fall life which shared her own, Had perished ere the morn, And left her to the hearts of stone, That Judged poor Hester Vaughn.

Who was it, that refused to draw A lesson from the time,
And in the name of human law,
Pronounced hor grief a crime?
Was her accuser, cold and stern,
A man of woman born,
Whose debt to woman could not earn
Some grace for Hoster Vaughn?

The word of judgment is not sure,
To wealth and station high,
But that she was alone and poor,
Was she condemned to die.
Oh God of justice! for whose grace
The servile worldlings fawn, Has not thy love a hiding For such as Hoster Vaughn?

Come to the bar of Judgment, come Yo favored ones of earth,
And let your haughty lips be dumb,
So boastful of your worth.
What virtues, or what noble deeds,
Your faithless lives adorn,
That thus by laws, or lifeless creeds,
You sentence Hester Vaughn?

What countless crimes-what guilt untold-What countries crimes—what guit u
What depths of sin and shame,
Are gilded by your lying gold,
Or hidden by a name!
Yo pave your social helis with skulls
Of Infants yet unborn; virtuous wrath suspicion lulis,

And crushes Hester Yaughn. Ye, who your secret sins confess, Before the Eternal Throne— Adulterer and Adulteress! Adultorer and Adulteress:
What merey have ye shown?
Fer place and power, for gems and gold,
Ye give your souls in pawn.
But Heaven's fair gates will first unfold,
To such as Hoster Yaughn.

The "mills of God that grind so slow," The "mills of God hat grind as slow,"
Will "grind exceeding small";
And time, at length, will clearly show
The want or worth of all.
Distinctions will not always be
With such precision drawn, Between the proud of high degree And such as Hoster Vaughn.

Through Moyamensing's prison bars, She counts each weary day, Or 'neath the calmly watching stars, She wakes to weep and pray. Thank God! for her in heaven above, A brighter day will dawn, And those who judge all hearts in love, Will welcome Hester Vaughn.

Godey Revised.

The women of the country who read Godey's Lady's Book in 1852, will hardly assent to-day to the bigotry of which it was ostentatiously proud agreed with the Deacon; which shows how little then. We clip the following extract from its they know about horse-flesh, if they suppose a issue of October in that year, from which a correct notion will be got of how sure it then was that it knew all that it was possible to know of Spiritualism, if not of pretty much everything else:

"A CONVENTION OF 'SPIRITUALISTS.'-A convention of professed believers in spiritual manifestations —men and women—assembled in Washingtonian Hall, Bromfield street, yesterday morning, (August 6th, 1852.) It was a singular collection of dupos and fanatics, resembling more a congregation of lunatics than a company of rational creatures. In fact, we have never seen the like outside the walls of a med-house

We cannot enter into the details of this revolting specta cle, where men and women seemed striving to outdo each other in fanatical feeleries. But though the rappings, like the witcherat declusion, were originated by females, we find the deception encouraged and systematized by men for their own advantage, in a far greater degree than by our sex. The efficers and chief actors in this 'Spiritualists' Convention' was made.

Our readers have no sympathy with these insane move our roaders have no sympathy with those hearth ments, and our only reason for noticing the subject is that, when our 'Book,' a century hence, is referred to as a specimen of the literature of the nineteenth century, it may be apparent we did not, even by slience, assent to the humbing—to use a vulgar, but for this folly a most appropriate name—of 'spirit rappers.'

The above is editorial opinion. We suggest that it be immediately revised in the "Book"or is the book permanently closed for that fateful year? Why will not the editor repeat these narrow opinions and conceits now, and offer to stand by them if he thinks them of the same importance he did then? If he hesitates, would not a hesitating spirit better become him, or her, at all times? Speak! Not a few of the millions of believers in the Spiritual Philosophy read Godey, and no doubt would like to know how much wiser its editor has grown in seventeen years.

North Scituate.

This thriying town, located on the South Shore, a little over a dozen miles from Boston, exhibits a fair specimen of the growth of Spiritualism in this State. Some two years ago, when there were scarnely a dozen Spiritualists in the place, Mrs. S. A. Horton and Cephas B. Lynn delivered several lectures there, which had a tendency to awaken quite an interest on the subject of Spiritunlism. Since then, other speakers have visited the place, namely, A. E Carpenter, the efficient State Agent, Mrs. A. M. Davis, J. H. Harris, Miss J. Yeaw and Miss Hubbard, and kept up the interest there. Four weeks ago an association was formed, with forty-nine signatures, and Mr. Daniel J. Bates was chosen President. Now they are making the necessary arrangements to organize a Children's Lyceum. Mr. Bates is an energetic worker, and there is an earnest feeling manifested among old and young, which will strengthen the Society and Lyceum. North Scituate presents a good record.

Willimantic, Conn.

L. J. Fuller informs us that the Spiritualists of Willimantic hold regular services in their new hall every Sunday afternoon and evening, and tested accounts of the physical manifestations in the Lyceum holds its session at twelve o'clock. A growing interest in Spiritualism is manifest.

Boston Progressive Lyceum.

This Lyceum still holds its weekly sessions each Sunday morning at Mercantile Hall, Summer street, commencing at half-past ten. Its library is on the increase, its discipline excellent, and its numbers were long ago too large for the limited accommodations furnished by the present hall. Mr. D. N. Ford has made his mark, as an efficient Conductor, and is ably assisted in the discharge of incumbent duties by Miss M. A. Sanborn, Guardian, Miss M. F. Haynes, Assistant Guardian, eighteen Group Leaders, and the usual complement of Guards, &c.

The exercises on Sunday morning, May 16th, consisted of singing, Silver-Chain recitations, wing movements, declamations by fourteen little ones (mostly girls), a dialogue by Misses C. Stone and F. Newhall, reading by Eva Newhall, the recitation of two original poems by Mr. Angelo. Grand Banner March-one hundred and fifty scholars being in line—and Target March.

During the session the Conductor read a communication from Albert Morton, Esq.—an earnest friend of and worker in this Lyceum-addressed to the pupils of his group, but which was adjudged to be of universal interest, and was therefore given to the whole body. Mr. Morton was at the time of writing the letter (and also the reading) absent on a voyage to Cuba for the benefit of his health. At the close of the reading, Master Allie Davenport presented a bouquet to the Conductor and Guardian.

This Lyceum has set on foot a plan for the increase of its library, which it would be well to copy in other similar organizations. A table is set apart, at each session, for the sale of spiritual publications, which are bought by the quantity, at wholesale prices, and retailed for the benefit of the library, the profits on one particular author's works going to produce a fund for the addition of his books to the library. This plan, we understand, has been quite successful.

A picnic will be given by this Lyceum, at Walden Pond, Concord, on Wednesday, June 23d, under the direction of the Executive Committee. Of this, further particulars concerning arrangements will be given hereafter. Also on the first Sunday evening in June will be commenced, at Mercantile Hall, a regular series of monthly concerts for the benefit of the Lyceum.

A free Spiritual Conference, for the consideration and discussion of questions of interest pertaining to our philosophy, holds its meetings at Mercantile Hall each Sabbath afternoon. All are cordially invited to attend.

Testimonial to G. W. Metcalf.

On the evening of Sunday, May 16th, a complimentary testimonial was given by the members of the Boston Lyceum, to Mr. G. W. Metcalf, long their Musical Director, but who was about to sever his connection with them on account of ill health, and removal from the city.

The exercises were superintended by Messrs. M. T. Dole, T. M. Carter and D. N. Ford as Committee of Arrangements. Hall's Boston Brass Band were present, and favored the audience with "Fra Diavolo" and Tyrolienne Echoes"; recitations were participated in by Misses Emma Quayle, Georgie Cayvan, Hattie A. Melvin, Nellie Chubbuck, Laura Chubbuck, Hattie S. Teel, and Messrs. Willie S. French and Fred Kendall; a dialogue was successfully rendered by Misses N. Chubbuck, L. Knight, C. Fenno, B. Lovejoy, C. Manson, A. Manson; Mary A. Morton performed "Pure as Snow," upon the plano forte, and songs were given by Mr. Charles W. Sullivan, and Misses Alice Cayvan, Cora Stone, Bertie Lovejoy, L. Addie Davenport; that fine duet," What are the Wild Waves Saying?" was then feelingly rendered by Miss Mary A. Sanborn and Charles W. Sullivan, and after a Grand Target March and recitation the performance ended.

At the conclusion of the exercises, Mr. Ford, in behalf of Mr. Metcalf, returned thanks to the large audience assembled, and to the various performers, for their kindness and appreciation of past services thus manifested.

Decline in the Use of Liquor.

at the meeting of the National Temperance Society, in New York, stated that intemperance was on the decrease. This testimony comes from a public man who has wonderfully illustrated the beneficial influence of temperate habits upon a man engaged almost incessantly in labors which tax both the mental and physical powers. His opportunity for judging correctly of the decrease of intemperance is certainly unequaled, for his duties carry him over a wide extent of country. One great cause for improvement in this respect may be attributed to the fact that the people, as they progress in education, become convinced of the injurious effects of liquor and therefore abstain from its use from a desire to promote health and thus prolong life. It is not many years ago that an occasional violation of the rules of temperance was regarded as excusable, and a man's position in business circles was scarcely injured by a knowledge of the fact. It is not so to-day, and those who deviate from the path of sobriety soon find that the per centage of discount on their notes is influenced by their habits. There are too many temperate people for those who are intemperate to stand any chance in the great battle of life, while public opinion is too strong for any man to oppose it. The cause of temperance is progressing because our best men set a worthy example, and they are promoting the good cause more than any act that can be passed by the wisest of legislators.

A HYMN OF PEACE. WRITTEN FOR THE NATIONAL PEACE JUBILER BY OLIVER WENDELL HOLMES, TO THE MUSIC OF MELLER'S "AMERICAN HYMN."

Angel of Peace, then hast wandered too long!

Bpread thy white wings to the sunshine of love!

Come while our voices are blended in song—

Hy to our ark like the storm-beaten dow!

Fly to our ark on the wings of the dove— Speed o'er the far-sounding billows of song, Crowned with thine olive-leaf garland of love-Angel of Peace, thou hast waited too long!

Brothers we meet, on this altar of thine
Mingling the gifts we have gathered for thee,
Sweet with the edors of myrtle and pine,
Broeze of the prairie and breath of the sea—
Meadow and mountain and forest and sea! Bweet is the fragrance of myrtic and pine, Sweeter the Acense we offer to thee, Brothers once more round this alter of thine!

Angels of Bethlehem, answer the strain!

Hark! a new birth-song is filling the sky!

Loud as the storm-wind that tumbles the main

Bid the full breath of the organ reply—

Let the loud tempest of voices reply—

Roll its long surge like the earth-shaking main!

Swell the vast song till it mounts to the sky! Swell the vast song till it mounts to the sky! Angels of Bethlehem, echo the strain!

Correction.

The advertisement of the new volume, "THE SEERS OF THE AGES," informed the reader that this book would be sold at retail for \$1.75. The price per copy is \$2,00, and the work is cheap at that. Postage 32 cents.

Mer We have received many thanks from our readers for publishing Souvestre's instructive story, which is finished in this issue of the Banner of Light.

Entertainment in Charlestown.

The First Spiritualist Association, of Charlestown, gave its opening entertainment, in aid of its finances, (under the present management,) at Central Hall, No. 25 Elm street, Charlestown, on Tuesday evening, May 18th, 1869. A good audience assembled to witness the performances. The programme consisted of an introductory tableau; a welcoming address, by Miss G. Higgins; song, "All Together," by the children; song by Miss Mary A. Richardson; tableau, "Happy Family;" song by Miss Adams; tableau, "The Flower Girls;" tableau, "Fairy Bower;" song by the Misses Higgins; recitation by Miss B. Mayo; song by Miss Richardson; tableau, "Orphan's Dream;" recitation by Miss Adams; recitation by Miss Richardson; and tableau, "Good-Night."

During the evening speeches were made by Dr. Richardson, of Charlestown, Mrs. Fannie B. Felton, of Malden, and Dr. J. H. Currier, of Boston. Dr. Richardson gave an account of the work the First Spiritualist Association was doing in Charlestown, and hoped the time would come when the Spiritualists of that city would feel the necessity of concerted and organized effort. He also (in the name of the Executive Committee) returned thanks to the audience assembled for their presence; to the parents of the children who had performed, to the musicians, whose services had been gratuitously given, and to Mrs. David Adams, of Charlestown, who had kindly volunteered to take charge of the tableaux and music, and who had furnished the floral decorations.

Mrs. Felton spoke of her experiences in the sectarian Sabbath schools, contrasted them with the Lyceums of the present day, and urged believers in the Spiritual Philosophy to remember that there was honor in the simplest duty well performed, and bade all remember that there was work to be done, in whatsoever sphere of life we were placed.

Mr. Currier, who made the closing speech, said that the Association had reason to feel encouraged in its work; he felt the presence there of those once its members, who had gone on before, and was sure of their aid and assistance in the cause they loved so well.

Dr. A. H. Richardson, J. B. Hatch, C. B. Marsh, G. H. Knapp, Mrs. Britnall and Mrs. Richardson, Committee of Arrangements, and Dr. J. H. Currier and Mrs. F. B. Felton, the speakers, were then called to the platform and each presented with a bouquet by a number of young misses. the presentation speech being made by Miss Adams. Our reporter was also the recipient of a similar gift, for which he desires to return his sincere thanks. The exercises of the evening closed with dancing. Everything passed off quietly and successfully, and all present seemed to unite in that feeling of barmony which ever must be the safeguard of our organizations.

Allan Kardec.

We print on our third page a biographical ketch of the late Allan Kardec, editor of the Revue Spirité of Paris, copied from the London Spiritual Magazine. We find in the Revue some additional items of interest, which we translate as follows:

Desiring to do all in her power to contribute to the realiation of the plans of her husband, with whom she had sympathized and worked, Madame Kardec, sole legal proprietor of the works and the Revue, offers to give every year all the overplus of the proceeds accruing from the sale of the books and the subscriptions of the Revue, above the expenses, to the general fund for support of Spiritualism, on condition that no one, either member of the committee or otherwise, shall have the right to interfere in this industrial affair; that she manages herself personally, attends to the republications, regulates the pay of her employes, and versees all the general expenses; that the Revue is open to the publication of articles the committee judge useful to the cause, but on the express condition that they be first sanctioned by the proprietor and the editing committee; that the financial department shall be in the hands of a treasurer charged with the care of the funds under a directing overseer, and every year he shall render a detailed account of affairs, to be published in the Revue.

These decisions of Madam Kardec, communicated to the Society, were joyfully received, and they add, "This noble example of disinterestedness and devotion will, we doubt not, be acknowledged and appreciated by all to whose active and incessant concurrence is now added this philosophical

regeneratrice, par excellence."

A communication is given from Kardec himself, thanking them for their sentiments of regard testified by those different addresses. &c., thanking the Society and its officers. and gratitude that they have thus accepted the hand of his courageous companion; satisfaction with the new President. and much good advice; praying them to be tolerant to each other: "work in charity and love-this the Archemides lever to raise the world; courage, then, and hope;" words of strength which we all of us need, do we not?

San Francisco Mechanics' Institute.

We observe that the Board of Directors of the Mechanics' Institute of San Francisco will hold their Seventh Industrial Exhibition in that city on the 14th day of September next, (Tuesday), opening the same with appropriate ceremonies. A spacious building has been constructed for the purpose, at a cost of forty-five thousand dollars, and covering an area of seventy thousand feet. which is suitably provided with free facilities for exhibitors to expose their goods. It is thoroughly ventilated, well fitted up, and lighted with fifteen thousand gas jets. There is a pond within, measuring forty-two by twenty-four feet, having fountains that throw water fifty feet, and with their sprays maintaining the atmosphere at a delightful temperature. About the main nave are two commodious galleries, seating fifteen hundred persons below and permitting two thousand to promenade above. Abundance of power will be furnished for working machinery and models. There will likewise be restaurant accommodations and a band of music. The Fair is to be cosmopolitan in its character, and exhibitors have been invited to contribute from Japan, China, the Hawaiian Islands, British Columbia, Mexico, Chili, Poru, and all along the Pacific Coast. With the Pacific Road completed, and a line of mail steamers to China, San Francisco is seventeen days from Europe and thirty from Asia. All necessary particulars may be learned about the Exhibition by addressing J. H. Gilmore, Secretary, at San Francisco.

Silver Mining.

The following extract, which we take from an article on silver mining in the Chicago Post, is very encouraging to our mining brother, John Wetherbee, of this city, who, being the chief party in interest, starts for Colorado in a few

"The Hoosier Lode, about thirty miles north of Central City, is said to be the largest and richest silver mine in Colorado, if not in the world. The out-crop of the vein for the distance of several hundred feet along its course is from fifty to one hundred feet wide, and stands up above the surface from ten to thirty feet high like a huge stone fonce, and is owned in Boston, Mass., and considered of fabulous alue.

Enrope-bound.

It is the intention of our co-worker, J. M. Peebles, to visit Europe the coming summer. He will sail hence in July. We predict for him a cordial reception among our European friends.

Richest is he that wants least.

New Publications.

ELLEN. A Poem. By George H. Calvert. New York Sheldon & Co. This is a tale in choice, and at times quaint, verse, reciting the perils of a pure girl, who had been inveigled into the purlieus of sin and shame, but was finally rescued by unexpectedly meeting with a young man, formerly a neigh bor and friend, who had been led away by loose companions to the same infamy. The two mutually feel their shame, and each becomes the saviour of the other. This is the story. It is told with much grace, and not a little pathetic power; and through the whole of it runs a vein of spiritual sentiment which imparts to it the life and mean-

ing that all such tales need to be inspired with, to become

BROWN'S GUIDE-BOOK for the city and vicinity of Boston has just been published, and its merits more than equal its original promise. While the city is crowded with strangers, as it soon will be, this little cicerons will be the precise thing required. But it will prove a very companionable friend for the citizen likewise, who can carry it about in his pocket and find resources for daily enjoyment, for a long while, where he was hardly aware they existed. Mr. Brown has done exactly the right thing at the right time. The edition of the Guide is a very large one, and is going off

rapidly. BEAUTIFUL Show and other Poems, by J. W. Watson, is a beautifully printed volume of compilations from the press of Turner Brothers & Co., Philadelphia. The poem that gives the collection its citle has a history, and is truly pathetic, with more or less power. It has proved exceedingly popular, and its tens of thousands of friends will be glad to greet it in its present dress, with its pleasant rhyming companions.

GOOD HEALTH is the happy name of a new monthly, published in this city by Alexander Moore, having for its object physical and mental culture. The articles in this first number are admirably chosen to secure popular commendation and will doubtless do much good wherever read. We heart! ly wish the publishers success in their new venture.

LEANDER, or, Secrets of the Priesthood, is the title of a stout and fair pamphlet, by Ernest Truman, exposing the secrets of the novitiate in his experience as a scholar of Jesuitism. It divulges some startling and painful secrets, which cannot but make the reader impatient with their continued existence.

THE GALAXY for June contains fourteen articles, among which we name as follows: Put Yourself in His Place, by Charles Reade; George Elliot and George Lewes, by Justin McCarthy; The Throne of Louis Phillipe, by J. S. C. Abbott; The Duchesne Estate, by J. W. DeForest; Animal Food-Its Preparation for the Table, by John C. Draper, M. D.; Susan Fielding, by Mrs. Edwards; New York Journalists-E. S. Godkin, by Eugene Renson: General Jomini by Gen. McClellan: An Article on Words, by Richard Grant White and the usual criticisms and notes on art and literature, with the Nebulm of the Editor. It is an excellent number.

PUTNAM'S MAGAZINE for June gives as its first paper, a full account, with maps, of the Suez Canal, containing a history of the enterprise from the beginning; Upon the Beach; A Stranded Ship; Summer Pictures; My Brass Valise; Summer Snew; A Sybilline Trie; To-day-a Remance: Four American Birds: Some Things in London and Paris, 1836-69; and literary reviews and talk in liberal quantity. We like this issue of Putnam, which is eminently popular in its spirit, and readable in the whole of its con

THE LADY'S PRIEND for June presents for a frontispiece a steel engraving of "Isabella," from "Measure for Measure," a goodly array of fashion-plates, richly colored and otherwise set forth-designs for embroidery, patterns, novelties for the month, and receipts, suggestions, and comments innumerable. To all this add a captivating collection of essays, poems, and tales, and the sum total is a most at tractive magazine for the first month of Summer.

LIPPINCOTT'S MAGAZINE for June opens with Ro' ort Dale Owen's continued novel, "Beyond the Breakers," and gives "The Englishman on the Continent," "Architecture," "Th Maiden Soldier," "Strength, and how to use it with econ omy," "The Prospects of Trade," "A Lost Chapter of Histo ry," and other articles that are readable, attractive, and genuinely magazinelsh. We have no monthly come to our table that is more fresh and vigorous always than Lippincott.

ONWARD for June is a lively issue of Mayne Reid's new and popular magazine, and goes largely into the science of Croquet playing. The several articles making up the contents are very readable, combining fiction largely with graver matter. There is one good article on "John Bull during the Rebellion." and one on "Gettysburg."

PETERSON'S LADIES' NATIONAL MAGAZINE for June has steel-engraved frontispiece. "On the Terrace," and proceeds with its brilliant fashion-plates, fresh from Paris, its patterns, monograms, and samplers, together with reading in prose and verse that will, as it ever does, delight its num bors of readers.

New Music.

PETERS'S MUSICAL MONTHLY, NEW YORK,-The May numper of this favorite periodical comes to us crowded with choice new music. Among the thirty-one pages of sheet music we notice a new feature, in the shape of six pages of quartet music. As the Monthly is only three dollars a year, subscribers must get a large amount of music for so small

THE NATIONAL PEACE JUBILES GRAND QUICKSTEP, for the piano, by George A. Veazie, Jr., is the title of a new piece just issued by the New England News Company.

LOOMIS'S MUSICAL JOURNAL for May contains a fine song, "The Mother's Prayer."

Buffalo, N. Y.

We are pleased to notice that the Spiritualists of Buffalo have secured Kremlin Hall, in which to hold their meetings hereafter regularly. It is one of the finest halls in Western New York, but its capacity is none too large for the accommodation of the increasing audiences. The better the hall the larger the attendance. Such, at least, proves to be the case in Boston, and we doubt not it would be so in every large city were the experiment tried. There are hundreds in every place who would gladly listen to our lecturers could they do so in large and well ventilated halls. People do not like to be crowded into a small, dingy, ill-ventilated room, from one to two hours at a time. The best is the cheapest in the

Shaker Convention.

The Convention of the people termed "Shakers," announced some time since, was, in conse quence of unavoidable circumstances, postponed till the time of the May anniversaries. We are now requested to state that this convention will meet in Meionaon Hall (in Tremont Temple building), on Friday and Saturday, the 28th and 29th of this month. These meetings will consist of speaking, singing, and conversations relating to the doctrines and practices of the Order. The public are cordially invited.

Going to Heaven by Water.

The Baptists had a festival at Tremont Temple. :a jolly time, on the evening of the 19th, on which occasion Dr. Phelps, of Connecticut, delivered a humorous poem. After describing the "Close-·Communionists," the "Presbyterians" and their "One-Hoss Shay," the "Episcopalians," etc., he

'The Baptists-peculiar, unlike all the rest-How is it they go toward the land of the blest?
You'll see—looking into the Word as you ought to—
His heaviest freight the Lord sendeth by water!"

FRENCH PAPERS,-The American News Co., 121 Nassau street, New York, are in receipt weekly of Le Nouveau Monde, a weekly journal printed in New York. It is an enterprising newspaper, and its literary contents are excellent. The same parties receive Le Monde Illustra the well known Paris illustrated paper, which commemorates all the prominent events of European life with great artistic skill. The articles are written by some of the leading Parisian writers.

Mrs. Mary F. Davis's contributions will be found on -our third page.

Movements of Lecturers and Mediums.

J. M. Peebles lectured in Springfield, Mass., Sunday, May 16th, to good audiences, afternoon and evening, notwithstanding the severe rainstorm. Mr. Peebles speaks in Lowell, Sunday, May 30th.

A. B. Whiting iectures in Central Hall, Charlestown, June 6th. Mr. Whiting is well known to our friends as one of the oldest and best lecturers in the field. He is sure to draw as large an audience as the hall can accommodate.

Cephas B. Lynn lectures in Salem, Mass., the first two Sundays in June. He is liked. effective. The author shows culture, care, and original A. E. Carpenter will speak in Milford, Mass.,

Sunday, May 30th. Prof. Wm. Denton will lecture in the Town

Hall, Foxboro', Sunday, May 30th, at 5 P. M. Riley C. Nash and Charles D. Farlin, of Deerfield, Mich., are announced as inspirational speakers. The field is large, and we trust they will find sufficient encouragement to continue in the noble work. Mrs. L. Nash, of the same place, has been developed as a healing medium.

Mrs. Nellie J. T. Brigham is lecturing at the Everett Rooms, in New York. She is a great favorite, and is drawing large audiences. Her engagement will continue there till the end of June. In September she lectures in Detroit, Mich. It is her intention to spend the winter in the South.

J. H. Powell is desirous of visiting Ohio, and would like to make lecturing arrangements with Spiritual Societies. His present address is Terre Haute, Ind., post-office box 294.

Washington, D. C.

E. S. Wheeler is lecturing in Washington, before the National Society of Spiritualists, where he has been speaking for the last five weeks to increasing audiences. We find the following complimentary notice of one of his lectures in the Sunday Gazette, of that city:

day Gazette, of that city:

"Mr. Whoeler's lecture, at the new Hall of Progressive Spiritualists, Wednesday evening last, was one of decided merit. His subject, 'The Secret of Power,' was well-chosen, and calculated to interest every intelligent mind and lover of truth. In arrangement the lecture was clear and logical; in discussion and illustration, forcible and concise; sprightly in anecdote, yet each to the point. Mr. Wheeler's method of handling his subject was deeply intelligent and sincere, securing the undivided attention of a fine and appreciating audience during the entire heur. He commended himself as one of the most instructive and impressive of lecturers, and seems a chosen vessel to clucidate the science and chemical analysis which discloses the compositions of bodies and the offinities and properties of their constituent parts, giving us a knowledge of the interior nature or life within, of the wonderful and secret workings of thought, generated in the brain, and the close analogy of its mental and physical operations."

Mr. Wheeler is engaged to lecture in Philadelphia in December. Having closed his lecturing engagement in Cleveland, he is ready to accent calls elsewhere. His permanent address is No. 111 Superior street, Cleveland, O.

Another New Book.

We have in press and shall soon publish another new volume, entitled, "THE QUESTION SETTLED: A careful comparison of Biblical and Modern Spiritualism," by Rev. Moses Hull, formerly a Second Adventist preacher, but more recently a firm Spiritualist and an able lecturer in the great field of reform. The book contains two hundred and forty pages, is got up in very neat style, and will no doubt have an extensive sale. as it treats upon a subject of the most vital imporance to the human race.

J. V. Mansfield-"Answering Scaled Letters"-Spirits not Detectives or Informers!

I notice in the Banner of Light, of May 15th, an article over the name of S. Chamberlin, on the subject of answering "Sealed Letters," in which are some not very spiritual reflections and insinuations in reference to the honesty and integrity of my friend J. V. Mansfield. Now I am also a Spiritualist, of perhaps as long and large experience as your correspondent, but I think I have learned a little more of the laws that govern these manifestations than he seems to have learned. He says "nine of the eleven questions were answered in a most satisfactory manner, and most beautifully expressed;" but the other two, most important—relating doubtless to a murder, and the murderer—as I infer from his article, were not answered. Now, my dear sir, spirits come neither to detect murder nor to point out the murderer; neither to find money, nor direct the seeker where to dig for it; neither to tell of the rise and fall of stocks, nor to interfere in any such matters; and how any one professing to be a Spiritualist can ask such questions and expect them answered, is strange to me.

Spirits come neither as detectives or informers. Spirits come neither as detectives or informers, neither to answer questions involving a legal liability or to afford information about money, stocks or trade; but to lead us to the contemplation of the grand truths of life—immortality and eternal life! They come to "rob death of its sting"—in truth, to teach us there is no such thing as death; but that our "change," which we call death, is but a birth into a higher life; to assure us our friends live, and we shall live also; to demonstrate the immortality of the soul and to demonstrate the immortality of the soul, and the unending progression of the human family; and he who would prostitute these manifesta-tions to the seeking of any earthly advantage of his fellows, either directly or indirectly, is not

worthy the name of Spiritualist.

My experience with Mr. Mansfield has been long and intimate, and to me very interesting, and I can say with truth, that he is as reliable and trustworthy as any medium I have ever

It is not Mr. Mansfield that answers the "sealed letters"; it is the spirit addressed; and he is no more responsible for the answers than the questioner! And to talk about a medium clairvoy-antly reading the contents of sealed letters, and then answering them and signing the name, and not unfrequently a "fac simile" of the signature of the spirit, is to me sheer nonsense, such as

of the spirit, is to me sheer nonsense, such as might be expected only from Old Theology.

The truth is, many Spiritualists are on too low a plane. They are much like the old Jews who followed the Nazarene; they are continually crying out, "Show us another sign." They neither receive or properly understand or appreciate the wonderful and sublime teachings of our spiritfriends. They have very little taste for the high and beautiful teachings that point to a high moral and spiritual standard of life here as a preparation for life hereafter. But I must stop, by saying I intend no offence or disrespect to the brother whose article I have referred to, but trust he will look kindly upon this offering of one who has reached "threescore and ten." and has seen nas reached threescore and ten, and has seen some service in the good cause, and who greatly desires to see all Spiritualists live up to the glorious teachings of beloved friends from their beautiful home in the spirit-world.

B. C. T.

Message Verified.

MESSRS. EDITORS-Dear Sire: I write to verify message from Richard E. Dearborn (late of Candia, N. H.), which was published in the Banner of Nov. 30th. There are many wonderful tests in this communication, and the statements and dates therein contained are correct, every important particular. In the second paragraph he makes use of an expression uttered just before his demise which no one ever before heard except members of the family. Though of tender years he was a firm Spiritualist, and his relatives and friends congratulate him on his success in communicating through your columns. Please accept my sincere thanks for extending my brother the use of your valuable paper, and believe me yours for the truth, H. H. I Banking Office of H. H. Dearborn, 28 Central street, Lowelli. H. H. DEARBORN.

ALL SORTS OF PARAGRAPHS.

We shall publish in the next issue of the Banner a grand poem by E. R. Place, entitled, "The Meeting of the

23 Our Portland correspondent furnishes a very interesting letter in regard to the Davenport Brothers' scances.

Thanks to those friends who have so generously supplied our Free Circle Room with bouquets of beautiful flow

The time for holding the Framingham Picnic has been changed to Tuesday, June 22d, instead of the 23d, as will be seen by a notice in another column.

Mrs. Blanday Davonport, physical medium, is expected in this city about June 1st, for the purpose of giving public scances. If she comes, we shall test her medium powers, and report,

Mrs. Friend, medical clairvoyant, resides at 120 Harrison avenue, instead of 126, as printed by mistake in her adver-

PRE-ADAMITE "CIVILIZATION" !- A massive iron key of peculiar construction was recently found at Moscow, Iowa, sixty feet below the surface of the earth, which shows forci bly that the pre-"Lo" race had something to lock up. Who can cypher out the "mystery"?

> There 's grandeur in the ocean's roar. There's vocal music in the woods; But harshly sounds the spiceny bore! We take no stock in such dry goods.

-- Digay.

MINOR ITEMS of the Post has been round among the Bos ion clairvoyants, and given, in that paper, his "experiences" with some ten or a dezen.

The New England Labor Reform Convention will hold a session in this city, Tuesday, May 25th, to continue through the next day. Some of the ablest speakers in New England are expected to be present.

Digby for the first time this season sat down to dinner in presence of green peas. His mouth watered for them, but he waited patiently. In the meantime some one suggested that he say grace. To which Dig. quickly responded, "Let us have peas!" at the same time reaching out his hand for the dish containing them.

Rev. George H. Hepworth, paster of the Church of the Unity, in this city, tendered his resignation on Sunday, May 18th, to take effect the first of October. He has received a call from Dr. Osgood's Society, in New York, but it is understood that he is determined, if possible, to establish and preside over a free church.

TRANCE TEST MEDIUMS .- Miss Lizzie Severance and her sister, Mrs. Hatch, have taken the rooms 268 Washington street, formerly occupied by Mrs. Richards, where they will be most happy to see their friends and the public.

So soon as a man starts out for a reformer, he lets his hair grow long. So soon as a woman starts in the same businoss, she cuts hers off short. Does not this show a natural tendency on the part of these two-the one, to approach the character of a man; the other, that of a woman

In the last five months \$22,000,000 worth of boots and shoes have been shipped from Boston, an excess over the same time last year of \$7,500,000.

Madame Parepa-Rosa will sing on each of the five days of the Jubilee, and not on three only as has been stated.

"I was a little touched and so I made a noise," said the cannon when it went off.

READINGS .- The readings of Miss Pittsinger, the Califor Redungs.—The readings of Miss Pittsinger, the California poetess, in Northampton and vicinity, have been received with great favor. She is not only a finished elecutionist, but also a poetess of rare genius; her conceptions of poetry are perfect; and she delineates the meaning of her authors with great skill and power; but it is in herown grand productions that her gifts are most clearly soon and appreciated. Her unpublished poem on California is one of rare merit, and will be received with enthusiasm for its artistic finish, and for the noble and sublime sontiment it combines.—Northampton Guzette and Courier.

"I will give you my head," exclaimed a person to President Lincoln, "if every word of the story I have related is not true." "I accept the offer," said the President; "pres ents of small value strengthen the bonds of friendship, and should nover be refused."

Con .- Why is cheerfulness like the pouring out of distilled liquors? Because it is a flow of spirits.

THE NEW GRANITE BLOCK at the corner of Washington and Bench streets, Boston, is now attracting much notice. The occupant of the corner store is Franc, the well-known Boys' Clothier from Dock Square. The store is large, light, and perfectly adapted to his business. Every article for boys' wear can be purchased there, from a hat or can for the head, to boots or shoes for the feet. His store is well worth a visit.

Mrs. Mary A. Livermore, of Chicago, lectured in the Universalist Church, Hingham, Mass., Sunday evening, May | sulted every Saturday, Sunday and Monday, on all Organic 16th. Subject, "Woman's Wants." She is an excellent speaker, and presented the question in an able and interesting manner. All should hear her speak on this import ant question.

THE BANNER OF LIGHT.—This is a Family Paper worthy of the name, and as worthy of a place in every family in the land. It is devoted to the exp-sition of the Spiritual Philosophy, the Laws of Life, and the unfoldment of the hidden truths of Divino Nature. It bears forth its weekly budget of real, useful and entertaining knowledge for old and young, and is, we doubt not, highly prized and welcomed by every one of its subscribers. Even the advertisements themselves, which occupy but a very small portion/of the paper, are of general interest (being mostly anouncements of new literary productions,) and will be read with zest. We'consider it one of the best papers that comes to our office, and must acknowledge ourself vastly benefited by its perusal. Long may it live.—Medical Scalpel, Brookville, Ohio.

Rev. E. H. Chapin is reported to have said, in a recent speech, that he "believed in organization. Steam in the air is not a force. But we must make the steam work the machinery. We have long 'presented arms.' We must also 'fire off.' The times demand a religion that shall be

Little Frank was taught he was made of dust. As he stood by the window watching the dust as the wind was whirling it in eddies, he exclaimed, seriously, "Ma, I thought the dust looked as though there was going to be another little boy made."

The proudest man on earth is but a pauper, fed and clothed by the bounty of heaven.

Mauna Loa, a dome-shaped, volcanic mountain on the island of Hawaii, contains two lakes, side by side, one of fresh water and the other salt. Both are far above the level

CLARET.—No variety of wine is more dangerous to use than what is called claret. It is usually a vile mixture. Thousands of gallons are made by allowing water to soak through shavings, and adding thereto a certain proportion of logwood and tartaric acid and a little alcohol. Good judges can hardly discriminate between this spurious mixture and the genuine article.—Boston Journal of Chemistry.

Eat regularly, not over thrice a day, and nothing between

Figures that lie-female figures.

Contentment with your condition is all very well, but if overybody were contented with things as they are, the world would come to a stand-still. The widow of Proudhon, the celebrated economist and so

cialist, of whose pamphlet, "Property is Theft," upward of three hundred thousand copies were sold in France, is making a precarious living as a washer-woman in Paris.

The London Fun says bakers must find it hard to please Is their bread "light?" they are justly fined; is it "heavy?" away flies their custom.

The weight of a fool-a simple-ton.

The unity of Nature—or of God—is the key to all science. There is nothing in earth which is not, in a heavenly sort, also in heaven; and nothing in heaven which is not, in an earthly sort, also on earth. There is no other world; the laws above are sisters of the laws below.—Emerson. What word has five e's in it and no other vowel? Effor

Let the women of a country be properly educated, and they will not only make and administer its laws, but form its manners and character.—Dr. Benjamin Rush.

The man who had no music in his sole wore seasoned

Dramatic Entertainment.

The Lyceum Dramatic Association, of this city, will give their last entertainment this season at Mercantile Hall, Summer street, Wednesday evening, May 26th. 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 sion.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. percopy, HUMAN NATURE: A Monthly Journal of Zeistic Science and Intelligence. Published in London. Price 22 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published in Ohicago, Ill., by S. S. Jones, Esq. Price 8 cents.

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Grand Picnic.

The Spiritualist Picnic at South Framingham, Mass., will meet on Tuesday, June 22d (instead of 23d, as before mentioned). Tickets will be furnished at reduced rates along the line of the Boston and Worcester, Boston, Clinton and Fitchburg and Milford Railroads. Prof. William Denton will address the meeting, as well as others of our best male and A. E. CARPENTER, Committee

Picnics at Walden Pond. The Spiritualists of Boston and vicinity, in connection with the "Bons of Joshua," will hold three Grand Union Pionics. The first will take place Tuesday, June 20th; the second, July 28th. Full particulars will be given in due season.

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-[Millon, P. L., Beok V.

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Persons so inclined, who attend our Free Circles, are re quested 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 who in the midst of all error doth bless us with thy wisdom, thou who art as per-fect to-day as when the stars gilded the night of chaos or sang their morning song thon who art our strength, our hope, our abiding faith, thou who art ever leading us by the right hand of love, thou, our Father, we praise thee to-day, not because thou dost need our prayers, but because because thou dost need our prayers, but because our life is so constituted that we must praise, and the deep fountains from our inner being must perpetually well up in a song of thanksgiving unto thee. Our Father, we return thee thanks for all the gifts of life; for the sunshine, with its glory, for the night, with its beauty, for all that which makes up human life, for the ever-varying experiences, through which the soul must page experiences through which the soul must pass; and oh when we descend into the valley, when heavy burthens are laid upon our spirits, then it is that we call upon thee for thy strength; then it is that we need the mantle of thy power to be laid upon us; then it is that we sometimes muramur, and fear that thou hast forsaken us. Oh teach us that thou art evernigh. Make us in our inner lives to feel, and make that inner respond to the external. Oh make us to know our God in the darkness as in the light, and when the night of sadness broods over our spirits, may we find strength to say, "thy will be done." And may we ever stretch out our hands, fearless, in the darkness as in the light, knowing that thy love will uphold us, and thine everlasting strength be near us. Give us the power and the will to manifest unto thy children, who have need here on the earth. May we open the Book of Life so wide to them, that they may read and understand thy law. Oh may we reach hearts that have never been reached before. May they open the secret chambers of their better selves, admitting the angels, whe will been them in the near the angels, who will bless them in thy name.

Our Father, our poor praises we lay upon the human altar of being, and we know thy blessing will rest upon them. Amen. Jan. 19.

Questions and Answers.

CONTROLLING SPIRIT.—Now, Mr. Chairman, if you have propositions, I am ready to consider

QUES.—What is the true cause of insanity? it not primarily owing to some hidden defect in the brain? And what is the condition, upon en-tering the spirit-world, of those who labor under mental aberration while here and at the time of their decease?

ANS.—There are many causes which lead to insanity. Some may be found in the substance of the brain, others in the nervous fluid pervading the brain. Others may be found externally, may be cast upon the subject under certain conditions, and are not known to affect them only when certain physical conditions are favorable. when certain physical conditions are favorable. There are no insane spirits. Insanity belongs to the body, but the spirit is affected by the condition of the body always, while it is called upon to make its expression through the body. Consequently if the body is disordered, the communication from the indwelling spirit will be correspondingly so; but from the moment the spirit is released from that disordered body it becomes a sane spirit; perhaps it will be as a little childin the spirit-world, but it will be perfectly sane.

Q.—Why is it that there cannot be a medium

in each family, through which the departed friends of that family could communicate?

A.—A strange, vague question, which will probably induce a strange, vague answer. It is not possible to say why this thing is thus and so; why Infinite Wisdom did not bless every family with result developed reading. But it should be with well-developed media. But it should be understood that every atom of matter, from the lowest grade to the highest form, is a medium for spirit. The granito rock is a medium, the air, the water, all the subtle forces are mediums for the water. But the human form is the medium that spirit. But the human form is the medium that is best adapted to various kinds of expression, by which the spirit may make itself known to the friends it has left. All physical forms are mediums, to a greater or lesser degree. But those who stand out from the masses with marked mediumistic gifts, have been thus blessed from conception. From their very earliest life of form, they have been mediums to a large extent. But their condition as mediums depends of course upon their surroundings. If they are just such as are adapted to a regular, harmonious development, you have a regular, harmoniously developed medium. But if the soil is uncongenial to the development of mediumship, why perhaps you have a thistle instead of a rose. All outward expression of spirit depends upon the con-ditions under which that outward expression has been brought into objective life.

Q.—In regard to temperamental adaptation, can the controlling spirit give some information which will assist the unmarried to use more wis-dom in entering the marriage relation?

A -At the entrance to an ancient temple of worship was found this inscription, "Know thy-self." Now this is the very best prescription we can give, under any circumstances, in the case, "Know thyself." How many of us know ourselves? Very few. But is it not possible for us to? I coptend it is If more time and labor were expended in teaching the young the science of life, mental and physical, by the time they had attained a marriageable age there would be scarcely one in ten that would ever make a mistake. But how is it? We all know how it is. Very much time is expended in learning how to appear to good advantage in society. Better learn how to appear to good advantage in nature. Better occupy the time that is spent in learning how to make a good impression in society, in learning how to act in harmony with Nature and Nature's laws. There should be instituted among Nature's laws. There should be instituted among the young, what I should call a department dedicated to the science of physical and spiritual life, and more attention should be paid to this department than all others, for it involves more either of happiness or misery. When we are not in harmony with the laws of Nature and our being, we are unhappy—we are in hell. But when we are in harmony we are happy, we are in heaven. Everybody knows that a healthy body brings happiness. Everybody knows that a harmonious marriage at the proper time brings happiness. nappiness. Everybody knows that a harmonious marriage at the proper time brings happiness, and an inharmonious marriage brings misery. And everybody should know, and will, when they take the right course to find out, how to make themselves harmonious, and how to make har

monious marriages.
Q.—What is the idea of the spirit in regard to the family relation as it now exists? Is not its tendency to cause its members to grow narrow,

A.—Family relations, family ties, are the legitimate outgrowth of educated society, nothing more, nothing less. You will find many families as widely separated in the spirit-world, as the earth is separated from the most distant star. Why? Because all the conventionalities belonging to human life are taken away, and all obey the law of spiritual gravity. Each one gravi tates to his proper place. The law of family distinction is no more known. If the mother was not a mother in soul as in body to her child, rest assured the mother and child will be separated in the spirit-world. This being true of the mother

and child, it is equally true of all other family relations. Husbands and wives are separated. I know that old theology says to the contrary, but I know it is false. We hear that families are reuntrue. Nine times out of ten they are widely separated there. But if there is a soul-relation, a soul-harmony, as there is a physical relation existing between them, of course they inevitably gravitate together.

Q.—Are soul and spirit synonymeus in meaning?

A.—To me they are. Others do not so determine. Some call the spirit the clothing of the soul, and vice versa. But I believe them to be terms representing one idea.

terms representing one idea. Jan. 19.

[How do you do?] I am well, I suppose. I was

Alexander Andross.

not much sick in my life. I was some kind of a medium myself when I was here. I would somemedium myself when I was here. I would sometimes go to sleep. I don't know what I was. [An unconscious medium?] Well, I was—I did n't know much about it here. I was born here in Boston, at the West End. I was in my twentieth year. My name was Andross—Alexander Andross. I ran away, enlisted in the 54th Massachusetts. I was a colored person, but you see the chusetts. I was a colored person, but you see the colored people want to know about these things just as much as anybody else, and are always glad to get anything from their own folks. But my people don't know anything about it. I believed in it. I knew about it. I read the paper, and I was thinking I should come back if I could, but it has been a long time, I tell you, pretty long time to wait all this while; but I am very glad to come here even now. I got a sister here in Boston. She was always laughing when I said anything about these things, because she said anything about these things, because she didn't believe in it. But I see since I been killed she buys the paper about every week, and I know what it's for—to see if I come. So you see I got somebody to come to. Her name is Elizabeth—Elizabeth Lewis now. She is married. Yes, sir, she is married, and her hasband is a Methodist, and don't want her to believe these things. But I'll just take the Methodism out of him about as quick as most anybody, I guess. I used to tell her that sometime he'd get it taken used to tell her that sometime he'd get it taken out of him. He is too pious, too pious by a good deal. [A man can't be too good, can he?] Oh no, no, sir, but there's a difference between being pious and being good. I do n't think folks are very good that are so pious. [You see a difference?] Oh, yes, sir, I do see a good deal of difference, I do. Not so very much good ever he did ence, 1 do. Not so very much good ever he did— always run down every other society—Univer-salists, they was the worst people in the world, and the Spiritualists, they were just as bad, and everybody else except the Methodists. The Meth-odists, they was right, they was all blessed people, the chosen of God, all right; and everybody else was all wrong, no matter how much good there was all wrong, no matter how much good there is in 'em. Oh he was just as pious as he could be, praying, praying, praying, praying, morning and night, and Sundays three or four times a day. Did n't amount to anything, anyway. I see just such folks as he was here, and I seen 'em in the army, just such folks, and I seen how their knees shake when they are going into battle. Mine did n't shake, not much. No, sir, I knew if I was going on the other side I'd get a better place. What's the use shaking about going to a hetter What's the use shaking about going to a better place? They did n't know where they was going, What's the use shaking about going to a better place? They didn't know where they was going. Why didn't their religion put stiffening in their knees? I tell you, I seen many a fellow full of religion, chock up full, and as soon as he was going into action his knees wouldn't hold him. Had just as much as he could do to keep 'em up. tused to say, "My religion keeps me up just as atrong as ever I was." And it did. And I'm happy now. My religion served me good, brought me back good, and that's more than theirs did. me back good, and that a more than theirs did. Tell him that from me. [How will he like that?] I don't care; he knows what I am, and what I think too, and will know I ain't changed much too. He used to say I should change on the other side, see how foolish I'd been, and should turn round and be a Methodist on the other side. Tell him I ain't seen it yet. And I am all right, am happy too, just as happy as I want to be. And now if he knows when he is well off, better let Lizzie look into these things, and not make a fool of her if he is one himself. Good-day, sir. Jan. 19.

Sewell T. Ryder.

I held the rank of second lieutenant in the Jer-I held the rank of second lieutenant in the Jersey Blues, and lost my life in battle. Name, Sewell T. Ryder, from Trenton. Age, twenty-three and two months. Unlike the fortunate colored individual who has just left, I knew nothing of these things before death, and it was very hard to persuade me that the road was open. Indeed, I was so stubborn as to say I never should believe till I had sone through it reveals. Indeed, I was so stubborn as to say I never should believe till I had gone through it myself. I am quite satisfied now, I assure you. I have a brother Thomas in Missouri who was very favorable to the rebellion when I was here, and I presume he may hold the same opinions now. He wrote me he hoped I'd measure the strength of the opposing force before enlisting against it, and added that they were just as sure of success as he was sure of anything in life. Said the North would only lose much treasure and blood, and the South too, of course, in the contest. But the South would finally win, and I had better save my strength for a better cause. I told him he and I differed; I should fight for

the preservation of the Union—if he did n't see fit to, all right. He did n't enter the army; he held a sort of neutral position, but was a rebel at heart all the while. I thought I would take a trip round this way and ask him who had won, and I rather think he did n't measure correctly. And as for the loss of my life, or the hundred thousand like it, what's that compared to the object gained? It is of more importance to hold the members of a na-tion together than to hold the members of a family together. He urged me very strongly to abandon my project and be wise. I didn't abandon it, and I am not sure that I was so very foolish, after and I am not sure that I was so very foolish, after all. I would say to him I have met our father, and he says I did right. I have met our grandfather, who was an officer in the Revolution, and he approbated me hugely. I felt very glad I had chosen the way I did, not because of his approbation, but because I thought, myself, I had done right, and felt an inward happiness and peace. Still I have learned, since I came here to the spiritworld, that there is a better way than the force of world, that there is a better way than the force of arms to settle difficulties, but as that better way don't seem to be within the reach of this nation, I suppose it will have to resort to arms till the better way comes within its reach—till it is eduset and feel that the force of arms only makes the trouble, in one sense, worse. It may reach the point desired, but it is not the best way. Goodday, sir. Jan. 19.

Margaret Gardner. Margaret Gardner is my name. I was born in Wellfleet, Maine. I went to Bath and lived with my uncle after my mother died, and I died there myself with diptheria. I was fourteen years old. I am sorry to have to say that my uncle and aunt were very harsh to me. They treated me very unkindly, and always as if I was a pauper, and I don't think they were at all sorry when I died; and I am sure I was not, for I knew my mother would meet me—I was sure she would, and I was very glad to come. I was never healthy, never strong enough to do what they wished me to do; and when they found I was not, they were very cross. And now they are thinking of adopting a little girl about twelve years old. Her mother is dead, and I am sure they will treat her very bad, and the mother feels dreadfully about it, and she can't come, so I tried very hard to come, and finally I succeeded. She wishes that her child may remain where it is, unless it can find warmer hearts than theirs. The child's name is Effle Taylor. I than theirs. The child's name is Effic Taylor. I would be very glad to give my uncle and aunt's name, hutthe gentleman presiding said I must not. [No, it would not be best.] But indeed they were very cruel to me, and I don't think they know how to care for children. I don't think they have any love in their souls for children, and I don't think they are fit to have them at all. They only wanted me to work hard for them as a servent and when I could n't do it they were reserved.

would have been so severe; but, you see, they thought she was away off somewhere, and didn't think anything about me; but she did think of me, and I was very glad to go to her. Good-day, sir. Jan. 19.

Scance conducted and questions answered by John Pierpont; letters answered by William Berry.

Invocation.

Spirit infinite and perfect, thou who art the Saviour of our enemies as thou art of our friends and ourselves, thou whose loving kindness we behold in these beauteous messengers, (alluding to the flowers on the table,) thou who art our Father forever and forever, we praise thee that thou hast called us from all past eternity, that we are in the present and that we never the content of the present and that we have the content of the present and that we have the content of the present and the transfer of the present and th the present, and that we must ever exist. Thou at whose shrine all nations and tongues do worship, whose shrine all nations and tongues do worship, we how before thee, acknowledging thy love and thy wisdom and thy power, feeling secure with thee because thou art infinite. We bring thee our choicest thoughts; we lay upon the altar of being our deepest and holiest desires, and we ask that we may anew bathe in the fountain of thy strength, of thy wisdom, of thine eternal charity and love; that they mayer gird us areas and send us out to of thy wisdom, of thine eternal charity and love; that thou mayst gird us anew, and send us out to preach thy truth unto all thy children, to give thy light unto those who sit in dark places, and to shed of thy glory wherever we may go. Oh thou Infinite Spirit, we know that thy blessing will rest upon all who mourn, that thy loving kindness will ever be with us all, that thy tender mercy will not forsake us. It hath been said, our Father that to fear thee was to take our first step ther, that to fear thee was to take our first step in wisdom; but we believe that to love thee is to begin wisdom. To worship at the shrine of thine infinite love, oh Lord, we aspire, and we lay upon the altar of life our prayers, knowing thou wilt bless them. And we reach out our hands unto the infinite future, knowing thou wilt grasp them and guide us onward. We cannot peer beyond the present, save with clairvoyant vision, yet that future is in thy keeping, and therefore safe. And we are all thy children—buds, blossoms, branches four the own great infinite true filler where reacting in the true of life. we are all thy children—buds, blossoms, branches from the one great, infinite tree of life, whose root is secure in eternity. And in the name of the Father, the Son and the Holy Ghost do thou, oh high ministering spirits, bear our thoughts unto the highest good, and bring us in return those blessings of which we have need, for thine is the kingdom, oh Lord, the power and the glory.

Amen. April 26. April 26.

Questions and Answers.

QUES.—I see that the presiding spirits at your public circle give as their opinion that man is co-cxistent and cocternal with God. If so, why pray to God as Father and Mother?

Ans.—I believe that, as conscious intelligences, we are coëxistent with God the Father, with the eternal, all-pervading principle of life, call it what you may. I believe, also, that because we recognize our infinite dependence upon the great law that is beyond us and around us, we address that infinite law, asking for its wisdom, for its strength, for its sheltering power, asking that we may be carried ever in the arms of its love. The branches of the forest tree seek support from the trunk and the roots. The branches pray to the trunk and the roots. The branch cannot say to the trunk nor the roots, "I have no need of thee." But is it so with the trunk of the tree and the roots? By no means. Cut off the branch and it lives all the same. In that sense I believe we are coëxistent with God the Father; one with him, the Head, the great infinite Principle of life.

Q .- Failing to find satisfaction, in this life, for some of our highest and most reasonable needs, shall we receive compensation for this lack in the next life? or can we becompensated in one sphere for what we should have had in another?

A.—The law of compensation visits every soul in time of need. But it comes not at the call of

ignorance. It never answers our childish en-treaties, but always comes when we really have need of it. Here in this life we are exceedingly ignorant as to what pertains to our best good We ask for those things that we do not need. We pray for riches when we would be better off with-Compensation is a perfect principle existing in the universe of mind and in the universe of matter. We perceive it in all vegetable, in all mineral life, in all spiritual and all animal life. It is everywhere active, but it is not found where it is not needed. Therefore you may expect that what-ever your soul has absolute need of, whether here or in the life to come, you will surely receive.

Q.—At about what height above the surface of the earth is the appearance which is commonly

called the Aurora Borealis? -Scientific men have never been able to determine exactly concerning this. Sometimes it is found at one height from the earth, and some-times at another. It depends entirely upon the density of the atmosphere in the upper strata. If it is very dense, then this phenomenon is further from the earth's surface. If it is clear and rarefied, it comes nearer to you. It depends upon cir-

Were not the recent phenomena caused by a whirlwind in the upper heavens? A.—It has not been so determined by those who have made it a matter of investigation.

cumstances.

-Have the scientific minds on your side determined what was the cause of the phenomena A.-A peculiar electrical condition of the atmosphere. Simply that, and nothing more. Q.—When mediums in the circle personify dif-

ferent spirits, is it a positive control, or is it influ-A.—Sometimes it is a positive control; at other times it is a psychological influence that is exerted by the spirit upon the medium.
Q.—Is it well to be subject to this influence?

A.—Under proper conditions it is well; under improper conditions it is not well.

Q.—Is it conducive to the best development of

A .- Under proper conditions it is; under the

A.—Under proper conditions it is; under the contrary it is not.

Q.—What should the conditions be?

A.—What would be proper in one case would be decidedly improper in another. No two can be governed by the same rule. Each individual case demands different treatment.

Q.—In the invocation the appeal was made to the Father, Son and Holy Ghost. Will you explain the relation they hold to each other?

A.—By the Father, Son and Holy Ghost I mean the past, present and future. I address all past good, all present good, all future good. To me it is Father, Son and Holy Ghost.

Q.—Then it is merely a term?

A.—Precisely.

April 26.

Alexander Keyes.

I am so completely overcome by the prospect of being once more able to communicate my thoughts to those I have left on the earth, I am scarcely able to proceed. This is entirely new to me. I had heard of it before death, but I knew nothing of it by personal observation. I have a wife and one child still on the earth. They have mourned for me as dead, and were you to tell them that my spirit was still a dweller in this life —still one of their number, they would hardly

credit your words.

My name when here was Alexander Keyes. I They only wanted me to work hard for them as a servant, and when I could n't do it they were very cross. And they only want Effic to de the same, and if she should ever get sick and not do as much as they want her to do, she will fare very hard, I am sure. And her mother says so sure as they persist in taking her, so sure her curse will rest upon them. They may be sure of it. It is n't wicked to chastise people who do so very wrong. I am sure it is n't. They ought to be chastised. Somebody ought is not supported by the conducted by John they ought to be chastised. Somebody ought is not supported by the conducted by John they ought to be chastised. Somebody ought is not supported by the conducted by John they ought to be chastised. Somebody ought is not supported by the conducted by John they ought to be chastised. Somebody ought is not supported by the conducted by John they ought to be chastised.

termed our Northern enemies, and I was not at all discouraged when we were repeatedly defeated, for I fully believed that the end would be victory for us. But by slow degrees I learned that the North had resources that we had not; that her backbone was stronger than ours; that her muscle was stronger than ours, and that we soon-er or later should be obliged to succumb.

At the battle of Winchester I fell. Of course

then I had no hope of ever meeting my loved ones, save a vague hope such as all have in the ones, save a vague hope such as all have in the hereafter. But I am here; and to my wife, Helen, I would say, "Lay down your prejudices; receive the light which seems to be filling all the world, and allow those who have entered the shadowy land to return, giving you counsel, strengthening you in your weakness, and blessing you in your distress. We have seen the wheel of fortune as it has realized and left was element penalizes and it has revolved and left you almost penniless, and, since our heaven is with those we love, we have returned. All the dear ones that you have consigned to the great land of souls are still on the earth, knocking at the door of your heart and asking to be admitted. Modern Spiritualism is a bugbear, I know, but oh, Helen, receive it, bugbear though it may be, and let us come and give you cheer and tell you how you shall get out of the you cheer and tell you how you shall get out of the darkness that surrounds you. Reach no longer out into the dark, but reach out into the light. Pray no longer to an unknown God, but pray to one who is all round about you. You used to say to me, 'Alec, I sometimes think God is in the flowers, in the heautiful sunset and sunrise. Is it a fancy?' I can answer the question now: No, Helen, it is an absolute truth. God is there. Worship him then in the support and the suprise in Helen it is an absolute truth. God is there. Worship him, then, in the sunset and the sunrise, in the flowers, in everything, and know that he is everywhere, and blesses every event of life. Even the dark shadow which has been born of the rebellion has been blessed by God, and we shall all see it sooner or later. Now avail yourself of the means that may be at hand. Let me come and talk to you. Let me give you positive demonstration of my living, tangible presence. The first step I would recommend you to take is to address a letter to Mr. J. V. Mansfield, of New York. Write to me just as if I were alive. Ask me questions such as you know I, and I alone, could an tions such as you know I, and I alone, could answer. Seal it securely, and send it with your

blessing, not with fear, and I will be there and answer to your satisfaction."

God bless you, my Northern friend, in your good work. Col. Keyes.

April 26.

Benjamin F. Collins.

I am Benjamin F. Collins, from Zanesville, O. and I was in my seventeenth year. I went out, sir, with the 2d Ohio Cavalry. My uncle was a lieutenant in Company C. Contrary to my mother's wishes I went to war, and during the engagement at Mechanicsville I was mortally wounded. I have tried ever since to come back, first, to ask my mother's forgiveness for disobeying her, and second, to assure her that I shall henceforth, and have ever since my entrance to the spirit-world, tried to do my very best to make her happy, and to atone for all my past misconduct. I know very well she has forgiven me already in her heart, but it will be a great satisfaction to me to know I can ask it of her, for she was a kind, loving methar and worthy of an obedient son ing mother, and worthy of an obedient son.
I was reared in the Methodist faith, and know

very little of this new philosophy, or religion, but I have been trying to make myself as well acquainted as possible with it since I entered the spirit-world.
Say to mother that I have met Uncle Benjamin

Say to mother that I have met Uncle Benjamin here, and Aunt Eliza. Aunt Sophy, Cousin Theodore and my Grandfather Stebbins, from Stebinsville, O. He is a quaint old gentleman, and I should have recognized him anywhere by the description she used to give me of him. I never saw him in life here. Say to her he is quite as quaint in the spirit-world as he was when here. Although an intelligent, enlightened spirit, yet he still holds to some of his quaint, odd notions, that characterized him when here.

I should be very happy here in this new life was I sure that the blessing of my mother followed me; but I am constantly made aware of her feeling that I may possibly be lost, and that she may not meet me in heaven. Say to her that we very soon learn in this life that our heaven is

we very soon learn in this life that our heaven is wherever we are happiest. If we are happier absent from our friends than present with them, then our heaven consists in absenting ourselves from our friends; but if we are happier in being present with them, it matters not where they are, there is our heaven. I have learned many strange things since I parted from the body. I have much that I will tell her whenever I have the opportunity to do so. Take this letter to mother; be sure.

April 26.

ways, and can't find any that seems just right. I could come here to-day, but he could n't, because he would get so excited, they said. He was of a very excitable temperament when he was here; so they did n't let him come, but they let me.

And you tell mother that my baby brother is here, and he is—he is n't a baby now, he is grown; he is—well, he is as tall as I am, and he is bigger. Tell her, will you? [Oh yes.] She used to tell me about him, and that he was a baby, but he is n't now. I suppose he was when he died, but he is n't now. You tell her, will you, so she won't be disappointed when she comes here? [He was born before you were?] Yes, sir.

My father's name is Hamilton Eldredge, and my mother's name is Margaret. Don't forget to tell And you tell mother that my baby brother is here, and he is—he is n't a baby now, he is grown; he is—well, he is as tall as I am, and he is bigger. Tell her, will you? [Oh yes.] She used to tell me about him, and that he was a baby, but he is n't now. I suppose he was when he died, but he is n't now. You tell her, will you, so she won't be disappointed when she comes here? [He was

mother's name is Margaret. Do n't forget to tell her that we want to come, will you? Good-by. April 26.

Willie Lincoln.

I have come, sir, to bring a message from my father to my mother. My father wishes me to say, for him, that he has the power in this new life to act sensibly and forcibly upon a large number of minds that are in magnetic sympathy with him. And she may rest assured if it is best for him. And she may rest assured if it is best for her wishes to be fully carried out in that which seems to trouble her so much, they will be. If it is n't best—that is to say, for her highest good—they will not be carried out. My father will exercise his power for her best good, and will withhold the exercise of his power, however much she may pray for it, if he sees it is going to be of spiritual injury to her. Remember to say that he itual injury to her. Remember to say that he has the power, and will use it if it is best. He prays, and so do I, that she may enjoy this life to the fullest legitimate extent, never forgetting our presence, and that we love her and shall watch over her, shield her when it is best for her to be shielded from harm, and will she but allow us, will guide her from the darkness of this life, and finally welcome her to the brightness of our life when she has done with this. I am Willie Lincolu. I speak for my father, Abraham Lincolu. Good-day, sir. April 26.

Moke-to-va-tah.

Moke-to-va-tah.

Moke-to-va-tah brings back no hate. The white chief of many warriors came upon him, kill his women and his children, yet he brings back no hate. The Great Spirit hath prepared for him a better hunting-ground than here. It is well he went. He has learned your talk, and he comes to ask, through your great talking sheet, that his squaws and his pappooses have their freedom. They are few; his warriors are many. They will make no war; they will be at peace. Let them go. Moke-to-va-tah in body rests. In spirit he does not rest. He comes to ask that his people may receive what they should from their white brothers. You are countless as the leaves of the forest; give to them, who could be numbered in a est; give to them, who could be numbered in a day, their rights. Do right, and the Great Spirit will bless you, and his red children will bless you, too. For the warriors Sheridan and Custar he has no hate. He had no knife for their hearts, no arrow for them. He was a warrior no longer when they came upon him. He lives and is their friend; and he asks to-day, as he asked when their own guns met him with death, for justice for his people. Nothing more. Farewell.
April 26.

John C. Robinson.

Died this morning on board ship Oriental, at the port of Havre. John C. Robinson, of New York; second mate. April 26.

Séance opened by Father Henry Fitz James; conducted by John Pierpont; letters answered

MESSAGES TO BE PUBLISHED.

Tuesday, April 27.—Invocation; Questions and Answers; John C. Calhoun; Jennie Btevens, of Rouse's Point; Ned. Perkins, of the 3d Indiana Cavairy.

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

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

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

Thursday, May 8.—Invocation; Questions and Answers; Thomas Landerhurst, of New Orleans, to his sons; Edith Garland, of Chesapeake City, to her parents; Daniel Murray, 18th Michigan Infantry.

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

Tuesday, May 11.—Invocation; Questions and Answers; Stephen A. Douglas; Harriet Taylor, of 32d street, New York; Michael Scanlan, of the lith N. H., to his brother.

Thursday, May 13.—Invocation; Questions and Answers; Matthew Brady, to his friends, in New York; Philip S. Norcross, of Boston; Nellie Newman, of San Francisco, to kerparents.

Written for the Banner of Light. HEREAFTER.

From the land of light, from the shores of night, A spirit I fain would see ; From the shores of night, from the land of light, Oh mother! come snesk with me! Oh say, is it near, that shadowy sphere. That land of the evermore? A region of fear, of mystery drear, A "dark Plutonian shore "?

Does the spirit host on a sunny coast Roam hither and thither at will? Are there any lost, any tempest-toss'd? Or are all at rest and still? Is it dark or fair, that mystery, there, An eternal night or day? And where, oh where-is it anywhere, That place where the shadows stay?

And does silence reign? Is there any pain In that dread and mystic land? The souls of the slain, do they know again Their murderers' gory hand? Do they wake and sleep, do they laugh and weep, Do they know or joy or grief? Or does music deep their soul's-life steep?

And have spirits any chief? Do they care or know, where the spirits go, What haps in this world of ours? Do fair rivers flow, do soft breezes blow. Have they woods and trees and flowers? From the land of light, from the shores of night,

A spirit I fain would see; From the shores of night, from the land of light, Come whisper those things to me. J. R. R.

Married. In Washington, D. C., on the 10th inst., at the residence of N. Bovce, by the Rev. Wm. Sharman, Col. S. F. Tappan, of benver, Colurado, and Mrs. Cora L. V. Daniels, of Washington, D. C.

Obituaries. Passed "over the river" to the Summer-Land, from Salem, May 9th, the spirit of Mr. Joslah Beadle, aged 89 years. After a long life spent among friends and relatives, he now ests from the cares of earth. He will long be remembered as kind and honest friend to a large circle of acquaintances. SAMUEL, GROVBE.

Cambridgeport, Mass.

Departed this life, in Westmoreland, N. H., March 14th, 1869, Mr. Reuben Brown, aged 80 years and 8 months.

The gospel of Spiritualism was to him a ceasoless treasure. The glimpses and whisperings of the home beyond seemed to enchant him. Calmly and hopefully he said to me a few weeks previous to his departure, "I am getting ready for the spirit-land."

Sixth National Convention, or the American

Sixth National Convention, or the American Association of Spiritumlists.

To the Spiritumlists of the World:

The Board of Trustees of the American Association of Spiritumlists have made arrangements for holding the Sixth Annual Meeting at Kremlin Hall, in the city of Buffalo, State of New York, commencing on Tuesday, the thirty-first day of August, at 10 o'clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore invite each State Organization to send the same number of Delegates that they have Representatives in Congress; and each Territory and Province having an organ ized Society, is invited to send Delegates according to the number of Hepresentatives; and the District of Columbia to send two delegates—to attend and participate in the business which may come before said Convention.

By direction of the Board of Trustees,

HENRY T. CHILD, M. D., Secretary.

634 Race street, Philadelphia, Pa.

The Second National Convention of the Friends nity to do so. Take this letter to mother; be sure.

April 26.

Maggie Eldredge.

I am Maggie Eldredge—eleven years old. I am from Putneyville, N. Y. I died of diptheria most two years ago. My father has been here most five years, and we want to come to mother, both of us. My father says if he can only talk to mother he will tell her a great many things she wants to know about. He has tried all sorts of ways, and can't find any that seems just right. I could come kere to-day, but he could n't, because of the Children's Progressive Lyceum.

Orange, N. J.

Vermont State Spiritualist Association.

This Association will hold a Mass Quarterly Convention at Cady's Falls, in Morristown, Lamoille Co., Friday. Saturday and Sunday, June 25th, 28th 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, fixing institution. You will find the friends in the vicinity of Cady's Falls genial 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 progressives of whatever name or nature. The nearest railroad communication is Waterbury, on the Vermont Central Railroad, from whence there will be 19 miles of staging. Arrangements will be made with railroad and stage lines to return free all those attending the Convention who pay full fare one way. Board at the hotel, 81,00 per day. 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.

The Bucks County Association of Spiritualists will hold their first annual meeting in the Public Heil at Humeville, on Saturday and Sunday, the 29th and 30th of May. Meeting to commence at 1 o'clock r. m. Mrs. fi. T. Stearns, Missionary of the Pennsylvania State Association of Spiritualists, Dr. H. T. Child, of Philadelphia, President of the Pennsylvania State Association of Spiritualists, and the Rev. Mr. Colum are expected to sneak on the occasion. The friends of truth and progress are cordially invited to attend, giving encouragement by their presence; trusting by united effort to help on the good work. By order of the Board,

Warson Kendernier, Pres.,

Lumberville, Bucks Co., Pa.

Mary W. Evans.

Carversville, Bucks Co., Pa., May 10th, 1869.

Anniversary Meeting.

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, 19th and 20th days of June. Eminent speakers from abroad will be in attendance 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 order of the Executive Committee.

Sturgis, Mich., May 3d, 1859.

Pennsylvania State Society of Spiritualists. 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 F. M., in the City Assembly Rooms, S. W. corner of Ninth and Spring. Garden 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 Race street, Philadelphia.

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

A Quarterly Convention, Minacaota.

A Quarterly Convention of the State Association of Spiritualists will be held in Owatonna, Minn, on Squrday and Sunday, the 5th and 6th days of June, 1869. Mr J. L. Potter is 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. Quarterly Convention, Minnesota.

Mediums in Boston.

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

JULIA M. FRIEND,
MEDICAL CLAIRYOYANT, Office 126 Harrison Avenue.
Examination \$1.00; by lock of hair \$2.00. Medical prescriptions put up and sent to all parts of the country.
May 22.

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

May 22.

DR. JAMES CANNEY CHESLEY, No. 16

Salem street, Boston Mass., Eelectic and Magnetic Physician, cures mind and body. Dr. C. is eminently successful in treating those who are called hasner; cures strange feelings in the head, fits, and all diseases of the lungs, liver, kidneys, rheumatism, humors, billous complaints, and all diseases which arise from impurity of the blood, disordered nerves and want of magnetism. Those requesting examination of diseases, business, or anything by letter, from Dr. C., or Mrs. Stickney, will please enclose \$1, stamp and lock of hair, also state sex and age. If you wish to become a medium of note, call on Dr. C., the great healer and developer of clairvoyance. Developing circles Monday and Friday evenings.

MRS. S. J. STICK NEY, 16 Salem street, Medical and Business Clairvoyant, examines and prescribes for persons at any distance, by a lock of hair. She is also a test medium; the spirit of your friend takes control and talks with you about the affairs of life. Circle Monday and Friday evenings.

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Iw - May 29.

M. C. GAY-Clairvoyant and Eclectic Physician Avenue, Boston. Office hours from 9A. M., till 5 P. M.
Examinations made of patients at a distance. Also medicines furnished, or prescriptions given as may be desired. Terms \$4.00 in advance. Enclose 2 three-cent stamps.

May t,—4w*

LAURA 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 every Thursday evening. Admittance 25 cents.

May 15.—15w* A HODGES, Test and Business Medium, has rooms at No. 21 Carver street. Public Circles held Sunday and Wednesday evenings, at 74 o'clock; Thursday afternoons, at 3 o'clock. Admission 25 cents.

HATTIE E. WILSON, Trance Physician, has taken rooms at No. 21 Carver street. Chronic diseases treated with great success. Herb packs and manipulations included in this mode of treatment.

MRS. L. W. LITCH, Trance, Test and Heal-ing Medium, has taken rooms at 97 Sudbury street, sec-ond door from Court. Room No. 18. lw-May 29. MRS. ARMSTEAD, Test and Spirit Medium, 3
Winthrop place, from 1819 Washington street, Boston.

MRS. H. M. STOCKWELL, Clairvoyant Physician and Test Medium, 21 Oxford street, Boston.

May 8.—4w*

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix PLACE, (opposite Harvard street.) 13w*-Apr. 3. MRS. GRIDLEY, Trance and Test Business Medium, at 44 Essex street, Boston, Mass. 4w*—May 22.

Miscellaneous.

SOUL READING.

Or Psychemetrical Delineation of Character.

AR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonicusly married. Full delineation, \$2,00; Brief delineation, \$1,00 and two 3 cent stamps, MR. AND MRS. A. B. SEVERANCE, No. 402 Sycamore street, Milwaukee, Wis.

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OPIUM EATERS CURED By Spirit Direction.

Samuel B. Colling, Medium, A PORTE, LaPorto Co., Ind. See communication headed

"An Oplum Eater Cured" in Banner of Light, March 13,
1869. All correspondence strictly confidential, if requested.

Mar. 20.—13w*

PLANCHETTE OUTDONE! Have you seen the Electro-Magnetic Disc?

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United States require in relation to China. Japan and India. It
will be profusely illustrated, and cannot fail to have a very large
sale. Address FIELDS, OSGOOD & CO., Publishers, Beston.
May 22.—2w

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Miscellaneous.

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NATURAL Leaf, perfectly pure (Tsina signifies pure).
Prepared without any coloring or foreign substance.
Cured on Porcetain (not copper), over a slow fire.
Delightful flavor, exceedingly powerful and strong. Combines all the healing virtues of the Tea-plant.

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public we are arranging with Apothecaries and other Mer-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

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Apr. 24.—8w*

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Apr. 3.

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May 22. 654 Washington street, Boston, Mass. 6w

RATHER CHOP A CORD OF WOOD

WRITE A LETTER.

ONE of my correspondents assures me that 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 cise. Even when there is an urgent necessity that they should write a letter, they delay, and postpone, and procrastinate, until perhaps six months or a year has clapsed, 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 every neighborhood, who are very anxious to get a box of the Great Birly? UAL REMENT, MRS. SPENCE'S POSITIVE AND NEGATIVE FOWDERS, and yet, who never do get a box, because there appens to be no Druggist near by who keeps them for sale, 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 we annually sell, still there are tens of thousands more which are as badly needed and as earnestly desired, and would be bought were they within the immediate reach of all who desire them. Now, to all such persons we would say: Send on to us, or prevail upon one of your neighbors (male or female) to send on to us, and get an Agency for the sale of the Positive And Negative Powders; so that your entire neighborhood may be enabled 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 Spiritualist, or reformer, in your neighborhood. The Agency will be pressitable to vou; lat, by paying you well for your trouble; 2d, by enabling you to confer the blessing of healts upon your neighborhoots to the truth, while showing them what good there is in Spiritualism. It is important also to remember that, under our present arrangements, there is no risk whatever in taking an Age

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BY JAMES S. SILVER.

THIS book treats in an able manner of Physical and Moral Evils, and the Religious Aspect of Good and Evilsub-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 illustrations are apt and forcible.

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 illustrations are apt and foreible.

CONTENTS:

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Prophecy and Fulfillment.

Coming into closer relations with the finitethe finite as related to the Infinite—we touch the laws of prophecy. That the human mind possesses the faculty of foresight—the power of foretelling future events, in consonance with cause and effect-is doubted by no student of Nature. In the solar and astral systems, astronomers are able to extend their prophecies with wonderful correctness for a vast number of centuries. If no unforseen disturbing conditions should arise. astronomers of to-day might determine the relations and distances of stars peopling the solar systems of space many hundred thousand years in the future.

The more important and remarkable prophecies of D'Orval and Nostradamus, as well as the predictions of the terrible war in this country, by Hoag and others, assumed great dignity of importance, and were signally verified.

Immortal intelligences of profound research, standing high on the plane of causes, and seeing certain operating laws and forces, can readily perceive the necessary results-and perceiving, can impress them upon mediumistic minds. If spirits were sufficiently unfolded to grasp all the causes, primary and secondary, relating to forthcoming events, and if media were more perfectly organized, there would be fewer failures of ful-

Some thirty years since, a French writer, M. Bareste, published a book called Nostradamus. The book contained a history of this calumniated seer, and dwelt at large upon the prophecies by which he achieved a wide reputation. He was born at St. Remi, in Provence, 1503. Nostradamus, the Latinized form of the French surname, Notredame, was originally of Jewish descent, his family devoting itself principally to the science of law and medicine. Losing his wife at an early age, saddened with-grief, sick of the world, slandered by jealous underlings, hated by professional rivals, he visited Italy and traveled through various portions of the continent, returning to France after an absence of twelve years. An admirer of ancient mystical writings, given to sublime exaltations of mind, choosing quiet rather than confusion solitude rather than society. he uttered weird predictions in prose and poetry. These being frequently fulfilled, the town of Salon, in which he resided, was literally besieged by the illustrious of his own and even foreign countries. Catharine de Medicis invited him to court, and secured his services in drawing the horoscopes of her sons. His gifts were considered by his cotemporaries as superhuman. To Spiritualists, illumined by the principles of the harmonial philosophy, they seem natural as sunshine. The Duke of Savoy and his wife made a journey to Salon. Charles the Ninth sent him a purse of two hundred crowns. Other famous personages, connected with governments and thrones, bestowed upon him valuable presents. Advised by friends, he collected many of his prophecies. These were published in 1555. A second edition was published a few years after, having an extensive sale. At the close of a varied, fitful life, he passed to the spirit-world in 1566.

Nostradamus is often spoken of by writers, in connection with astrology. He evidently understood its principles. There is a deep science underlying astrological calculations. The sands yunder our feet, the stars overhead, and the very hands we touch, all influence us.

Lilly, living in 1648, pensioned by the English Courts, receiving a golden chain from Charles Tenth, King of Sweden, was a noted prophet and astrologer. He predicted the death of Counselor Whitlocke, one of the most eminent lawyers of England. The Secress of Prevorst frequently announced the death of persons long before their occurrence. The distinguished Lady Davies predicted the death of Sir John Davies. Dining, and engaged in pleasant conversation, she burst into tears. He inquired the cause of the emotion, She replied, "They are your funeral tears." In good health then, he heartily laughed; but within three weeks died of apoplexy. Being asked how she acquired the intelligence, replied, "A spirit's voice gave me'the information." An intuitive negress foretold the Queenship of Josephine, when a sportive child dancing on the green. Josephine herself foretold the downfall of Napoleon with great exactness. Swedenborg foreseeing, specified the time of his death, and passed on in fulfillment of his prophecy. These, and multitudes of similar facts, have passed into history. Their solution is plain and practical, when studied in the sunlight of the Spiritual Philosophy.

There are prophets of to-day walking in our midst. Some are, others are not honored in their "own country." These will permit us the following suggestions: When under the divine afflatus you perceive the shadows of coming eventswhen you speak as prophets, commit the same to writing-affix your signatures, with place and dates-secure the signatures of other unimpeachable witnesses to the document. This course would indicate wisdom. Then, when the foretold event, be it peace or war, the burning of a steamer or the birth of a nation, transpires, it will redound to the honor of the prophet.

Stilts and Titles.

"'Tis true we've scores of metaphysic fools From Brazen-nose and Corpus Christi schools, All filled with learned ignorance and pride, A. B.s. LL. D.s. and Lord knows what beside,"

The readers of the Herald of Progress will bear witness that several years since, in a published letter, we begged correspondents to leave the prefix, Rev., from our name. It was ink-wasting, lumbering, meaningless! As apropos, the Boston Herald has this sensible paragraph:

"A great many business men have adopted a rule never to give complimentary titles, such as 'lion,' 'Esq.,' or 'Mr.'-belleving that they are useless, and in all respects

College commencements-seasons for the display of glossy broadcloths, white cravats and the scattering of paper honors around loosely, will soon be upon us, following the anniversaries. The conferring of these honorary degrees, has become so common, and indiscriminate, that they fail to point the least distinction. Clergymen and physicians are especially voracious of handles to ornament their names. A. M., D. D., LL. D., are among the honors tossed hither and thither in rich profusion.

The St. Lawrence University-a young unfinished institution in northern New York, conferred Doctor of Divinity upon Day K. Lee, of New York—a man with just a fair common education, The travel west of Omaha is very large.

and never guilty in his life of originating or expressing an advanced idea. W. S. Balch refused the Doctorate-the most sensible strike he has made in twenty years. The Universalists are running to creeds, degrees and "gowns,"

To dub one's self with a title for the purpose of securing notice or distinction, is abominable. There are those in the lecture-field, who, seemingly not above the vanity relating to such titles, connect with their names Capt., Hon., Prof., Dr., M. D., &c. For a clergyman to write Rev. before his name, is, to say the least, shocking had taste. So Prof., Dr., or M. D., in connection with their names, is a virtual confession that they are little known-but aching-to be widely known. The Quakers are sensible upon this as well as many

"Who Was Hermes?"

This is the inquiry of a young student interested in the history of the old mystics. Away from our library, memory is nearly the only resource just

Plato was the pupil of Socrates, and it is generally conceded that Socrates was conversant with the disciples of Pythagoras, who drew most of his wisdom from Egypt and India. The erudite Dr. Smith, editor of the "Dictionary of Greek and Roman antigdities," says - "Both This notice may be the first intimation that many Pythagoras and Plato derived much if not all of their highest wisdom from the Egyptian Hermes who had recorded his thoughts and wonderful inventions in inscriptions, upon pillars and polished pilasters." This author further adds-"Hermes was identified with the ancient Egyptian, Thot, as early as the time of Plato."

The celebrated Clemens of Alexandria, (Strom. vi. 4, p. 757) speaks of forty-two books of Hermes, containing the sum total of all human knowledge and wisdom: treating of art, science, cosmogony, astronomy, medicine, religion," &c. Jamblichus (in his DeMyst. viii, 1,) claims that Hermes was the author of over twenty thousand works. In other passages, he speaks of a portion of these works being translated from Egyptian into Greek.

Manetho of Sebennytus, an Egyptian priest and historian of the highest reputation for learning and wisdom, writing about three hundred years before the Christian Era ascribes to Hermes the authorship of thirty-six thousand volumes. This Jamblichus explains as follows: "It seems that the more scholarly Egyptian works upon the arts and sciences, were designated in later periods by the general name-Hermes."

It is now as clearly demonstrated as anything else in ancient history, that Egypt existed as a civilized and highly enlightened country full five thousand years before the birth of Christ. Monumental records substantially confirm Manetho's history of Egypt. There is a remarkable passage, by the way, in Aristotle's DeCcelo, lib. ii, cap. xii, speaking astronomically of the moon and the planet Mars. The close of the paragraph reads thus: "Similar observations of other stars are described by the Egyptians and Babylonians, who anciently, and for many ages, made astronomical observations, and from whom many things worthy of credit have come to us concerning the several constellations."

To "Young America" who can see no science or wisdom in the nast, we commend this passage from the profound D. A. Wasson. It appeared in the Radical: "Modern civilization, as comnared with ancient, exhibits, no doubt, a softening of manners, which would be encouraging were it not accompanied with a softening of brain."

Letter from Bengal, India.

Doorga Charana Roy, writing to the senior

editor of this paper, says.
"The science of Spiritualism had attained a "The science of Spiritualism had attained a very high degree of excellence in India during the golden days of our great sires of old. We read of it in the Mahabharata, the Ramayana and other distinguished works in Sanscrit. But those days of faith and knowledge are long gone by. The present age in our country is one of infidelity, doubt and decline, and our countrymen are a degenerate race. Religion is neglected and the future world doubted. Be sure, there are some honorable exceptions. In certain parts of Inssore, a district in Bengal, modern Spiritualism is under district in Bengal, modern Spiritualism is under some degree of cultivation. But the spirit-messages printed in the Amreto Bazar Patrica, a week-ly journal, are not very satisfactory. This is doubtless owing to the want of better mediums. There is no doubt that of all countries in the world Spiritualism has made the greatest progress

A Crumb of Comfort.

In these days of woman's suffrage and kindred subjects pertaining thereto, our sex is thankful for even the commonest compliment. Here is one from "Gail Hamilton":

"Every-day occurrences reveal in men traits of disinterestedness, consideration, all Christian virtues and graces. My heart misgives me when I think of it all—their loving-kindness, their forbearance, their unstinted service, their integrity, and of the not sufficiently unfrequent instances in which women by forgetfulness, folly, or self-ishness, irritate and alienate the noble heart which they ought to prize above rubies. * * * Considering this, I account that woman to whom has been allotted a good husband and who can do no better than to spoil him and his happiness by her misbehavior, guilty of the unpardonable sin at least of unpardonable stupidity."

[Original.] ,,

OVER THE RIVER.

BY MARY E. ROGERS.

Over the river dear ones have passed. Over the dark and foaming tide: The yearning love that ever will last Follows them on to the other side.

We have heard the solemn tolling bell. Seen the pulseless form in drapery white, And the floods of anguish that in us swell Drive from the heart hope's radiant light

Oh, the marble form, with its pulseless breast! The taper fingers so cold and white!

And in anguish cry for strength and light.

Oh, for one glance of those radiant eyes ! One gentle touch of the little hand! Will the love that was our earthly prize Still be our own in that better land?

We lay the body down to its rest.

Only to know that our loved ones live, To know that the grave is not the last, To know they return the love we give,

As that love was given in the happy past! And we know it, too, by the radiant light That suddenly over our path doth gleam, And the angel form, in its misty white, That comes to us like some fairy dream :

Comes with its message of hope and love, To cheer the heart that has sorrowed long, From the shining gates of the land above. With a lulling murmur of joyous song.

And again we take up the burd'ning loss. Willing and strengthened our work to do. Till our feet shall the shining river cross, And we greet our loved in the morning new.

The first through passenger train from Sacramento, with about five hundred passengers, arrived at Omaha May 17th.

Decease of Dr. Garvin.

Dr. E. F. Garvin, but recently returned to this city from Boston, departed this life on Monday, May 3d. His funeral services were attended at the residence of Mrs. L. F. Hyde, 453 Sixth avenue, Rev. O. B. Frothingham and Mrs. Nellie J. T. Brigham officiating. The remarks of these distinguished public teachers were truly inspiring, and in marked contrast with the stereotyped phrases and lugubrious sentiments usually expressed on such occasions by Orthodox preachers. Indeed, the transcendent beauty of our phifor men in public life to everlastingly use losophy is never more conspicuous than on just such occasions, when they are properly conduct-

> I had not the pleasure of a very intimate acquaintance with Dr. Garvin during his former residence here, but he was an enthusiastic Spiritualist, and never happier than during his last illness, with the certainty that the death-angel was about to open for him the way to the higher life. His disease was consumption, and he passed away without a struggle, "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

> Dr. Garvin was somewhat widely known to the public as the first individual who ever discovered a method of obtaining a perfect solution of tar, a valuable remedy in pneumonic diseases. of his friends will have that he has passed away: P. E. FARNSWORTH.
> New York, May 15, 1869.

SPIRITUALIST MESTINGS. Alphabetically Arranged.

Admian, Mioh.—Regular Sunday meetings at 10% A. M. and 73 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Astonia, Clarsop 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 Lyccum meets at 3 P. M. every Sunday.

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

Morley's hain every Sunday at 173 A.M. 78. S. Morley, Conductor; Mrs. T. A. anapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Bosrom, Mass.—Mercantile Hail.—The First Spiritualist Association meet in this hail, 32 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, Gunridian. 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 104 A. M., at No. 80 Springfield street. John W. McGuire, Conductor; Dr. C. C. York, Assistant Conductor; Miss. M. J. Stewart, Guardian; Mrs. Anna T. St. Johns, Musical Directress; A. J. Chase, Secretary. Address all communications to A. J. Chase, 1671 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 k. M. Benjamin Odlorne, 31 Lexington street, Cor. Sec.

BROOKLYN, N. Y.—Savyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Falton Avenue and Jay street, every Sunday, at 33 and 7 k. M. Children's Progressive Lyceum meets at 103 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 Cumberland-street Lecture Room, mear De Kalb avenue. Circle and conforence at 103 clock a. M.; lectures at 3 and 4 k. M.

Baltimork, Md.—Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday tevenings at Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday tevenings at Saratoga Hall.—The "Forgressive Lyceum meets every Sunday at 10 a. M.

Broadway Institute.—The Socie

veri and Naratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lycoum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

BATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lycoum between services. Jeremiah Brown, Secretary.

BUFFALO, N. Y.—The First Spiritualist Society hold meetings in Kremlin Hall, West Eagle street, every Sunday at 10M. A. M. and 7M. P. M. Children's Lycoum meets at 24 P. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BRIDGEPORT. CONN.—Children's Progressive Lycoum meets

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 164 A. M., at Lafayette Hall. Travis Swan, Conductor: Mrs. J. Wilson, Guardian.

Conductor; Mrs. J. Wilson, Guardian.

Belyidere, Mrs. J. Wilson, Guardian.

Belyidere, Lil.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forencon and evening, at 10\(^1\) and 7\(^1\) o'clock. Children's l'rogressive Lyccum meets at 2 o'clock. W. F. Jamicson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Charlestown, Mass.—Central Hall.—The First Spiritualist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 2\(^1\) and 7\(^1\) P. M. Dr. A. H. Bichardson, Corresponding Secretary.

Washington Hall.—The Children's Progressive Lyccum No. 1 hold their sessions every Sunday at 10\(^1\) A. M. at Washington Hall, No. 16 Main street, near City Square. G. W. Bragdon, Conductor; Lizzie Saul, Guardian; N. G. Warren, Musical Director.

Director.

CHELSEA, MASS.—Fremont Hall.—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 112 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. B. E. Davis.

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

er, 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.

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

CHULGO, I. L. History, Mall. Flat. Sect.

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 nall
immediately after the morning lecture.

Crosby's Music Hall.—The Liberal and Spiritual Association
hold meetings 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.

by's Music Hail, Opera House Building, entrance on State street. J. Spettigue, President.

CLEVELAND, G.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hail, 190 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 r. M. Officers of the Society: D. U. Pratt, President Sporge 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, Secretary.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hail. Children's Progressive Lyceum meets in King's New Hall at 11 a. M. S. M. Torry, Conductor; J. Dewey, Guardian.

DU QUOIN, ILL.—The First Society of Spiritualists hold meetings in Schrader's Hail, 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' Fler, Guardian. Social Leves for the benefit of the Lyceum every Wednesday evening.

Dorchester, Mass.—Free meetings in Union Hall, Hancock street, every Sunday evening at 13 o'clock. Good speakers engaged.

Dover And Foxerfort, Mrs.—The Children's Progressive

street, every Sunday evening at 7½ o'clock. Good speakers engaged.

DOVER AND FOXOROFT, ME.—The Children's Progressive Lyceum holds its Sunday session. In Merrick Hall, in Dover, at 10½ A. M. E. B. Averill, Conductor; Mrs. K. Thompson, Guardian. A conference is held at 1½ F. 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 F. M., and the Children's Progressive Lyceum at 1½ F. M. FoxBoro', Mass.—Progressive Lyceum meets every Sunday at Town Hall, at 10½ A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. The Children's Progressive Lyceum meets at the same place at 2½ F. M. Dr. Reuben Barron, Conductor; Mrs. M. H. Sayward, Guardian; Mrs. M. H. Hill, Corresponding Secretary.

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

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 F. M. J. O. Ransom, Conductor; Miss Lizzie Randail, Guardian of Groups.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 2½ o'clock at Temperance Hall. Lincoln's Ruild.

Guardian of Groups.

Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

Houlton, 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, Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 2 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, Cor Sec.

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 neets at 1 o'clock.

LOUISVILLE, KY. — Spiritualists hold meeting severy Sunday at 11 a. M. and 7% P. M., in Temperance Hall, Market street, between 4th and 5th.

between 4th and 5th.

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

Marlbord', Mass.—The Spiritualist Association hold meetings at Forest Hall. Mrs. Lizzle A. Taylor, Secretary.

Ings at Forest issue. Mrs. Lizzle A. Taylor, Secretary.

Mornisania, N. Y.—First Society of Frogressive Spiritualists—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 Piessant streets. Stephen Austin; President; Moses H. Johnson, Secretary. Progressive Lyceum
meets every Sunday at 10 at the same hall. Albert Story,
Conductor; Mrs. Fannle Sheapard, Guardian.

MALVELWEY Wile The First Society of Spiritualists hold.

MILWAUKER, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 10 A. M.; and ? J. F. M. George Godfrey, Chairman. The Children's Progressive Lycenum meets at 2 P. M. T. M. Watson, Conductor; Betty Parker, Guardian; Dr. T. J. Freeman, Musical Director.

Milan, O.—Spiritualists' and Liberalists' Association and hildren's Progressive Lyceum. Lyceum meets at 10j a. m. ludson Tuttle Conductor; Emma Tuttle, Guardian.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ a. m. and 7½ r. m. Children's Progressive Lyceum at 2½ r m. P. E. Farnsworth, Secretary, P. O. box 5679. Speaker engaged:—Mrs. Nellie J. T. Brigham during May and June.

and June.

NEWBURFFORT, MASS.—The Children's Progressive Lycenm meets in Lyceum Hall every Sunday at 2 r. 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 7½ o'clock.

neame name at 19 o clock. NEW ORLEANS, LA.—Lectures and Conference on the Phi-osophy of Spiritualism, every Sunday, at 10% A.M., in the sail, No. 110 Carondelet street, up stairs. William R. Miller, 'resident; J. C. Norwood, Vice President.

President; J. C. Norwood, Vice President.

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

NEW HAVEN, COMN.—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. N. E. Whiting, Conductor.

OSWEGO, N. Y.—The Spiritualists hold regular meetings at their new "Lyceum Hall," Grant Riock, every Sunday at 11 A. M., and 7% 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. Ars. U. E. Michards, Guardian; F. H., Jones, Musical Director. PORTLAND, Mr.—The "First Fortland Spiritual Association" hold meetings every Sunday in their (new) Congress Hall, Congress street, at 3 and 7 % o'clock F. M. James Furblish, President; R. I. Hull, Gorresponding Secretary. Children's Lyceum meets at 10 A. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Grardian; Miss Clara F. Smith and Miss Inez A. Blanchard, Assistant Guardians.

nez A. Blanchard, Assistant Guardians.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1,
meets at Concert Hail, Cheatnut, 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 Hail, at 3% and 8 r. M. every Sunday.—"The Philadelphia Spiritual Union" meets at Washington Hail every
Sunday, the morning devoted to their Lyceum, and the evening to lectures.

PHYNAM, CONN.—Meetings are half at Cantral Hall avery

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 12 P. M. Progressive Lyceum at 102 A. M. PLYMOUTH. MASS.—Children's Progressive Lyceum meets every Sunday at 11 A. M., in Lyceum Hall.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 a. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian. QUINOY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings. W. W. Parsells, President. Children's Progressive Lyccum meets every Sunday, at 2½ p. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

ROCKPORD, LL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 70 clock.

Brown's Hall every Sunday evening at 70 clock.

BrONEHAM, MASS.—The Spiritualist Association hold meet ings at Harmony Hall two Sundays in each month, at 23 and 7 r. M. Afternoon lectures, free, Evenings, 10 cents. The Children's Progressive Lyceum meets every Sunday at 102 A. M. E. T. Whittier, Conductor; Ida Herson, Guardian. SALEM, MASS.—The Progressive Lyccum meets at Hubon Hall every Sunday morning at 101 o'clock. Wm. Harmon, Conductor: Mrs. Wm. Harmon, Guardian; Wm. O. Perkins,

Secretary.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lycoum" of St. Louis hold three sessions each Sun day, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11a. M. and 8 P. M.: Lycoum 94 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President; W.S. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Miyron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Musical Director.

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

TROY, N.Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10½ A. M. and 7½ P. M. Children's Lyccum at 2½ P. M. Benj. Starbuck, Conductor.

Conductor.

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

Sunday at 10 A. M. C. B. Eells, Conductor; Miss Elia Knight, Guardian.

Vineland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10\(\frac{1}{2}\) A. M., and evening. President, C. B. Campbell: Vice President, H. H. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretary, L. K. Coonley, Children's Lyceum meets at 12\(\frac{1}{2}\) P. M. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Elia Beach, Musical Director; D. F. Tanner, Librarian. Speak ers destring to address said Society should write to the Corresponding Secretary.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold incetings and provide dirst-class speakers overy Thursday evening, at Masonic Buildings, The 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, Penn sylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 7\(\frac{1}{2}\) F. M. Lecturer engaged:—May, Alcinda Wilhelm Slade. Children's Progressive Lyceum every Bunday, at 12\(\frac{1}{2}\) o'Clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

Wordester, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 2\(\frac{1}{2}\) and 7 F. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.

YATES CITY, LLL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2\(\frac{1}{2}\) P. M.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M.

Basket Festival.

The First Religio-Philosophical Society of Hillsdale Co., Mich., will hold their annual Basket Festival in the Grove at the Clear Lake House, Steuben Co., Ia., on Saturday and Sunday, the 12th and 13th of June, 1869. Speakers engaged, Dr. B. P. Barnum, D. W. Hull and Mrs. Frank Reid. The meeting will be enlivened by a good choir, and brass band. A general invitation is extended to all. Friends from a distance will be amply provided for.

R. K. HOUGHEY, Pres. e amply provided for. CLARA COONEY. Sec'y.

Annual Meeting.

The first annual meeting of the Cedar Valley Spiritual Association will be held on Saturday and Sunday, 12th and 13th of June, at the stone school-house, six miles north of Charles City. Meeting for election of officers, Saturday, at 11 a. M. J. C. TOWNEND, President.

L. E. WHEAT, Secretary. Charles City, Floyd Co., Ia., May 16th, 1869.

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