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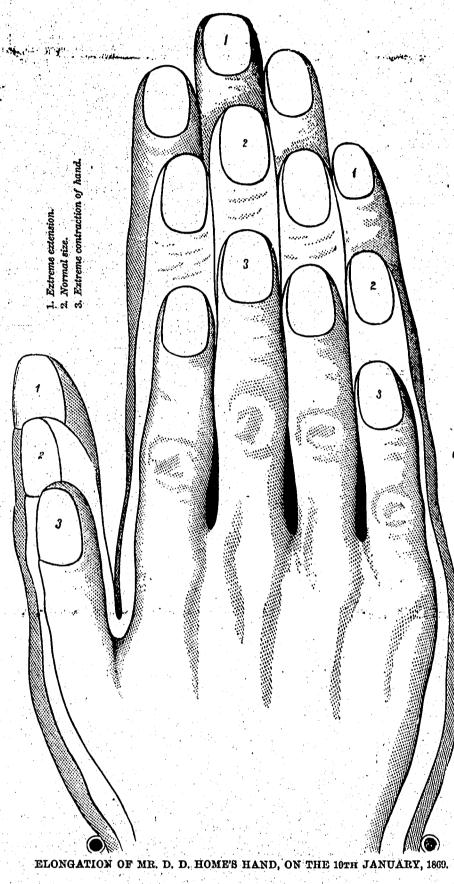
# Spiritual Phynomena. ELONGATION OF MR. HOME, WITH MEASUREMENTS.

From the London Human Nature for March.

The character of the manifestations I have now to record differs from that described in former letters; and though what I have to say may not possess the elements of the terrible, such as the carrying of Mr. Home through space from one window to the other at Ashley House, nevertheless what I have to relate here is quite as full of interest as the more marked phenomena, and I shall, with your permission, detail the circumstances of the occurrence at some length.

Our circle, consisting in all of seven, met as usual at tea. During the whole of the time we were seated at the tea-table, raps were heard close to the mantelpiece, and the chair behind the friend who was seated next to me trembled and moved. On re-seating ourselves in the drawing-room, a cold current of air was felt to pass over our hands; the floor vibrated, and the table tilted. moved; and finally was raised into the air. remaining suspended in space for nearly a minute. as if balanced, if I may use the comparison, upon a cushion of steam. The semigrand then moved spontaneously from the wall into the room, and raps and a tremulous vibration-movement of the instrument were noticed. Mr. Home had by this time taken the accordion, holding the lower end, the keyboard hanging downwards. Gradually the instrument placed itself horizontally, and a very fine piece of music was played. The accordion was then carried underneath the table to -, and played, whilst held by her, a few Mrs. Jchords. My opposite neighbor, Miss P----, said she was being touched and her dress pulled; then her right hand became stiff and rigid, as the hands of Mr. Home usually are when in his trance state. The gentleman to the lady's left, Mr. , was now touched by a hand on his knee; then Mrs. J .---- was gently patted on her knee and her dress pulled and rubbed so strongly that all present could hear the rustling of her dress. Mr. Home now passed into the trance state

and, rising from his seat, his eyes closed, his arms rigid and drawn across his chest, he walked to and fro; opening the door, he beckoned for the unseen friends to enter; then stepping up to Mrs. -, said, "Amelia is here; she says that since she departed and her sufferings ended, it appears only a day, though in true love it is an eternity." Mr. Home now took a violet and a few leaves, and, kneeling down at the hearth, stirred the fire with his hand. He then showed us the flower, and, seizing it with the fire-tongs, placed it in the fire. I distinctly saw the leaves burn away, and, on withdrawing the fire-tongs, only the stem was left. Twice he repeated this burning of the flowthen, handing the fire-tongs to Miss ----, he er. stepped on one side, and we saw the flower being replaced between the nippers of the fire-tongs. I asked whether they had reformed the flower, to which he replied, "No; that the flower had never been burnt, only shielded, protected from the fire; that the freshness of the flower had, however, been destroyed." He then handed me the violet and leaves, which Miss P---- took, and I believe has preserved. Mr. Home then showed his hands, which felt harsher, harder than in their normal state. Mr. Home now stepped into the middle of the room, and we noticed the elongation from the hip, such as I have described in my former letters. Mr. P----, to make certain that the lengthening was not caused by the levitation of the body, knelt down at his feet, and, placing his hand on Mr. Home's hip-joint, satisfied himself that the elongation proceeded from the centre of the body. Mr. Home asked us to measure the length of his outstretched arms; this wasdone by placing our arms parallel to his. The extreme extension or elongation of each arm was equal to the length of an outstretched hand; the total pace from finger-point of left hand to fingeroint of the right hand, upwards of seven feet six inches. The right leg of Mr. Home was then elongated about six inches, then shortened, the foot literally shrinking into the trouser. I carefully examined the leg from the ankle joint to the hip. The limb felt shrunk and withered, and, gradually elongating, it felt as if it were being expanded by air being inflated. Whilst the leg was so shortened, he walked about the room, proving, that though lessened in size, the function of the limb was unimpaired. The final and most satisfactory test was, however, the lengthening and shortening of the hand. Of this extraordinary phenomenon I have given a sketch or tracing made at the time, and, as the weight of the testimony depends much upon the accuracy of the tracing taken, I will describe my method in making the outline. I caused Mr. Home to place his hand firmly on a sheet of paper, and then carefully traced an outline of the hand. At the wrist joint I placed a pencil against the "trapezium," a small bone at the end of phalange of the thumb. The hand gradually widened and elongated about an inch, then contracted and shortened about an inch. At each stage I made a tracing of the hand, causing the pencil point to be firmly kept at the wrist. The fact of the elongating and contracting of the hand I unmistakaably established, and, be the cause what it may, the fact remains; and in giving the result of my measurements, and the method adopted to satisfy myself that I had not been self-deceived, I am, I believe, rendering the first positive measurement of the extension and contraction of a human organism. Mr. Home now resumed his seat, and awoke from his trance, exhausted and feverish. These phonomena took place in a well-lighted room. The phenomenon of elongation I am aware has been questioned, and I do not quarrel with those who maintain their doubt, despite all that may one witness; the others did not perfectly underbe affirmed. In my own experience I have gone stand the words. through the same phases of doubt, and utter dis-



# Literary Department. REMINISCENCES AND EXPERIENCES OF A WORKINGMAN. BY EMILE SOUVESTRE. Transinted from the French, for the Banner

of Light, BY BARAH M. GRIMKE. ~~~~~~

CHAPTER V-CONTINUED.

History of a Little Glass of Brandy—The Influence of Boyhood upon Manhood—Lodging Rooms for Laborers—The Good Man Marcotte and Farou-mout, nicknamed The Galley—A Difficult Position. To return home I got into one of those carts, then quite common in the environs of Paris, which transported pell-mell merchandize and passengers. The vehicle was drawn by a single horse, which walked leisurely over the stony road. The seats were only boards poorly fastened. I got out of patience with this sort of traveling, so I jumped out and joined the driver, who was on foot. He was a young man of attractive appearance, whose countenance announced that robust health and contented mind which is the recompense of a good conscience. At every hamlet where we stopped I saw him deliver packages, &c., and receive commissions, without hearing a word of complaint. If he had to return the change for money, it was always taken without being counted. The women inquired of him respecting their children, and the men engaged him to make purchases for them in the city. The conduct of all proved the affection felt for him and the entire confidence reposed in him.

So far as I could judge, the driver well merited both. His conversation exhibited great good sense and a degree of courtesy which I was wholly unaccustomed to meet with in the Parisian coachmen. He was acquainted with all the agricultural improvements going on in the surrounding country; he named the owners of the different fields that we passed, and showed an interest in the crops which each one was raising. I soon learned that he owned several acres of land, which he cultivated between his trips to and from the city, and he profited by all the observations he heard from travelers, as to the best modes of agriculture. He was giving me the history of his domain, as he jestingly called it, when we were passed on the way by a man shabbily dressed. his body bent and his gray hair hanging in dis-order about his pimpled face. As he passed us I perceived that he staggered; he saluted the driver with all the noisy familiarity of a drunkard, and the latter replied with the affability of an intimate acquaintance, which surprised me.

" Is that one of your friends?" I inquired when

tion. All this is the result of a little firmness at first, and of habit afterwards. His wretchedness is the consequence of his little glass of brandy drank every morning; my prosperity I owe to the wo sous which I daily save."

Since I heard the driver's history I have often called to mind the little glass of brandy, and I have frequently related it as a warning to others. The departure of my mother made a great change in my circumstances. Left alone, I was compelled to eat at a restaurant and sleep at a lodging-house for workmen. Not entering into the amusements of my fellow laborers, I did not know how to dispose of my Sundays and my evenings. Mauricet perceived that I was getting lowspirited.

"Take care!" said he, " the wise man learns a esson from every change. I have passed through many, my child. I know what it is to lodge as you do in some temporary place, to carry one's life in one's hand, and swallow one's breakfast in a hurry. At first all that is very perplexing and annoying; one would rather sleep on clean straw than in sheets that have been used by everybody. But we must serve our apprenticeship. I tell you it will do you good to he left to depend upon yourself, to stand on your own feet. As long as we have mothers to care for us we are never weaned. When we are babies they are a great blessing, provided by God to supply our wants and minister to our necessities; but when we are men and are separated from them for a season it is of great service to us. If Madeline had not gone away you would never have learned even to sew on a suspender-button."

I felt the truth of what he said, but I found this new apprenticeship harder to bear than that I went through in learning my trade, and I began to understand that it was more difficult to be a man than to become a workman.

The lodging room in which I slept had a dozen beds occupied by laborers, who were working on different parts of the same building, masons, carpenters, painters and locksmiths. Among them was a man from Auvergne, named Marcotte, who was about to return home, and who had formerly worked in our yard. He was a quiet man, devoted to his work, although he was not a first rate workman. He never spoke except when he could not keep silence. The good man lived on nuts and turning, and sent nearly all his earnings home to buy land. He was already the owner of about ten acres, and intended as soon as he completed the dozen to retire from his business and live upon his farm. He calculated on building a small house, buying two cows and a horse, and turning farmer.

This project, cherished ever since he was fifteen years old, was about to be accomplished. In a few months he would realize his darling desire. We sometimes rallied the good man, whom we had surnamed the Landed Proprietor, but our jests made no more impression on him than rain on a slated roof. Absorbed in his one idea, he heeded nothing else. Seeing what he had accomplished, I became deeply impressed with the marvelous nower of will, when always directed to the same bbject, and unceasingly active. Before my acquaintance with Marcotte I was not fully aware what perseverance can do, even against great obstacles. The man who occupied the bed next to Marcotte completed the lesson. He was a locksmith, young and skillful, but who only worked when he pleased, amused himself according to his fancy, and never staid in the same workshop more than a month, for fear, as he expressed it. that the moss might gather upon him. All restraint was treated by him as mere superstition. If any one mentioned regularity in business, he cried out, "Superstition! Honesty toward employers, superstition! Obligingness to each other, still superstition! Doing to others as we would they should do to us, all superstition!" Faroumout loudly proclaimed that everybody ought to live for himself, and regard other men as capital game whenever they could be caught. We only laughed at his ideas, but rumors were afloat that he had been guilty of crimes, which merited fine and imprisonment, and honest workmen avoided all intercourse with him, save the exchange of common civilities. For my part, I shunned him as much as possiole; less at the suggestion of reason, than because I felt toward him an unconquerable repugnance. Besides, from the first day of our acquaintance he nicknamed me the Pink, in ridicule of some scruples I had expressed, and I retaliated by calling him the Galley, in allusion to the kind of punishment to which I thought his principles must inevitably lead him. By these names we had ever since been known in the lodging room. Although Faroumout had appeared to take it as a joke, he had evidently a grudge against me, and several times had tried to pick a quarrel with me, well knowing that I was no match for him in physical force. But I had self-control enough to avoid a fight. Mauricet, who witnessed one of these attempts of his, encouraged me to persevere in the line of conduct I had adopted. "Mistrust the Galley as you would the devil." said he seriously. "I am no child, and I have come in contact with some sturdy and brutal fellows, but I would rather be ill for six months than have a quarrel with that man." I thought so too. His skill in fighting, and his malice, rendered Faroumout truly formidable. One of the misfortunes of us workingmen is the absurd, blind respect we pay to brute force. A kind of code of honor reduces the workman to the necessity of personal defence. It is a disgrace to use any other, so the strongest man, or rather the greatest bully, tyrannizes over the whole corps of workmen. If the race of duelists, with the sword, is disappearing in the upper classes, the race of boxing duelists continues quite as numerous among us. How often have I seen these ferocious and worthless fellows cripple good and honest workmen, sometimes even kill them, making their wives widows. And yet their mere

belief of what I was seeing. The first time I wit- | room window, and appeared at the other window nessed an elongation, although I measured the extension at the waist. I would not, could not credit my senses; but having witnessed this fact some ten or twelve times, and that in the presence of fifty witnesses, from first to last, who have been present at the séances where those elongations occurred, all doubts have been removed; and that the capacity to extend is not confined to Mr. Home, was shown some months ago at Mr. Hall's, where, at a scance held at his house, both Mr. Home and Miss Bertolacci became elongated. The stretching out and contracting of the limbs, hands, fingers, above described, I have only witnessed on this one occasion, and I was much pleased to have a steady Oxonian to aid me in making the measurements above detailed.

You will ask, whence arises my urgency to reimpress the reader with the modus operandi, and weary him with reiterations of proof upon proof. I am prompted by a double motive-first, I wish to perpetuate the record of what is occurring, hence I publish; and secondly, I am seriously putting it to the scientific world, ought they to keep aloof, and not investigate with facts crowding in, facts attested by witnesses whose evidence can hardly be rejected without exposing the recusant to the just reproof of willful blindness? Whatsoever the cause of these phenomena is, I will not trespass upon your space in giving my theories; but that they do take place is true, absolutely true, as a physical fact; and I repeat that such being the case, the time has come for an earnest, scientific inquiry into the causes that produce them. H. D. JENCKEN. Norwood, Feb., 1869.

P. S.-Since writing the above, the spirit form of Mrs. Home has appeared to some eight friends at Ashley House, distinctly visible, and sufficiently dense to obscure light. At some future time an account of this manifestation will be published.

NOTE IN FURTHER EXPLANATION OF THE PHE-NOMENA DESCRIBED IN FEBRUARY LETTER.

The Levitation of Mr. Home.-It appears he was only raised three feet clear off the ground, not four feet, and that he placed the arm chair, described as being held out at arm's length, next to Lord —, but it was not carried round.

Voices Heard.-These were only understood by

At the time Mr. Home went out of the drawing-

he had passed on.

"That man? He is my benefactor and my master i"

I looked at him in wondering amazement. "That astonishes you," he replied, smiling. "It is true, nevertheless. But the unfortunate man has never suspected it. I must preface my story by telling you that Jean Picou-that is his name -was one of the companions of my childhood. Our parents lived next door to each other, and we made our first communion the same year. Picou very early showed a disposition for fun and frolic, and, as he grew up, he adopted all the airs and habits of his jolly companions. I had not seen much of him for some time, when chance threw us together as workmen in the employment of the same gentleman. The first day, as we were going to our work, Picou and the others stopped the room. The second time he was shunted into at the tavern to take a morning dram. I remained outside, uncertain what I had better do.

'He is afraid of being ruined!' cried Picou. laughing. 'Two sous of his wages! Perhaps he thinks if he saves it he will become a millionaire. The others joined in the laugh. I felt ashamed. so I went in and drank with them. While I was busy at my work the words of Picou were constantly recurring to me. True, the price of that little glass was. in fact, but a trifle: but two sous every day would amount to thirty-six france ten sous at the end of the year. I next calculated what that sum would purchase.

'Thirty-six francs ten sous,' said I to myself. If I were at housekeeping, that sum would enthat it is quite necessary to give as accurately as able me to hire an additional room, which would possible the narrative of what happened, and add to the comfort of my wife. contribute to the health of my children, and to my own good humor. It would furnish all the winter's wood, and give us sunshine in the bouse when there was In an article giving an account of a scance held a year ago, Mr. Jencken relates in detail all the nothing but clouds and snow storms out of doors. With that sum I could purchase a goat, whose manifestations witnessed during the evening. milk would greatly increase the happiness of the household. It would pay for the schooling of a child.' Then, continuing to reflect, I repeated, seated next to Mr. Home, who had passed into a trance state, in which, after uttering a most beau-'Thirty-six francs ten sous! Our neighbor does not pay more than that for the rent of the ground tiful and solemn prayer, he alluded to the prowhich he cultivates, and with the proceeds of tecting spirits whose mission is to act as guardian which he supports his family. It is precisely the angels to men. 'The one who is to protect you.' interest of the sum that I want to borrow, to buy addressing Lord ----, 'is as tall as this.' And upon saying this Mr. Home grew taller and tall- from the city commissioner the horse and cart he er; as I stood next to him (my height is six feet) is about to sell. With the money I should spend I hardly reached up to his shoulder, and in the every morning, to the detriment of my health, I glass opposite he appeared a full head taller than | can purchase a home, bring up a family and save myself. The extension appeared to take place something for old age.

These calculations and reflections decided my from the waist, and the clothing separated eight course. I cast aside the false shame which had to ten inches. Walking to and fro, Mr. Home specially called our attention to the fact of his induced me once to yield to the solicitations of feet being firmly planted on the ground. He then | Picou. I laid by out of my first earnings what he grew shorter and shorter, until he only reached would have had me spend at the tavern, and soon my shoulder, his waistcoat overlapping to his I was enabled to make a bargain with the driver hip. Other and equally remarkable manifestawhose place I now occupy. Since then I have tions occurred that evening; six spirit-hands were carefully calculated every expense and practiced made visible; beautiful discs of light floated about | the strictest economy, while Picou has persevered the room, and our semi-grand was raised bodily in what he calls enjoying life. You see the result in both cases; the rags which cover the poor Picou, his premature old age, and the contempt of good men, in contrast with my comfortable clothing, my robust health and my good reputa-

The Mount of Olives has become the property of the Crown of France.

two feet into the air."

the folding doors of the former were closed. The

second time he was shunted out into space all

but horizontally, whilst the first time he appeared

at the window of the adjoining room, and opened

it, and was half shunted and half stepped into

The dove mentioned in my last letter was only

I omitted to mention that Mr. Home said " the

phenomena now witnessed were similar to those

mentioned in the Pentecost, and explained that

nally, I have omitted to state that tongues of fire

formed in an irregular circle round Mr. Home's

head, flickering in fits and starts, from one to

I have at once rectified any error in my former

letter. The phenomena are so extraordinary,

H. D. J.

WAS

rather to err on the side of caution.

from which we take the following extract:

"On the first of the evenings Lord -

they had been produced with that object." Fi-

seen by one witness; but the other witnesses

the room feet foremost, all but horizontally.

heard the flap and fluttering of the wings.

three inches long.

Feb., 1869.

# 2

#### prowess has procured for them consideration, No one dared to treat them with the contempt they deserved, lest they should swell the list of victims. The common language among us was, "Avoid that man; he is a wicked scoundrel." Still they were obliged to treat him with respect. Why is it that peaceable workmen do not unite against these wild beasts and expel them from their ranks? The difficulty lies in our low idea of true manhood. Like savages we mistake strength and brutality for courage; we exalt them into virtues, and regard them as redeeming qualities. Lodging in the same room had created an intimacy between the honest Marcotte and myself. so far as the difference in our age and tastes permitted. He confided to me his intention of soon returning to his country; he was only waiting until he amassed money enough to add two acres to his little property. Two or three days after he had intrusted me with his secret, he came in later than usual: part of our company were already in bed. I had sat up to write to Lonjumeau, and was about to extinguish my light when I heard the good man coming up stairs singing. He opened the door in so boisterous a manner that I was astonished. Contrary to his usual habit he spoke in a loud voice; his eyes shot fire, and his hat was cocked on one side of his head. The first glance assured me that the Proprietor had departed from his habitual sobriety. Wine made him talkative, and he seated himself on his bed to

give me an account of the way in which he had spent the evening. He had just left the stage driver, who had informed him that the piece of land so long coveted, and which would complete his twelve acres, was now for sale-the notary was only waiting for his money.

"You have the requisite sum, I suppose?"

"Ay, truly, my dear fellow," replied Marcotte, lowering his voice and assuming an air of mystery. "Everything is ready."

He looked around to make sure that the lodgers were all asleep, then thrusting his arm up to the shoulder into his straw bed, he pulled out a bag, which he showed me with a triumphant air.

"Here's the stuff," said he. " I have enough to buy me a nice bit of land, and wherewithal to build me a shelter."

He untied the cord which fastened the bag and plunged his hand in to feel the crowns, but at the rattling of the silver he started, looked all round, and made me a sign to be still. Then he quietly tied up his bag and hid it under his bolster. He was soon abed and asleep.

I undressed myself to follow his example, but just before I extinguished my candle I happened to look toward Faroumout's bed. His eyes were wide open, but he instantly closed them. I made no remark, and went to bed.

I know not what disturbed me in the middle of the night, but I was suddenly awakened. The moon shone through the uncurtained windows, and threw a bright light on our side of the room. I was opposite the Galley's bed-it was empty. I leaned on my elbow to take a better look; I could no longer doubt; Faroumout had risen. At the same moment I heard the floor near me creak. I turned my head-a shadow quickly stooped down and seemed to be lost under Marcotte's bed. I rubbed my eyes to satisfy myself that I was not dreaming. I looked again, but could discover nothing; all was silent. I laid down, keeping my eyes half open. A quarter of an hour elapsed, and my heavy eyelids were closing in spite of me, when the creaking of the floor again startled me. I had barely time to see Faroumout pass. He got into bed and was quickly enveloped in the covering.

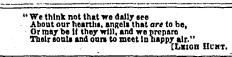
Cries, mingled with sobs and groans, woke me in the morning. I started up; daylight had just begun to dawn, and I perceived Marcotte tearing his hair and standing by his bed, which was turned topsy-turvy. Every one in the lodgingroom was sitting up in bed.

'What's the matter? What's the matter?' demanded several voices.

"His money has been stolen," replied others. "Yes, I have been robbed this very night," re-Marcotto in a tone of "I had it last night; I handled it; I went to sleep with it under my head-the thief must be in this very room."



BANNER



NED RIGBY.

PART XI. [CONCLUDED.]

Mrs. Clarkson's parlors were filled with a merry company, for children are not long strangers, and soon find the best part of their natures, and open them without reserve. Nell had never been so happy, and a light seemed to ray from her face, shooting up through her sunny hair like a crown. Mr. Clyve was there, bringing such children as he knew needed such a season of joy. And as he led their voices in the songs he had taught them, his face glowed like Nell's, but with whiter light, that made her think of the day they sat in the autumn sun looking at the mosses.

Ned was so proud of Nell's fine appearance that he hardly joined in the singing, and Mrs. Rigby, as she looked in at the open door, wondered if heaven would bring more gladness than she saw now. It was wonderful to see how similarity of dress and sports made the children of the noor resemble their richer friends; and Mrs. Rigby thought that of all the children none were more beautiful than Nell.

"Because," said she to herself, "her heart shows right through here, and looks out of her eyes, and glows in her cheeks, and shines on her forehead." And very much the same thought all the company, for they turned to her, and the children sent back smiles to meet hers.

"How good is God," said Mrs. Rigby to herself, as she heard a sharp ring at the door. The chil-dren had just commenced the game of "Hunt the Slipper," and Nell was in the centre, her face glowing with anxious excitement. Mrs. Rigby was horrified as she opened the

door and saw Joes mother and a police officer. They passed by her rudely, and stood at the door of the parlor. "There she is," said Nell's aunt, " that one with

"There she is," said Nell's aunt, "that one with the curls, in the middle. Take her quick." Nell heard the words, though spoken low; but the voice had so often brought her anguish, that she could almost feel it, as if it had pricked her. She lifted her eyes, and the feeling of impending trouble came upon her as a weight, and bore her down. She crouched on the floor an instant, and then gave a spring to the side of Mr. Clyve, who took her hand in his, and patted her head gently to assure her.

"Take her! take her!" said Joe's mother, and the officer stepped forward, and taking Nell by the hand said, "You must come with me."

There can be no greater terror to the children of the poorer classes than a police officer; he em-bodies to them all the cruelty of the law, with none of its justice. To them he is the great avenging angel, more cruel than death, and more to be dreaded than all the ills of their condition. Nell had seen enough of the misery that followed the appearance of the stern-visaged men with the appearance of the stern-visaged men with blue uniform and the merciless badge of office, and the color left her face in an instant. It seemed to her as if a heavy cloud had settled over her. She could see no one. Through the mist that enveloped her, not as ound fell on her ear. She lifted her eyes as was the habit with her, and it seemed to her as if one clean come and and it seemed to her as if one gleam came and rested on her forehead; but that faded, and the terror that she had sometimes felt when alone in Mr. Clyve did not let go her hand, though the

officer dragged her forward. "What is this?" said he; "you should tell us of

"I'll tell," said Nell's aunt; "she stole my money-the jade-and she bought that ribbon on her hair. Search her and find the rest. My money-that I had put up so carefully, a poor wo-Man's money — and her voice broke into a whine. Mr. Clyve was used to scenes somewhat like this, and he had a quick appreciation of the mo-tives of others, and knew well how to act on the moment. Turning to the officer he said:

"Your time is valuable, but we must have a moment's delay; take this," and he slipped a piece of money in the hands of the officer. "I have a word to say. I take Nell as my "Unow Nell we must have a word to say. I take Nell as my

"Now, Noll, we will listen to you. Look up, child; no one here accuses you, until something is proved against you. My children," he added, turning to the company, "we all know how great are the temptations to wrong; and we also know that accusations do not prove anything. The Christmas song we have been singing was full of the spirit of love; let us not forget its strains as we listen to what our friend has to say." "I did not do it," said Nell, "I could not, and I said so. If I had wanted to, there was some one looking straight at me. Oh. oh! you do not be-Nell o will listen to к ир, looking straight at me. Oh, oh! you do not be-lieve I did it," and she looked up into Mr. Clyve's face, her eyes full of the clear, bright light of truth. Some of the ckildren looked pleased at these words, and others turned aud whispered "It's always so. Grace should n't have asked them. I hate poor folks! One of them stole our spoons the other day, and father got him sent to the prison. I should n't wonder if Nell had to go. I wish I was at home."

down the long stairs, and my heart kept repeat-ing, Lead me, oh God, to thy light! and somehow I kept thinking of little Nell. I could n't think of anybody else. I am is poor man, but I never for-get a child's kindly word, and Nell has often met me, and she never run so fast that she could not me, and she never run so fast that she could not say a kind good-morning; and when she said it I want back-way back to the days when I and my sister ran round the Battery, and she shock her sunny hair and said, 'When you are a rich man we'll sail way off in those ships.' And she did sail in one, and she lies down, down-" "Hurry up,' said Nell's aunt. "Yes, we are in a hurry," said the officer; "I have no time to lose." Mrs. Clarkson felt the necessity of delay, and a greenback made the officer say. "Go on."

OF LIGHT.

"Well, I found Nell looking out of the window, and I sat down and looking out of the window, and I sat down and looked about the room. It was all right there then, and I took her out with me, and we walked and walked, and when we Nell to go over to see Ned, and just then Ned Nell to go over to see Ned, and just then Ned came in, and she went. Then he ordered me to go, and I went; but somehow I could n't stay away, but I slipped down the wall into the back yard, and there I stood in the shadow and watched while Joe went to his mother's bed and took out a box and opened it and pocketed the money." "Oh dear! dear!" said Joe's mother, "but it is "t true imy son Loe?"

"Listen," said the old man; "I have followed him round since, and if you want to know where he has spent his money I can tell you," and he "I't hat a known of the proof of Nell's innocence,"

said Mr. Clyve; " bring Joe here; his mother de-mands it." The officer hesitated; but Mrs. Clarkson spoke a word of promise to him and he went. The old man was about following, when Nell took hold of his hand.

"I want to speak to you," she said. "So we all do," said Mr. Clyve. "We want to bless you and make you happy for the great good you have done us."

you have done us." The children arranged themselves around the group in the centre, consisting of Ned and Nell, Mr. Clyve and Mrs. Rigby, Mrs. Clarkson and Grace. In front of them stood the old man whose words had so changed the fate of little Nell. All eyes were turned to him as he said: "I want no thanks from you, for I served a higher power than man's, and I have all the re-ward I ask. But I have a few words more to say to these children. Only a few years ago I had a

to these children. Only a few years ago I had a home, and children shared its blessings, and I knew what it was to have their love. But I be-came, little by little, poor and sick, and at last I got so low as to want everything, and then no got no low is to what everything, and then no one knew me or cared for me. But more than all I wanted bread and warmth; I wanted a pleasant word and a kindly smile. When I had good clothes, and orauges and apples to give to children, they always had a pleasant word for me. But my poor coat and my empty hands have gotten for me many a rude act. I would not like to tell you how many boys have pitched my hat into the street and laughed to see me pick it up, and how many girls have run away from me as if they were afraid. And so I got hungry for one little look of love. I thought I was starving, when one day I met Nell. She looked up to me with her face full of God's love, was starving, when one day I met Nell. She looked up to me with her face full of God's love, and I took her smile right into my heart, and thought I would live a little longer. And after having received so many smiles and pleasant looks, I began to wish to pay something back, and the wish became my daily prayer. And so I used to go out oftener, to see if there might be anything I could do for her. I don't think I thought of anything else in my walks but the wish to meet Nell, for, you see, I was just like a starved man. So it happened—and I mean by happened God ordered it—that I saw the light fadiag away out of my little room, and I began to wish I could just see Nell for a minute, for I had no supper that night, and was hungry in two ways. I went softly down my stairs, as if I was walking on some sacred journey, and boldly went into the room where she lived and took her out b with me. I do n't know how I dared to do it, but I did, and we had a pleasant walk together, and f you know the rest. This is Christmas Eve, and I want you to learn a lesson of its love. Nell has repeated in her life the song of the angels, 'Good will to men '-not good will to the rich alone, but the poor, and the hungry and the sad—and she has had her reward in some degree, for she has be less." Nell looked up, her face all radiant with glad-

Nell looked up, her face all radiant with glad ness, and putting up her hands she kissed the old man again and again, and all the children laughed and clapped their hands. Mrs. Clarkson stepped

# Original Essay. THE ORTHODOX CONSTITUTIONAL AMENDMENT.

BY A. E. GILES.

In the Boston Post of March 3d, it appears that "China has recognized religious freedom, that the preaching of religion is to be permitted, and that everybody in that country may hereafter submit himself to be proselytized."

It is surprising yet interesting to observe that while the religious idea is thus becoming liberalized in the greatest, and hitherto the most conservative empire of the East, systematic efforts are being made to abridge by law, freedom of conscience and the rights of worship in the great republic of the West.

Many Evangelical Christians are petitioning Congress to amend the Constitution of the United States, so as by law to institute what they designate a "Christian Government." Societies have been formed and newspapers controlled with a view to the same purpose. The petitioners evidently do not recognize the present Government of the nation as "Christian"; for they would not petition for a government which they already possess. In their petition, appears the method by which they propose to render the Government "Christian." The Constitution is to be amended so as therein in express words to recognize, first, Almighty God as the source of all power and authority in civil government. Second, The Lord Jesus Christ as the ruler among the nations. Third, His revealed will as of supreme authority. Other changes also are to be introduced into the Constitution, so as to give effect to these three dogmas. Then it is expected that the United States will have a " Christian Government."

We wish that our Evangelical friends would state clearly and minutely the benefits, other than those we now enjoy, which would inevitably result from that "Christian Government." Has history, which has enrolled the rise, progress and fall of many governments, portrayed its blessings?

Were those governments "Christian" which, during a long course of centuries, at the instigation of the Papacy, tortured human beings and slaughtered them by millions, for alleged errors of Christian faith and practice? Yet those governments received and acknowledged the above three Christian dogmas. Was the Inquisition, which in many European countries plundered thousands of families of their property, and tens of thousands of people of their lives for free thinking, a "Christian Government"? Surely it was a Christian tribunal, and its members believed and unswervingly adhered to the aforesaid three Christian dogmas.

In the English Parliament, the bishops and lords spiritual, for many years, almost alone proefforts of Sir Samuel Romilly and other phi- craves? lanthropists, to mitigate the death penalty for larceny of a shilling's worth of property. Many a child has been hung at Tyburn for stealing a handkerchief or a wallet of the value of a shilling, who but for those Christian bishops and lords spiritual might have ripened into mature

life. Yet those bishops and lords spiritual most tenaciously held to the above three "Christian dogmas." Was it a "Christian Government". which scourged, branded and hung the Quakers, the Baptists and the "witches" in Massachusetts, two hundred years ago? Yet the Puritan Governors imbibed those three Christian dogmas almost with their mothers' milk, and afterwards catechized them into their children.

Not long since, the public prints alluded to a Presbyterian clergyman who whipped his little send Hoadly to continue her public labors, all son to death, in New York, for not saying his pravers. Was he a "Christian " governor of his child? Yet the above three Christian dogmas are among the essential articles of the Presbyterian faith. At the present time almost every effort to ameliorate the death penalty, and to do

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Jenus. Truy of such persons might Jeans have said: This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me; in vain do, they wor-ship me teaching for doctrines the commandments of men."

To make converts by force, to proselyte by the sword and to build up religion by external law, appears to us to be of the earth, earthly, and its fruits are deceit, violence and bloodshed. Such action springs legitimately from the vaunting of self and the condemnation of the neighbor. The proselytizer necessarily praises his own religion as good and stigmatizes that of his neighbor as evil. An eminent English artist and poet, William Blake, whose inner vision was at times wonderfully opened, wrote: "It is not because angels are holier than men or devils, that makes them angels; but because they do not expect holiness from one another, but from God only. Angels are happier than men and devils, because they are not always prying after good and evil in one another."

If the petitioners to Congress would, in the light of Blake's revelation, endeavor to become more like angels, they might thereby be less zealous, but more wise, and then, perhaps, would be better prepared to fraternize with the Chinese in extending and maintaining religious freedom. Boston, Mass.

# Free Thought.

CONJUGIAL RELATIONS.

DEAR BANNER-" Is it any of your business?" is the very pertinent question anticipated by the editor of your Western Department, in an article under the above heading, in your issue of Jan. 16th.

The author may have been "just in fun" in his lamentation over this "marrying out of a wide field of usefulness into a narrow solitude, next to nonentity; but for fear he is not, we will "make a few remarks."

The editor of your New York Department set this example several years since, of volunteering this kind of obituary notice whenever a woman medium chose to exchange the almost thankless life of a public speaker for the love, sympathy and comfort of a home.

Emma Jay, Mattie Heulet, Belle Scougall and many others have been thus complimented?

Now are there not two sides to this subject? While we, alike with you, may regret to lose the efficient labors of our sister-speakers, think you they have no duties outside of a public life? However much they may desire the reform and education of the world at large, must or can this satisfy all the demands of woman's nature? If she can administer to the intellectual and spiritual wants of the people in such a manner as to call forth the applause of the tested against, and successfully resisted the multitude even, is that all a woman's heart

> Where are the joys and comforts of home? where the yearnings of the soul which says:

# Love me gently, truly, sweetly ; Love me wholly and completely ?"

Where is the constant craving of the motherheart, that highest, most noble asking of a woman's nature? Must she stifle or annihilate this. the crowning glory of her life? dwarf her own nature, and enter the spirit-world but half a woman, thus practically ignoring the very principles of a harmonious development which she preaches to be of so much importance?

No, this mourning over the marriage of our sisters is uncalled for and unphilosophical.

If Mrs. Wilhelm Slade chooses to "pledge herself not to leave the reform field," or Mrs. Townare glad of it; but their lives may thus be made no more useful as a whole than those over whom vou write "nonentity," for "who knows how a life at the last may show?'

Many are the noble and true women who care for the "household pets," spread the generous le, sween and arr ia greet the careworn speaker with a kindly welcome, whose life has all been of this "nonentity" kind; and think you " these things do not pertain to the highest interests of humanity?" By such wives and mothers we have many times been entertained, and have said, and still repeat, angels bless them wherever they are. Even these brother editors find it convenient, and no doubt comfortable, to be "settled" where they can have their families with them, or take an occasional "run home," (happy, heaven-born word!) and enjoy the quiet and rest alone to be found there. I once heard a good brother say, "Was it not for the love and sympathy I receive from woman, I could not perform half the mental labor I do." Did this assistance all come from public lecturers. or had some of these "in narrow solitude" something to do with it? or, " is n't it any of your L. T. WHITTIER CONGAR. business?" Chicago, Ill.

I turned toward the Galley; he was the only person in the room who seemed to be sleeping through all the turmoil of voices and exclamations. I quickly saw what I ought to do. I was probably the only one who had any knowledge of the theft; if I remained silent the Auvergnat would lose the money so laboriously earned, and by means of which he was expecting to realize the cherished hopes of forty years. On the contrary, if I revealed my secret, I might force the Galley to make restitution, but by so doing I should expose myself to his revenge. Notwithstanding the peril I incurred, I did not hesitate long. I extended my hand to Marcotte.

Take courage, Father Marcotte," I exclaimed; " your money is not lost."

"What is that you say?" cried out the old man, who looked quite bewildered. "You know, then, where the money is. Unhappy wretch! Is it you who stole it?"

"Comet comet Don't be a fool," said I, in an angry tone.

"Where is it then? where is it?" he exclaimed, looking at me.

I turned toward Faroumout and said:

"Let us see. The Galley, I suspect, has played a trick upon you. Come! come! Do not carry your joke so far as to give the Proprietor the jaundice. Return him his money at once."

Although he persisted in keeping his eyes shut, his face changed color, which proved that he had heard what I said. Marcotte threw himself upon him like a bull-dog, and shaking him fiercely demanded his crowns. Faroumout acted pretty well the part of a man who has just waked, and inquired what they wanted with him. The cries of Marcotte apprized him of this quickly. I insisted resolutely that he had the money, always appearing to think that he had only intended it as a joke to worry the old man. The Galley was obliged to restore the bag, reiterating that he only meant to have some fun. Nevertheless, he could not but see that we all understood him. We dressed ourselves in haste, and went out without making any remark. He alone affected not to be in a hurry, and completed his toilet whistling. But as I passed his bed he cast upon me a look of cold-blooded rage, which made me shudder. Henceforth I was sure he would be my mortal enemy.

#### [To be continued.]

A physician writes to the Dublin Journal of Medicine in support of the old notion that people sleep much better with their heads to the north. He has tried the experiment. in the case of sick persons, with marked effect, and insists that there are known to exist great electrical currents, always crossing in one direction around the earth, and that our nervous systems are in some mysterious way connected with this electrical agent.

61.11\* It may seem strange, but it is true, that a man in New York, parfectly uneducated in art, took half a dozen exquisite portraits in less than half an hour. We must add that he himself was soon afterwards taken for the theft.

> and the sec . . . . .

But the whisperings were silenced by Mr. Clyve's voice. "My friends, the angels of little children always

behold the face of our Father in heaven, we are told, and it means that a Spirit of Love watches over every child. If Nell has spoken the truth to over every child. If their das spoken the truth to us, I believe we shall all know it and love her the more; but if she has not, we will love her still, for so God does to all of us, forgiving us continu-ally and seeking to lead us from our wrongs to the wisht"

the right." "But she did take it," said the aunt, spitefully, "and we will have her! Come, let us go." But the officer whom she addressed followed

Mrs. Clarkson into the refreshment room and quietly enjoyed a cup of coffee. Ned came for-ward and stood by Nell and whispered, "Don't be afraid!" while Mrs. Rigby clasped her hands in terror, remembering an act of injustice long ago, when the innocent suffered for the guilty. There was a silence in the room, no one caring to speak, or fearing to hasten the evil time that seemed so near. The front door had been left a little ways open,

and no one was in the ball; therefore unmolested and without disturbance had entered the quiet old man, Nell's friend. He advanced to the door that led to the parlor, and uncovered his head. His long, gray hair fell on his shoulders; his form was bent; but there was in his face an expression of dignity, and in the grasp of his hand a revelation

dignity, and in the grasp of his hand a revelation of strength. Every eye was turned to him, but no one spoke for a moment, and he awaited. "What are you here for?" at last Neil's aunt said. "You sneaking old rat! I know you; you are always minding other peoples' business, be-cause you have none of your own!" And in her excitement she gave old Mr. Grey a push. His hody seemed to loom up into greater

And in her excitement she gave old Mr. Grey a push. His body seemed to loom up into greater proportions, and from his mild blue eye shot forth flashes of courage and determination. " I am here for a good purpose: to prevent the innocent from suffering for the guilty, and to let the truth triumph over falsehood." "You? you?" shrieked Nell's aunt. "Go home, if you have a home! What can you do here?" By this time the police officer had returned, and she added:

she added :

Take him out; he's no right here! There's

Nell; bring her along." The old man brushed his forehead as if to clear his thoughts, and then, looking around the room to draw all eyes to himself, he said: "I am an old man, and have grown gray in my

walks up and down the world, and yet I have never seen an innocent child entirely forsaken of

hever seen an innocent child entirely forsagen of the good God." "What has that to do with us?" said Nell's aunt. "We have come bere for Nell, and to get my money. Ohi ohi get me my money." "Yesterday, just at dusk," continued Mr. Grey, "I felt my heart tremble just like a poplar tree in the wind, and so I went out of my little room and

shown that she is a worthy companion to my child." "Give her up? Indeed I will. She's only a

bother to such as me.'

But the children were becoming weary of so much serious conversation, and were invited to the refreshment room, after which they began their games as if nothing had happened. Joe was admitted to the basement, and confessed to the theft, but owing to the interposition of Mr. Clyve and the old gentleman, his mother forgave him, if he would leave her home forever. So on the moment Mr. Clyve offered him a place in the Nell entered her new life with the gladness of

Nell entered her new life with the gladness of a thankful spirit, but Ned missed her sadly. She visited Mrs. Rigby every week, and Ned always made great preparations for her. Everything that she learned be determined to know also, and in his school he forgot his low companions and strove to make his life as nearly like Nell's as possible. Old Mr. Grey was cared for by Mrs. Clarkson, who fitted up a comfortable room for him, and he taught Ned many useful things, but the most carnest of all his instruction was this: "Seek nothing so much as to do right, and fear

"Seek nothing so much as to do wrong, and remember nothing so much as to do wrong, and remember that rich and poor are children of one Father."

#### Written for the Banner of Light. COMPENSATION. BY JANES K. BAILEY.

Why this tireless aspiration? This continuous desire ? Why this ceaseless contemplation, This eternal, quenchless fire ?

Whenco this love, with pure devotion Burning for the right and true? This exalted soul-emotion, Risen and purified anew?

Why these longings? Mid our suffering In the heartless world of strife, Compensation e'er is coming-Nover met, though always rifei

Are our hopes all doomed to failure ? Is success a fleeting power? Does the future hold our manhood-Is this earth-life childhood's hour ?

Oh for a divine assurance Of one ceaseless earthly joy! The attainment and endurance Of one hope without alloy !

Cease, oh soul, thy restless longing i Know ye not that all of earth Are but "modes of motion "-fleeting Forms of evanescent birth?

Turn thee to the coming morrow-Worldly pelf and place forego; Turn thee, mortal, from thy sorrow, Born of selfish strife and wee.

Look unto the life immortal. If reward thou seek'st to find, Standpoint for thy hope eternal Base upon the plane of mind ! .

Act thy part with the reflection That in yonder world doth shine All thy deeds, with truth's perfection, Though the scorn of earth be thine I

Know these longing aspirations Never reached in earthly strife, Point to grandest compensations. Sacred joy-immortal life!

away with the gallows, is resisted by the Evangelical clergy. Is the gallows a "Christian" institution? The efforts of the people to obtain the use of their own free public libraries on the Sabbath day-generally the only day in the week which they can devote to uninterrupted reading and study—is strenuously opposed by Evangelical clergymen and laymen. Do they believe a condition of ignorance to be a "Christian" state? The petitioners to Congress want a "Christian Government!"

"Lutheran, Popish, Calvinistic, all these creeds and doc-Extant are; but still the doubt is where Christianity may

Do our Evangelical friends, by the phrase Christian Government," mean such a government as Jesus would institute if he were now an inhabitant of earth? Do they realize what kind of a kingdom Jesus sought to establish? Are they aware that it was a government whose laws are not written on parchment, whose principles cannot be incorporated into conventional constitutions? Who better than the author of Chris tianity could state the nature of his kingdom? Whatever it might be, there is one thing it surely was not. It was not an outward kingdom; it was not an external government. Church religionists have not been alone in believing that an earthly, an external government, founded by law and supported by force, was to be established by Jesus. Even in his own day, with all the adhad caught glimpses of it when he wrote:

"My mind to me a kingdom is; Buch perfect joy therein I find As far exceeds all earthly bliss That God or Nature hath assigned."

"The kingdom of heaven is within you," said Jesus to his disciples, as he sought to guide them thither. That idea was too fine, too spiritual, for their perceptions. They could appreciate his miracles, but not his thoughts. They believed that Jesus, with his wonder-working powers, would in his lifetime establish a kingdom of pomy and force. To those who asked that Zebedee's children might sit the one on his right hand and the other on his left in his kingdom, he answered. that they knew not what they asked. He reminded his disciples that they were Gentile rulers, not his followers, who exercised lordship; that they were the great ones of earth, and not the lowly and the meek, like himself, who 'used'authority. He expressly declared that he came not to be ministered unto, but to be a servant. When a multitude came to take him by force to make him a king, he quietly withdrew into the mountain himself alone; and before Pilate he clearly declared, "My kingdom is not of this world."

Suppose our Orthodox friends succeed in forcing their sectarian amendment into the Constitu"THE ERRATIC LOCOMOTIVE."

Mr. Foster's reply to the inquiry of Mr. Rafter, respecting the "singular freaks" of locomotives and other machinery, seems so far-fetched that a few words of common sense may explode his theory; for, notwithstanding all the influence that can justly be claimed for a propitious or unpropitious star, no sane mind will believe it adevantage of personal and frequent intercourse with quate to hoist a locomotive out of its groove, or him, his disciples and friends could not catch his prevent an ocean steamer from obeying its helm. idea of a spiritual kingdom, existing in each per- The inquirer led by scientific blindness while son's own soul. William Byrd, an English poet, striving to "get behind" a mystery, often loses sight of simple facts, is liable to stick his stake in untenable ground, and perchance spend a lifetime in erecting machinery which will be good for nothing, save in throwing dirt in the eyes of coming generations.

But perhaps the most effectual way of refuting Mr. F.'s theory, is to give a solution to the locomotive mystery.

And here let me say that experience teaches me that all freaks of machinery arise from two causes, viz:'

1. Imperfection of its organism. This was doubtless the case with the locomotive in question. Its flanges being either too shallow or too sharp, would catch upon any unevenness or joints in the track; time and wear overcame the defect, so that it finally became-what the master-builder failed to make it-a perfect machine. So with Mr. Tyler, of Connecticut. His organism (human machinery) was defective. He was too intent on pushing forward much work, regardless of personal risks, and being constantly exposed to danger from the nature of his business, he was continually getting hurt. A sequence so natural that it seems strange that any one can consider it mysterious.

2. Derangement of parts. Many an operator tion, will they have thereby made a "Christian has experienced much trouble by some little de-Government"? Rather will they not have there- rangement of parts in a sewing machine. A by made a Gentile kingdom and a government single screw loose may render useless the best of the great, which exercise lordship and author- piece of machinery; an obstruction no bigger than. ity? And by as much as it has those qualities, a pea may choke the valve of an engine of an by so much it ceases to be the government of hundred horse power, causing it to stand stock-

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still while under full steam. A fine grain of sand may stop a valuable watch, and it may pass through many hands before it can be discovered. Be assured that if you have any piece of ma-

chinery that refuses to perform its proper office, there is some trouble with its mechanism, the mysterious power of astronomical influences to the contrary notwithstanding. St. Albans, Vt. CHARLES THOMPSON.

# CONCERNING "FREE THOUGHT."

MESSRS. EDITORS-Seeing that in No. 26 of the Banner of Light, page 2d, there is opened a column for "free thought," I am willing to be one of many to try to keep it going, so I offer a little upon a query, to be found on page 8th of the same number, viz: Is this a Free Country? Cer-

tainly it is, when thought of comparatively. But when considered by the soul's ideal, it is a beggarly sham. Then up comes the query, what can be done for the bantling? For myself, I hold that individual free hearts are wanting to make our country free. For much as we write about could free speech, a free press and free pulpits, they are all wanting, and must ever be wanting, until the individuals who cluster around them emancipate their own souls. He who conceives the truth, who thinks about the truth, who wishes always to speak the truth, who respects the truth, and respects those who respect it, and speak it and write it, is well; but he who on all occasions, whon the truth from his heart as he loves it. when the truth from his heart, as he loves it, comes to the birth, performs the necessary orgasm, and lets the world have it as he feels it, he is the man who tries to make his country free. Talk ye of truths? There are no truths, for truth is ono, And he who hacks and hews the whole There are no truths, for truth is ono, And he who hacks and hews the whole

he man who tries to make his country free. Talk ye of truths? There are no truths, for truth is one. And he who hacks and hews the whole To obtain a part, but mars and scars His individual soul; and there alone Where fall the blows, the hurt is done. Know ye the fact, that truth within Makes all extoriors true; 'the scon so. Know ye this other truth: All truth's from God, And he 's a traitor to its heavenly light Who studies where it comes from, ere he dare To give it utterance. By faith we know There is a truth, wherewith Christ makes His people free; but oven now, in this free land, His po His people free; but even now, in this free land, That truth is seldom seen.

It is a fact that those who suffer themselves to study policy, murder their soul's love, destroy their own freedom, and unfit themselves to be, or even at some future time to become, the free citizens of a free republic.

I am one of those who believe in those principles which Jesus of Nazareth was said to teach, and would, but do not, obey his positive commands, one of which is resist not evil, and therefore I will not set up a running fire against everything which others inadvertently seem to do; but I really wish that every person, be he Jew, Catholic, Protestani, or Spiritualist, would try to connect himself with some spiritual influence, which he thinks will teach him, in the fewest possible number of words, to speak and write the truth, just as he feels it permeating the emotional depths of his own personal existence. AUSTIN BACON.

#### A QUERY.

The Editor of the Universalist, in a brief notice of "Planchette; or, the Despair of Science," sums the matter up in this wise:

"But we close Mr. Sargent's, as we have many another book on the same subject, with an increasing sense of the absurdity of much, the triviality of more, and the worthless-ness of most that the authors and apologists of Spiritualism have to offer."

As the author of the foregoing apparently regards the Bible as a harmonious whole, it would be pleasing to know if he is well enough acquainted with zoology to see the point in Ezekiel's description of the four living creatures described in the first chapter:

"Their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass.  $\circ \circ \circ A$  for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the loft side; they four also had the face of an eagle."

Can the Editor of the Universalist tell us precisely what the import of vision of the revelator was, when he beheld the man with the two-edged sword proceeding out of his mouth, his feet like

## MASSACHUSETTS.

Miss Mary E. Currier, of Haverhill. As it is some little time since the readers of the Banner of Light have heard from this young lady, I will give a short account of some of the later

• I will give a short account of some of the later developments of her mediumship. Within a few weeks, the musical instruments have been removed from the room in which the dark circles were formerly held, to a small room opening from the sitting room. This little room, having but one door, and one whodow with an in-side shutter, partakes of the nature of a cabinet, and is occupied by Miss Currier alone during her scances. The dark circles have been discontinued; thefamily, and whoever else may be present, being in the well-lighted sitting-room. The spirits took kindly to the change, and though it was at first necessary to nearly close the door while the man-ifestations took place, they have now got so much power that they allow it to be open.

In company with some friends, I was present at a private scance there a short time ago, and con-sidering the fact that there were several unfavorsidering the fact that there were several uniavor-able conditions, the results were surprising. While Miss Currier played the plano herself, the bells were floated around the cabinet—as we could judge from the sound—and brought very near the door and played while there, close to the light coming in from the sitting-room. And when she was entranced, the usual manifestations took player with the door still onen: the various instruplace with the door still open; the various instru-ments were played upon, and the guitar was thrummed and then banded out of the door for Mrs. Currier to take-the plano being played at the same time, several feet distant from the door.

tone. A lady was present whose husband was former-

that how the whe was there for the first time to test the matter for herself. He greeted her through another medium, who presently saw him go into the little room, and soon his touch was heard on the plano-not using the medium's fingers-but playing independently of her. And y some peculiarities in the playing that were snown to no one present but herself, and which

known to no one present but herself, and which she felt were expressly for her, did the wife be-come convinced that her husband was indeed there, and playing for her as of old. This was a privilege not often granted to mortals, and she fully appreciated it. The closing duet of "Sweet Home," played by an Italian on the piano, and Mayflower on the harmonica, is indeed a spirit duet, as both spirits play entirely independent of the fingers or lips of Miss Currier. And in my varied experience in manifestations of this kind, I have never heard anything more perfectly beautiful than this. But the latest and most wonderful exhibition of phys-ical force exerted by the spirits here, takes place the latest and most wonderful exhibition of phys-ical force exerted by the spirits here, takes place when the medium is in her normal condition, and is playing the piano herself. The heavy instru-ment, weighing several hundred pounds, is rocked like a cradle, and also from end to end, so as to sometimes interfere with her playing. And the spirits allow people to stand in the doorway and look in and see these vibrations for themselves. I have myself seen it rocked violently, but in per-fect time with the music, and have seen it lifted I have myself seen it rocked violently, but in per-fect time with the music, and have seen it lifted entirely clear from the floor to a height of two or three inches—coming down with a jar that shook the house. Six strong men could not have man-aged it so easily as did these unseen spirit-forces. Skeptics may say this was all simple electricity; but let me remind them that the medium is only a vary slight delicate young hady and that avan a very slight, delicate young lady, and that even if she did possess a large amount of the electric fluid which was communicated to the plano through the tips of her fingers on the keys, it would only pass silently to the floor through the iron castors upon which the instrument stands. Though bor basith is not good Miss Currier is Though her health is not good, Miss Curier is without doubt one of the very best mediums in

in the nucleon of the physical manifestations; and in the musical department, I feel sure she has no superior. She has commenced holding scances at her home on Monday, Wednesday and Friday evenings, and all who can do so should take advantage of the opportunity to see and hear for themselves. C. H. WHITAKER. themselves. C. H. Haverhill, Mass., March 16th, 1869.

#### Another Medium for Physical Manifestations.

There is in this city-Lowell-a lady (Mrs. Stanchfield) vhe for many years has been practicing as a clairvoyant physician, with great success. The spirits manifesting through hor are those of physicians, who have been well known in the community, of a high order of intellect, and numberless curos have been performed through her. Reburning brass? Is he sure to what allusion was could has been developed a new phase of manifestations, made, when three unclean spirits like frogs came similar to those of C. H. Read and the Eddy Medlums. She out of the mouth of the dragon? Can be give us has held private seances, where musical instruments have been played, a tumbler of water removed from the table, the water mysteriously disappearing and the tumbler inverted on her head, she being tied at the time. While her hands have been tied, rings have been placed on her arm, a vost put on and taken off; spirit faces have been seen, spirit hands have been seen and grasped, kisses from warm lips have thrilled the audience; iron handcuifs, on her wrists, have thrilled the audience; iron handcuffs, on her wrists, have been broken in pleces and twisted like so much paper, and many other romarkable manifestations have occurred. Mrs. 8. holds no public scances, as her time is entirely en-grossed by her business as physician; and her extraordi-nary success in the latter calling can be attested by her numerous friends in Lowell and elsowhere, the writer of this having experienced so largely of her kindness and skill, this words cannot express sufficient obligation. Works prove the second state of the second state

longed, by the "children of larger growth," till the "wee

longed, by the "childron of larger growth," till the "wee sma'hours." It was a most joyous occasion, reflecting great credit on the officers of the Lyceum, who planned and carried it out so successfully; and it gave great pleasure to very many who glory in the name of Spiritualists, as well as to many others, making a large and appreciative audience. It seems to us that "The Progressive Lyceum" is the most important organization of the man," and that ou right ante-natal and youthful influences depend the character of the future generations, we recognize the incalculable good which comes from the physical, mental, moral and spiritual development found in the Progressive Lyceums. A. W. B.

# CALIFORNIA.

#### Letter from San Francisco. BELDEN J. PINNEY.

Mr. Finney gave in this city last Sunday evening one of his characteristically able lectures; subject, "The Great Conflict of Ideas." It was designed as introductory to a course on various topics to be given here, his health and other conditions being favorable. It is feared by many that sufficient support may not be forthcoming to keep an open sufficient support may not be forthcoming to keep an open hall to him, upon the scale of expenditures communeed with (\$50 for rent of hall). Not less than \$125 for each meeting will be necessary. This presupposes a liberality of Spiritualists and "free thinkers" here, not borne out by former contributions for similar purposes. However, it is hoped by all well-wishers of our great cause that anticipa-tions of failure may not be realized. No other field than this affords a wider scope for the labors of Mr. Finney. Ho is eminently the right man in the right place, before a San Yrancisco audionce. The pabulum he disponses is sound and nutritive, and easy of digestion; his statements are clear, his points frequent and tolling, and all stand in logi-cal order one to the other. No one can leave empty-handed if he have an open car and heart to the great truths that are mest eloquently served up at his board. are most elequently served up at his board.

#### HOW SPIRITUALISM PLOURISHES.

As seen upon the surface, our noble, heaven-sanctified re-ligion and reason-accepted philosophy may not a consid-ered so flourishing as its devoted adherents could desire, as

As soon upon the surface, our noise, heaven-sanctined re-ligion and reason-accepted philosophy may not. consid-ered is flourishing as its davoked adherents could desire, as compared with former times and seasons, while to the clear-sighted, who look a little deeper, it was never in a healthier condition. The first looker-on takes note of the fact that both of the newspapers allied to the cause rest in the "tomb of the Capulets"; the Children's Progressive Lyceum gone to the wall; the late State Organization of Spiritualists, of which so much was Aoged and so little *realized*, dead and buried, and our meetings, for the past few months, dwindled to a small point. He will see our people divided into cliques and clans; full of envy, fault-finding and all manner of bitterness toward each other; he will see pro-fessing Spiritualists not so circumspect in their daily walk and conversation as they should be or might be. Yet with all these seeming crudities, indiscretions and disabilities of Spiritualists, not so circumspect in their daily walk and conversation as they should be or unght be. Yet with all these scening crudities, indiscretions and disabilities of Spiritualists put of our "Institutions," in the short-comings and misconduct of our people, evidence of a higher life, even in this stage of existence, and with this generation. We probably look for too much from the molding influences of meders, rather than of sober judgment and sound reason, welook for some miraculous hocus-pocus change of the temperaments, idlesyncrasies and proclivities that meet us in our entrance into this life. We forget that such a transformation as the above would absolutely anni-hilate all but one in an hundred millions of the race. All we, of this generation, have reason to expect of Spiritual-ism in reforming men and women is, that notice may be given of a serious disregard of the laws of generation, of life and health, by our people, and to point out the remedy. The succeeding age taking up the thread where it is sev-ered by

predecessor, whi, in a thousand ages, make a very appre-ciable improvement in the racs. Spiritualism is the morsel of leaven hidden in a measure of meal that will ultimately leaven the whole lump. What therefore to the sensuous eye may seem to be a breaking down of the temple itself, is only the tearing away of the scalloiding that surrounded it, and that will exhibit it in all its grand proportions when removed; and each of the workmen, who have helped in its creation, will see that they have "builded better than they knew." The private circles, like the under-tow of the mighty swell that breaks upon eld occan's shere, are the agencies that do the great work of saving souls from the myths and supersitions of the past. In all parts of our city is heard (by these who have cars to hear) the noise of the hammer of those private workmen, breaking to pieces the creeds and fossils of by-gones. In one of these *verkshops* it has been my privilege to be a witness and listener, and sometimes a recipient of the fuits of the labor therein performed. Others may think as they may, or can, of the value of the precious hours spent in these sarced places—the spirit-circles—the nurseries of Spiritualism—but, as for my single self. I would not "trado off" one hour, or second, even, for all the ages spent in con-ventions, councils, conventicles, synods and what-nots, employed as agencies for the spired of Christianity, the ostensible object being to teil people of a "horeaftor"; a life beyond the "shroud and grave." I will venture, Messrs. Editors, at the risk of being shut out allogether from a hearing through your columns, to give one "manifestation" out of scores equally good received by me at one of these private "circles ": During the late war I resided at Visella, Tulare County, in this State, and, of course became acqualated with many persons totally un-known to ite "medium," and all other persons in the circle, none of whom had ever been nearer than four hundred miles of the locality in question. At one of these scanc

At that point, the medium (a gentleman who did valiant ser At that point, the medium (a gentleman who did valiant ser-vice as a commander during the rebellion, assisting in the victory of many a hard-fought conflict.) saw a young lad of about seventeen or eighteen, and a pistol near him. He was then "controlled" to write "Barr," Then I began to see my way clear, but said nothing by which the slightest cluo excitible schedued to mbat fullward. He (the medium) than my way clear, but sain nothing by which the signifiest club could be obtained to what followed. Hie (the medium) then began to wipe off the fast-flowing blood from his forehead, face and head. I then questioned the spirit, through the "raps," and found that he knew me in Visalia; died there from a pistol-shot wound fired (in 1860) by Dr. Benn, of that town, designedly or otherwise, killing him instantly in the chair in which he was sitting. Ho then wrote out tho names of his two brothers-in-law in that place, of his three sisters, of his father and mother, a brother and others, all of whom I well knew, and who were not known by any one dise present. Inasmuch as the communicating spirit was of whom I well knew, and who were not known by any one else present. Inasmuch as the communicating spirit was nothing to me particularly, was not on my mind at the time, and prohably never would have been again, but by some awakening agency or reminder, I consider it a most com-plete identification of the particular individual in question, and, as such, its "value is beyond rubles." I dare not "spin" this out to a greater length, though a thousand matters-like disembedded spirits-are struggling to "manifest." Son Francisco. Eth 20, 1869. San Francisco, Feb. 20, 1869.

#### Written for the Banner of Light. HERESY AMONG THE CATER-PILLARS.

#### BY MER. J. A. VIELD.

Strange sights may be seen in the pathway of life, Strange lessons be learned amid tumult and strife. And thus will our knowledge increase more and more, Till we clasp the sweet truths we had doubted before. So, quietly musing, I sauntered along. Unheeding the wood-bird's shrill, jubliant song, When my steps were arrested, ere reaching the gate, By thousands of Larves advancing in state.

Unswerving and steady, they reached an alcove, Half hid in the shade of a young locust grove. And hither my wondering footsteps were bent, To learn of their gifts, of their mystic intent. Just then a kind fairy touched, lightly, my ear, When, presto! each word I could readily hear; The tongue Caterpillar I knew as my own-Each turn of inflection, each varying tone.

On a dock-leaf old Bombyx harangued to the growd. In kanguago unpolished, uncivil and loud, Of herosies mighty convulsing their world, Their dogmas, like vine-leaves, new-frotted and furled. 'Oh, comrades, be up and be doing." he said. As he crawled to the leaf's edge and wriggled his head; "Let us cling to the faith of our ancestors still, And how down the traitors with resolute will.

Alast they 're demented, they 're wholly 'depraved,' " The Reverend Bombyx distractedly raved; "Elso why do they swear with their optics they 've seen Winged Butterflies robed in gold, crimson and green ? Is there any one here who will dare to affirm These beautiful insects, that spring from a worm, Will stoop from the heights of the baim-laden air To visit poor Larves encumbered with care ?"

Yes, I will declare it," the Sphinx boldly cried; "I have seen, I have heard them, quite close to my side; They often repose on the red rose's breast, And enter the lilv's white chalics to rest." "I," answered another, "upon a woodbine Was eating a leaf of the delicate vine, When a rosy-hued Butterfly passed me in speed, And momently lighted upon a taff reed."

"'T is false! oh 't is false ! overy word is untrue," Said Bombyx the younger, of order "The Blue"; Ilis words were repeated in treble and base, By those who 'd accepted the "offer of graco." 'Pray liston to mo, friends," cried Pontia the Large, 'You are standing, I fear, on insanity's marge; Belleve me, both parties are sadly amiss, But the truth of the matter all lieth in this:

When we spin our cocoons and repose in their gloom, Forever we rest in oblivion's tomb; The chrysalis bursts not to give to the sky That dainty, wee thing, that you name Butterfly. Those stories of Larves so strangely reborn, Excite but my pity, derision and scorn ; Caterpillars who have but a grain of sound sense, Disclaim all such phantasies when they go hence."

"Dear brothers, give me but one moment to speak," A natriarch cried, who was weary and weak : 'In a soft, silken crypt, from the light of the day, In silence our forms shall be folded away ; But I know that the shell will be severed in twain, And wo'll rise ready-plumed, life-renewed again T For oft I 'vo communed with each glorious shape, With joy-ravished senses and reason awake.

Oh, when the pure other is flooded with gold;" And leaf-bud and blossom in beauty unfold. Then butterflies come on their gem-mottled plumes, And hover, like bees, round the jessamine blooms. First questioned I inly, 'Ah, what meaneth this ?' When straight to my side came an Insect of Bliss, Revealing how Larves, released from their shell, Find they, too, are winged, and with butterflies dwell."

"Hold, dotard I no more of this weak balderdash I Your mind is beelouded, your judgment is rash : These funciful notions have played round your brain, Till it 's soft as the earth from a slow-dropping rain. Are you mad? are you drunk? that you take such delight In being deceived by a conjuror's slight? 'T is imluciles only with cheats who unite, But I (silly ranter) have much better sight.

I know the sarconhagus never can hold The germ that tends upward its life to unfold, But that it returns is a fool's idle thought, A new cap and bells for the idiot wrought." You are right!" cried a Larve of the Feather-winged Moth, impatiently moving in impotent wrath, "I have watched, but nover have seen them around,

Have listened, but falled to detect o'en a sound." "By my wings red and black, I do truly affirm

3

H. L. CLARK speaks in Thompson, O., the first, in Leroy the second, and in Willoughby the third Sunday of each month. Address, Painsville, Lake Co., O. J. P. CowLES, M. D., Ottawa, III., box 1374. ( MES, J. K. CoLLAR, will lecture in Fail Rivet, Mass., April 4. Address, 7. Kuceland piace, Boston, Mass. MES, D. CHARK will lecture in Fail Rivet, Mass., April 4. Address, 7. Kuceland piace, Boston, Mass. MES, D. CHADWICK, trance speaker, Vincland, N. J., box 272. DE, JAMES COOPER, Holletontaine, O., will lecture and take subscriptions for the Hanner of Light. MES, MARINTA F. CROSS, trance speaker, Hampstead, N. H. MER, CARRER M. CLESIMAN, trance speaker, Brooklyn, N. Y., care L. B. Larkin, M. D., 244 Fulton street. DE, LARKIN, M. D., 244 Fulton street. DE, H. H. CHANDALL, P. O. box 718, Bridgeport, Conn. MIS, MARLIA H. COLEY, trance speaker, Lowell, Ind. Ina, H. CURTH, Hartford, Conn. DE, THOMAS C. CONSTANTINE, lecturer, Thornton, N. H. MER, ELIZA C. CHANE, inepirational speaker, Sturgis, Mich., care J. W Elliott, drawer 38. MRE, M. COLEDURY, Champin, Hennepin Co., Minn. MISS, EMAA CLADWICK, Inspirational speaker, Vineland N. J., box 272. CHANLES P. CONCKER, Inspirational speaker, Fredonis, N. Y.

MHS. M. J. COLBURN, Champfin, Hennepin Co., Minn.
MISS EMMA CHADWICK, Inspirational speaker, Vineland
N. J., box 272.
CHARLES F. CROCKER, Inspirational speaker, Fredonia, N. Y.
J. B. CAMPBELL, M. D. Clincinnall, O.
MES. CORAL, V. DANIELS, BOX MO, Washington, D. C.; will
lecture in Bioston, Mass., April 18 and 23.
MPS. F. L. DANIELS, BOX MO, Washington, D. C.; will
lecture in Bioston, Mass., April 18 and 23.
MPS. F. L. DANIELS, BOX MO, Washington, D. C.; Will
MES. COLDEN, Pavilion, 57 Tremont street, Boston, Mass.
MISS LIZZIE DOTEN, Pavilion, 57 Tremont street, Boston, IERNEY J. DURATO, Weilesity, Mass.
MISS LOTEN, M. D., West Randolph, VL.
DR. E. C. DUNN, Rockford, III.
MES. ADDIE V. DAVIS, (formerly Addle P. Mudget.) Whito-hall, Greene Co., 111.
MISS. CARKE M. DAVIS, 403 Main street. Cambridgeport. Ms.
MISS CLAIR R. DNEVERS, Inspirational speaker, Chicago,
III., care J. Spettigue.
A. C. EDMINDA, lecturer, Newton, Iowa.
MISB. CLARA A. FIRLD, lecturer, Newport, Me.
MISB. CLARA A. FOWLER, Inspirational, Scatonville, Rich
Iand Go, Wia, care F. D. Fowler.
MISB ALARDIA PULLER, Inspirational, Scatonville, Rich
Ind. G. F. FOSS, Manchester, N. H.
DR. U. F. FARENLE Speakes in Puliadelphia during April. ANDREW T. FORM, Manchester, N. H. DR. H. P. FAIRVIELD speaks in Philadelphia during April. Will make other engagements. Xddress, Islue Anchor, Cam den Co., N. J.

DR. H. P. FAIRFIRLD Speaks in Philadelphia during April. Will make othor engagements. Address, Blue Anchor, Cam den Co., N. J.
RRV, A. J. FISHDACK, Sturgis, Mich.
MRS. FANNIE B. FRITON, Nouth Malden, Mass.
RRV, J. FISH BI, FRITON, Nouth Malden, Mass.
RRV, J. FISH BI, FRITON, Nouth Malden, Mass.
RRV, J. FISH Will idve courses of lectures on goology during week-day evenings wherever wanted within suitable distance of B. Permanent address. Hammonton, N. J.
MRS, M. L. FHENCH, impirational speaker. Address, Ellery street, Washington Village, South Boston, Mass.
A. B. FRENCH, care of J. R. Robinson, box 584, Chicago, Ill. N. 8. OBERMARY, LOWFIL, Machington Street, Boston, Mass.
RRV, JOREPH C. GILL, Belvidere, Hi. JOHNEN, Mich. Mass.
RRV, JOREPH C. GILL, Belvidere, M. Machington street, Boston, Mass.
RRV, JOREPH C. GILL, Belvidere, M. Machington Street, Boston, Mass.
RRV, JOREPH C. GILL, Belvidere, M. Machington, Mich. Mas., F. W. (AADE, Inspirational speaker, 35 Greenwich avemue, New York.
MARAM GRAVER, Inspirational speaker, Berlin, Mich.
ME, J. G. GLES, Princeton, Mo.
DR. GAMMAGR, Icclurer, 134 South (Hist., Williamsburg, N.T. DE, L. P. GRIOGS, Inspirational, box 409, Fort Wayne, Ind. Mass. J. HUBBAND, corner Pearl and Brooks streets, Cambridgeport, Mass.
J. D. HACGAL, M. D., Waterloo, Wis.
DR. E. J. HOLDEN, Inspirational speaker, No. Clarendon, Vt. DR. J. N. HODGAS, Inspirational speaker, Co. Clarendon, Vt. DR. J. N. HODGAS, Inspirational speaker, No. Clarendon, Vt. DR. J. N. HODGAS, Tance, 6 Henry street, East Boston, Ms. Mus, Studies Under Graves, Therman, Mass.
J. D. HACGAL, M. D., Waterloo, Wis.
R. B. HOLDEN, Inspirational speaker, No. Clarendon, Vt. DR. J. N. HODGAS, Tance, 6 Henry street, East Boston, Ms. Mus, Studies Under Witherman, Benddresker, Inspirational speaker, No. Clarendon, Vt. DR. J. N. HODGAS, Trance, 6 Henry street, East Bosto

MIRS. DEMA HARDINGE CAN DE RUIPESCU, (D'ALDICH, CUTTES OF MISS. WIKINSON, SU. GEORGE'S HALL, LARGHAM PIRC, W. LON-don, England.
MORES HULL, will speak in Marshall, Mich., during May.
Permanent address, Hobart, Ind.
D. W. HULL, Inspirational and normal speaker, Fairfield, Ia. MIRS, S. A. HONTON, 24 Warnesit street. Lowell, Mass.
CHABLES HOLT, WARTEN, WARTEN CO., Pa. MIRS, F. O. HYZER, 122 Enat Madison street, Raitimore, Md. MIRS, S. TOWNERDD HOADLER, Bridgewater, Yt. JAMES H. J. RUMER, DOS 199, Abington, Mass.
W. A. D. HUME, West Hids P. O., Cleveland, O. LTMAN C. HOWE, Inspirational, hox 59, Fridonia, N. Y. AMOS HUNT, trance speaker, Cold Water, Mich.
MISS K. M. JOHASON WIL lecture in Battle Creek., Mich., during April, in Kalamazoo during May.
WM. F. JAMIRSON, editor of Spiritual Rostrum, drawer No. 5966, Chicago, Ili, ABBABHAN JAMES, Picasantylle, Venango Co., Pa., box 34.

Miss BUSIK M. JOHNAON Will lecture in listile Creek, Mich., during April; in Kalamzzoo during May.
WM. F. JAMESON, editor of Spiritual Rostrum, drawer No. 5966, Chicago, ili.
ABRAHAM JAMER, Plenanntville, Venango Co., Pa., box 34.
N. S. JONES, ESQ., Chicago, Ili.
HAWERY A. JONER, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit-ual Philosophy and reform movements of the day.
WM. H. JONNTON, Corry, Pa.
DB. F. T. JONNEON, Corry, Pa.
DB. F. T. JONNEON, Orecturer, Ypsilanti, Mich.
DB. C. W. JACKMON, Overy, Pa.
O. F. KELJOGO, East Trumbull, Ashtabula Co., O., speaks in Monree Centre the first, and in Farmington the fourth Sunday of every month.
GEORDE F. KITRIDGK, Buffalo, N. Y.
Mas, M. J. KUTZ, Bostwick Lake, Mich.
C. Gerriad B. LTW., Inspirational speaker, 401 more centre the first, and with the speaker, 60 Montgomery Street, Charlestow, Mass.
MAUY E. LONGDON, Inspirational speaker, 60 Montgomery street, Charlestow, Mass.
MARY B. LTW., Monmouth, Ill.
Muss, M. J. KUTZ, Hontwick I., Stron Mass.
MARY B. L. LANERT, trance and inspirational speaker, 98 East Jeffor-son street, Byracuse, N. Y.
J. B. LOVKLAND, Monmouth, Ill.
Muss, L. LANERT, trance and inspirational speaker, 99 Washington street, Boot, Mass.
M. J. LOVKLAND, Monmouth, Ill.
Muss, L. LANERT, trance and inspirational speaker, 99 Washington street, Bort, Charles of House, Burfalo, N. Y.
Muss, L. LANERT, trance and inspirational speaker, 99 Washington street, Boot, Mass.
M. J. LAWER, M. D., Burdick House, Burfalo, N. Y.
Muss, L. LANERT, trance speaker, No. 364 Green street, be-tween 9th and 10th streets, Louisville, Ky.
H. T. LEONARD, trance speaker, New Ipswich, N. H. C. GARLES B. MARH, scill-trance speaker, Address, Wone-wee, Juneau Co., Wis.
ThouAS F. MOON, Inspirationa

some symbolic clue to the locusts that came up out of the bottomless pit with hair like women. faces like men, and teeth as the teeth of lions?

Paul, who wrote a good part of the New Testament, was subject to the trance state, and Peter had trance visions. A rational explanation of these phenomena, on the part of those who claim those men wrote and spoke ex cathedra, is desirable, while making merry over modern Spiritualism.

Must we charitably conclude that the language of Paul is applicable to the aforesaid editor: But the unspiritual man receiveth not the things of the spirit of God, for they are foolishness to him, and he cannot know them because they are spiritually discorned "? CANDOR.

#### Spiritualism in Gloucester, Mass.

The Cape Ann Advertiser of March 19 contains the following encouraging account of the spiritual movement in Gloucester:

Large and attentive audiences attended the spiritual meetings held at the Town Hail Sunday afternoon and evening. In order to give a good test of spirit presence, Mrs. Wheeler, a medium from Berlin, Mass., was invited to be present with Mr. Carpenter. Her mediumship is of a pe-fullar phase-that of drawing flowers and pic-tures. While so doing the lady is in a trance state, with her eyes closed, and is said to be con-trolled by a Miss Sally Foss, who lived in Lynn about a century ago, and who was particularly fond of drawing. A committee was chosen, who her eyes closed, selected the different colored pen-cils that were required, and under the strict sorne spiritua meetings held at the Town Hall Sunday cils that were required, and under the strict scru-tiny of the committee, who were watching her closely, drew several pictures in an artistic man-ner. These were handed around among the au-dience, and gave much satisfaction. The com-mittee also stated that they were positive her eyes were closed while the pictures were being made. These manifestations were given at the commencement of each service, and they were certainly very remarkable and free from all decils that were required, and under the strict sorucertainly very remarkable and free from all deception

Mr. Carpenter's lectures were characterized by edge of the subject of Spiritualism. He brought forward facts to prove the doctrine true-facts which could not be contradicted, as he had witwhich could not be contradiced, as he had wit-nessed many of them himself, and others were youched for by persons in whose integrity he had perfect confidence. Several affecting inci-dents were given, to prove that spirit friends do hold intercourse with their loved ones on earth. The beauties and moral tendencies of the belief, its influence upon the characters of these who are its influence upon the characters of those who are among its followers, were dwelt upon at length, and both discourses made a favorable impression npon those present, judging from the close atten-tion given, and the general satisfaction expressed.

Messrs. Eben Page and Thomas Haskell made brief addresses in support of the speaker's views, which were also favorably received. There are quite a number of this belief in town, and we are informed that efforts will be made to have regu-lar preaching, and for the formation of a Bociety Evidently there is a growing interest in the subject in this vicinity; and the meetings last Sab-bath were well calculated to awaken thought, and with this will follow a desire to know further. of a belief which contains so much that is inspiring; so much that will lead to a better life, so much that gives an insight into the life beyond, as does modern Spiritualism in its true develop-ments. ments."

Yours respectfully, Lowell, Mass. DAVID P. LAWBENCE.

#### Missionary Work.

During February I delivered one or more lectures in each of the following places: Osterville, West Harwich, North Dennis, Monument, Sandwich, South Braintree, Arlington, North Weymouth, South Hingham, Groveland and Marlboro Money received by contribution and subscription : Eleanor Lewis, Barnstable, \$1,00; Lucy A. Crosby, Osterville, 1,00; Ezekiel Thacher, Yarmouthport, 1,00; Mrs. Ezekiel Thacher, do., 1,00; J. M. Fisher, do., 1,00; Josoph Hayden, Wareham, 2,00; Isaac Keith, Sandwich, 1,00; Neison Boais, Bouth Braintree, 1,00; Mrs. E. D. Valentine, Natick, 1;00; Luther Colby, Roston, 1,00; J. W. Russell, Arlington, 1,00; Elisha Frait, North Weymouth, 1,00; Stilman Cushing, do., 1,00; Joseph Hardwick, do., 1,00; E. F. Pratt, do., 1,00; Georgo Hayden, Jamaica Piains, 1,00; Contribution, North Wey-mouth, 2,12; Mrs. James B. Beais, Bouth Hingham, 1,00; Mrs. Charles Cushing, do., 1,00; Charles Q. Cushing, do., 1,00; Frienda, do., 1,10; Dr. J. B. Newton, Boston, 5,00; Cash, do., 10,00; Groveland Association, 10,00; Mrs. J. D. Wheeler, Berlin, 1,00; Mrs. Elvira Howe, Marlboro, 1,00; Eldney Howe, do., 1,00; James Giles, do., 1,00; Friends, do., 706tz; Horaulo Cook, do., 1,00; A. B. Lawrence, do., 1,00; Amenter Bigelow, do., 1,00; A. B. Lawrence, do., 1,00; Amenter Bigelow, do., 1,00; A. B. Lawrence, do., 1,00; Ansentse, Agent, Lewis, Barnstable, \$1,00; Lucy A. Crosby, Osterville, 1,00;

# ILLINOIS.

#### Chicago Children's Lyceum.

EDITORS BANNER OF LIGHT-Your most welcome " Banner" unfolds to us here, in Chicago, as in countless other places, its tribute of "light," both terrestrial and celestial, and, as we all pray that it may long wave "o'er the land of the free," we wish to inscribe on its folds an account of The Third Anniversary Festival " of the Progressive Lyeum in Chicago-the great metropolis of this beautiful Northwest. The Lyceum Exhibition opened with the sweet long, "The spring has come," which was written for The Lyceum Banner by Mrs. Julia A. Field. When those glad voices floated out and up, I half believed that the gentle spirit of Mrs. Field was listening rejoicingly at the Gate of Heaven.

The song ended, little Louis Fuller knelt, surrounded by all the youngest members of the Lyceum, and made the following invocation, which was written for the occasion by Mrs. H. F. M. Brown, the gonial and energetic editress of " The Lyceum Banner " :

"Good angels, we, little children, ask to-night your tenfer care. When the warm sun shines into our gardens the little buds creep up and bloom very sweetly. So we, buds in the garden of God, want the blessed love-light to make us grow good and beautiful. The tiny vines reach out for something to help them climb toward the sky; we, too, want help; we reach out our young hands for the clasp of angel-hands, that we may climb to heaven. Bless us, dear angels, help us to be good and true and brave. Lead us gently through life's dark and dangerous places to the Pro-

generative Lycoum in the Morning Land." Then followed "a salutatory" by one of the members, di-alogues, songs, tableaux, gymnastic exercises led by one of Dio Lewis's trained teachers, recitations, "A fairy Wed-ding," and a comic pantomime, "Advertising for a Wife," This was followed by a supper and dance, which was pro-

# MAINE.

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#### Good ont of Evil.

EDITORS BANNES OF LIGHT-The onclosed papers<sup>9</sup> were received by me on Saturday night last. They were enclosed in an envelope, directed to "Any Teacher in Kendall" Mills, Maine," and some one directed it to my "box." I presume the country is flooded with them. There seems to be a "shaking of the dry bones" amongst the old theories, and alore three three bloce of the old street where there presume the country is mooded with them. "Inters seems to be a "shaking of the dry bones" amongst the old theories, and alarm takes the place of the old storeotyped phrase, "The Spiritualist humbug will soon be played out," &c. In several places in this State protracted meetings of old sects have been held in the past winter; and, as far as I have heard, they have universally resulted in an outburst of Spiritualism. It was especially so in the neighborhood from which O. A. Morrill, Eeq. sent you fourteen new sub-scribers. Thatsame neighborhood is now moving to engage Mrs. Priscilla Doty—an excellent trance speaker of this place—to speak to them every fourth Sunday. In Albion, Me., where they have had a great "outpouring of the spirit," they are about establishing a large Sunday school of Univer-salists, led on and assisted by Spiritualists. In this place, where a protracted meeting has been running mine weeks, and is still running without a crumb or convert, the Spiri-ualists are waking up, and inquiring of each other as to what course to take to form some organization. "The old ship of Zion is sailing along."

" The old ship of Zion is sailing along." E. W. MoF. Yours truly, Kendall's Mills, Me., March 15th, 1809.

\* A lot of printed tracts.



#### Great Falls.

EDITORS BANNER OF LIGHT.- Two years since we organ-ized a Childron's Progressive Lycoum in this village, in a small hait, with small means and few numbers. We con-tinued as best we could till last fall, when our worthy Bro. simil fail, with shall han fails when our worthy Bro. Dr. R. Barron came to us, saw our needs, and with gener-ous heart and willing hands assisted us in purchasing a building, fitting up a nice hall therein, and furnishing it with due neatness and convenience; after which, he reör-ganized our Lycoum, trained the children into beautiful order in gymnastics and marching, giving to all the exer-cises a high tone of instruction. Here the children are taught indeed "to live lives to live again in spirit-life." With the purchasing of our hall our Association formed themselves into a body corporate, to be known as the Pro-gressive Brotherhood. As an Association we are blessed, as others, with adversity and prosperity, with dirafficted ones and souls strong and true-for all alike we would re-turn thanks to the spirit-world. We purpose to celebrate the twenty-first anniversary of Bpiritualism. *Great Falls, N. H., March* 22, 1809. Great Falls, N. H., March 22, 1869.

#### Portsmouth.

**Portsmouth.** EDITORS BANNER OF LIGHT-The Spiritualists of this city were favored Bunday forenoon and evening, the 14th inst., by an address from Mrs. Abby N. Burnham, of Boston. She also spoke to the Lyceum in the afternoon, and held a pub-lic circle on the Monday evening following. Mrs. Burnham gave good satisfaction, both in regard to speaking and tests. We consider her an excellent medium, and would recom-mend herito all spiritual Screites in want of a speaker, or a test mediem. During hor visit here it looked like a revival of Spiritualism in old Portsmouth. Ww. PLAISTED. *Portsmouth, N. H., March* 19, 1869.

That I've seen an insect that once was a worm ; In that Lombardy Poplar he lived in old times. But now he is basking in sunnier climes. I, too, am a Bombyz, and Cossus my name ; Will any one dare my fair truth to defame ?" Yes, yes!" Bombyz elder exclaimed in his rage. 'You 've dimmed our escutcheon I you 've shamed my old age.

Wo cast you far from us! go ! go ! you are free! We lop the black blight from our family tree. But, oh. my Bucephala Monarcha I they Are as strong in our faith as the sun at mid-day." 'Nay, nay," said the first, "we have found clearer light, That gives to our vision the soul-pleasing sight. Of silvery pinions----" "Hold | hold I you're insane ! This mischlof-brewed herosy breathe not again !"

A wave from old D. D., and quick from their view Were borne these young thinkers, so earnest and true, To a dust-covered den in the face of a rock. And brutally hustled within the dim "lock." The warden, a spider, renowned for his craft, Danced gaily his tight-ropes and inwardly laughed, Whilst closing the doors of that "Refuge" so plain. That nover to them would be opened again.

All, all was confusion. They started "en masse," Some gaily triumphant, some sighing, "Alas !" Each tribe, with its members, passed quickly away, Now straggling and broken in sad disarray. Some crept to the shadows where snails love to hido; Some into damp fissures where angle-worms glide; While others in sunlight passed out from the grove, With hearts winged by charity, wisdom and love. May, 1868.

#### LIST OF LECTUREES.

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

J. MADISON ALLEN will lecture in Elkhart, Ind., until far-ther notice. O. FANNE ALLYN will speak in New York (Everett Rooms).

J. MADISON ALLEN will lecture in Elkhart, Ind., until fur-ther notice. O. FANIRE ALLYN will sneak in Now York (Everett Rooms), during April; in Salern, Mass., during May; in Biochester, N. Y., during August; in Lynn. Mass., during September. Adress as above, or Stoncharn, Mass Miss. ANNA E. ALLEN (liste Hill), inspirational speaker, 129 South Clark street, Chicago, 111 J. Mansion ALKANDER, Inspirational and trance speaker, Chicago, 111., will answore calle East or West. Miss. N. A. ADAM. Inspirational and trance speaker, Chicago, 111., will answore calle East or West. Miss. N. A. ADAM. Inspirational, box 271, Fitchburg, Mass. HARRISON ANGIR, Calamus Station, Clinton Co., Iowa. Miss. N. A. Notos, trance speaker, Delton, Wis. DE. J. T. AMOS, box 2001, Rochester, N. Y. Mart A. Mayhtarr, care J. Noiz, M. D., Dayton, O. Rev, J. O. BAREET, Sycamore, 111. Miss. A. B. S. Moway, P. O. drawer 5556, Chicago, T11. Miss. A. Brawkar, O. drawer 5556, Chicago, T11. Miss. A. Brawkar, Stational speaker, 25 East Canton street. Boston. Mass Mass, Sakam A. BYRNES, 57 Boring st., East Cambridge, Ms. Miss. A. D. Barkers, Baring st., East Cambridge, Ms. Miss. A. Brawka, Barking, 100, Mosti 118 and 25. Address, H. Johnsbury Centre, Vt. De. A. D. Barker, Janesville, Wis. Miss. H. J. T. Briohaw, Elm Grove, Colerain, Mass. Joseph Bakrs, Janesville, Wis. Miss. Harst, Janesville, Wis. Miss. Miss. Janesville, Wis. Miss. M. A. C. BROWN, West Randolob. Vt. DE J. Barter, Inspirational speaker, Durbury, Mass. Miss. M. A. C. BROWN, West Randolob. Vt. DE J. Barter, Mapring, Miss. Miss. M. A. C. BROWN, West Randolob. Vt. DE J. Barter, Astier, Fainyra, Mics. A. P. Bown, M. D. Cacheville, Yolo Go., Cal. Andres, Master, Mastrational speaker, Bichmond, Iowa. Rv. D. Barter, Soton, Mass, Care Miss. Miss. A. P. Bowkaw, Baptational speaker, Markato, Minn. J. H. Bickroar, Jaspirational speaker, Bichmond, Iowa. Rv. D. Barter, Soton, Mass, Care Miss., Lare Hill, Mass. A. P. Bowkaw, Barter, Cambridge, New York. Mass. M. A. C. Barter, Elm Grows, New York. Mass

LEO MILLER, Mount Morris, N. Y. DE, JOHN MAYHEW, Washington, D. C., P. O. box 607. DE, G. W. MORRILL, JR., trance and inspirational speaker, Boston, Mass. Muss. NETTIE COLDENN MAYNARD, White Plains, N. Y. Miss. HANNAH MORSE, trance speaker, Joliet, Will Co., III. J. W. MATHIEWS, lecturer, Inclean M. McLeon Co., III. D. JAMES MORRISON, lecturer, McHenry, III. Miss. EMMA L. MORSE, trance speaker, Alstend, N. H. Miss. EMMA L. MORSE, trance speaker, Alstend, N. H. Miss. EMMA L. MORSE, trance speaker, Alstend, N. H. Miss. EMMA L. MORSE, trance speaker, Alstend, N. H. Miss. EMMA L. MORSE, trance speaker, Alstend, N. H. Miss. J. M. MIDDLENDOR will speak in Salem, Mass., during April. Will nawer calls for weak evenings in the vicinity, on the Spiritual Philosophy or the "Woman Ques-tion." Address as above, or box 775, Bridgeord, Conn. Miss. HARAH HELEN MATTHEWS, Quincy, Mass. J. WM. VAN NAMEE, Deerlield. Mich. A. L. E. Nashi, lecturer, Rochester, N. Y. C. Notwood, Inspirational gneaker, Ottawa, 111. Groade A. PERICE, Inspirational, box 37, Auburn, Me. J. H. POWELL, Terre Haute, Ind. Miss. Karti KL, trance speaker, Big Flats, N. Y. Miss. Pike, lecturer, Rochester A. Y. Miss. Pike, lecturer, Rochester A. Y. Miss. J. PIPFER, trance apeaker, Noth Hanover, Mass. A. D. Pond, inspirational speaker, Nother Disco, Mido. J. L. POTER, trance, La Grosse, Wis, care of E. A. Wilson, L. TOTA ANN PARSALL, Inspirational speaker, Big Flats, N. Y. Miss. D. PACE, Fort Huron, Mich. Miss. J. PIPFER, trance, A. Crosse, Wis, Care of E. A. Wilson, L. DR. B. PACE, Fort Huron, Mich. Miss, D. PACE, Fort Huron, Mich. Miss, ANNA M. L. POTES, M. D., lecturer, Adrian, Mich. Hiswar Packakab, 371 Dorchester at., W. M, Hoh. Miss, Pather, Brudb, 40 North Main speaker, Biston, Mass. Miss. B. ROSE, Providence, R. I. (Indian Bridgeo). A. C. ROBINSON, Nalem, Mass. J. H. RANDALL, Appleton, Wis. J. ROUGE, A. B. HOSE, Providence, R. J. (Indian Bridgeo). A. C. ROBINSON, Nalem, Mass. J. H. RANDALL, Appleton, Mis. J. RAN MRS. C. RAND. MEDICAL, Appleton, Wis.
 J. ROUBE, normal speaker, box 406, Galesburg, III.
 MRS. PALIMA J. ROBERTS, CARPENTERVILLE, III.
 SELAM VANSIOKLA, Greenbursh, MICL.
 AUDERN E. SIMANOR W OLDERKER, CARPENTERVILLE, III.
 SELAM VANSIOKLA, GIPCENDURSH, MICL.
 AUDERN E. SIMANOR W ULLERKE SLADE, Jackson, Mich.
 MRS. F. ANNE DAVIS FMITH, MIHORD, Mass.
 DR. H. B. STOKER, SG PICENANCIA, MASS.
 MRS. C. A. F. NYAHIM, ADDITIONAL MARS.
 MRS. C. A. F. NYAHIM, ADDITIONAL MARS.
 MRS. C. A. F. NYAHIM, ADDITIONAL MARS.
 MISS. M. B. STOKEN, NAM. ADDITIONAL MARS.
 MISS. M. B. STOKEN, NAM. ADDITIONAL MARS.
 J. K. STOKEN, AND FRANCISCO, Cal.. EVERY SUMMAY EVENING.
 MISS. M. B. STOKEN VANY, TRANCE ADDITIONAL MARS.
 J. W. RAYKER, INSPIRATIONAL SPEAKER, SIGSTON, MASS.
 J. W. RAYKER, INSPIRATIONAL SPEAKER, SCHOLD, MASS.
 J. W. RAYKER, INSPIRATIONAL SPEAKER, SCHOLD, MASS.
 J. W. RAYKER, INSPIRATIONAL SPEAKER, SCHOLD, MASS.
 J. W. MARY, NYAWANY, TOWING ADDITIONAL SPEAKER, SCHOLD, MASS.
 J. W. BAYKER, MICHONY, AND MARS.
 MES. B. J. SWANKER, INGROSANA SPEAKER, SCHOLD, M. K. T. MESS, AND MARK, 128 HO. 20 Street, INFORMATIN, C. MARS.
 MES. MARY, WANY, THANCE SPEAKER, TOICED, M. M. MARK, MARY, MARY, MARY, MARK, MARK, TOCHARD, MARK, MICH.
 M. MARK, MANTH, ISHORANY TO THE PROBAMING TON, MARS.
 MES. MARY, MAYAN, TANDER SPEAKER, SURGER, MARS.
 MISS, MARY, MANYAN, TANDAN SPEAKER, SURGER, MARS.
 MISS, MARYAN, MANYAN, TANDAN SPEAKER, MARS.
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 MISS, MARYAN, MANYAN, TAN

B. H. WORTMAN, Buffaio, N. Y., box 1434
J. G. WRITNEY, Inspirational speaker, Eock Grove City, Floyd Co., Iowa.
MES. E. A. WILMAANS, Hannibal, Oswego Co., N. Y., box 41.
ELIJAH WOODWORTH, Inspirational speaker, Lealle, Mich.
A. C. WOODRUFF, Battle Creek, Mich.
MES. ELIZAC, WOODRUFF, Battle Creek, Mich.
MES. FAMMER, T. YOUNG, STANCE Speaker, Cedar Falls, Iowa.
Care E. H. Gregg.
ME & MES. WM, J. YOUNG, Bolse City, Idaho Territory.

#### BANNER $\mathbf{OF}$ LIGHT.

#### The Press and Sorosis.

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DEAB BANNER-At a late conference between some members of the New York Press and of the Woman's Club, known as Sonosis, it was agreed that a Press dinner should be given at Delmonico's, at which the lady guests should pay for their tickets equally with the gentlemen, and be called upon to make speeches in response to given sentiments. Accordingly invitations were sent to many periodical and newspaper writers in the city and vicinity, and, on the 20th of March, about one hundred and fifty ladies and gentlemen. of more or less celebrity in the literary ranks of our metropolis, assembled to enjoy the social and mental entertainment.

I record this event with pleasure; not that it is rare for literary people to meet at the social board, or give great dinners to certain celebrities, but it is one of the signs of the times that the striking innovation is introduced of inviting ladies to participate on equal terms with gentlemen at such entertainments. This is due to the establishment, about one year since, of Sorosis. The injustice of excluding literary ladies-members of the New York press-from the "Dickens Dinner", given at Delmonico's, by the Press Club, roused the indignation of the ladies themselves, and they determined to have a "Club" of their own.

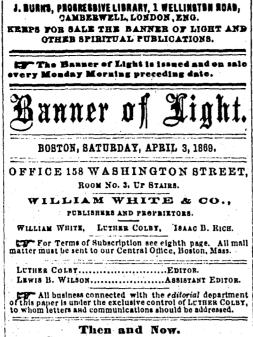
Mrs. "Jenny June" Croly and Mrs. Charlotte B. Wilbour, were leaders in this movement, Mrs. Croly is known to a large literary circle as a sparkling, clever writer on fashions and current topics of universal interest in society. Mrs. Wilbour will be remembered as one of our ablest pioneer lecturers on the New Philosophy. I need only mention the name of Lottie Beebe to revive. in the hearts of thousands, the memory of the exalted satisfaction which her inspired, profound and marvelously beautiful discourses gave to the listener's "attentive and believing faculties." Now she is a happy, honored wife, wearing the crown of motherhood with the queenliness of the true woman, and none the less a friend and sister is she because of these sacred relations. Her four beautiful children belong to the New York Children's Lyceum. To her; husband, Charles E. Wilbour, American readers are indebted for his excellent translations of Victor Hugo's "Les Miserables," Ernest Renan's "Life of Jesus," and other works. I am happy to see the name of Mrs. Wilbour among those announced to speak at our coming Anniversary, on the 31st of March.

But to return. The Press dinner, on the 20th, passed off finely, and I think the gentlemen present felt that the presence of ladies was not only an addition, but an improvement. One of them frankly acknowledged that the fears and preindices which he had entertained relative to this innovation had vanished, and that he was gratified with the agreeableness of the situation. Their speeches were of course witty and profound, but the ladies deserve perhaps the greater praise for overcoming the embarrassment of their novel position sufficiently to respond aptly and eloquently when called upon.

Thus is woman winning her way slowly but surely to rightful recognition; or, rather, man begins to apprehend that he need no longer defraud himself by excluding woman from his banquet halls and council chambers. MARY F. DAVIS. March, 1869.

#### Laura V. Ellis in Bucksport, Me.

DEAR BANNER-The spiritual dearth that has so long existed in this place has recently been broken by the advent among us of Miss Laura V. Ellis, the renowned medium for physical manifestations. She gave two entertainments here to large audiences, a committee consisting of one gentleman being chosen by the audience each evening to see that no deception was practiced on her part, and each man was honest enough to acknowledge it impossible for such wonderful manifestations to be performed by the girl. The committee on the first evening was a Methodist clergyman, who, by the way, is a man of the right stamp, and a gentleman in the greatest sense of the word, and we hope this beautiful Philosophy that illuminates so many souls at the present day has shed at least one ray of light upon his, that may be the means of leading him to that port where theological darkness can no more obstruct the path of eternal progression, and where the invisibles will extend to him the right hand of fellowship. In short, both gentlemen of the committee were men of strict integrity, and discharged the duties of their office to the entire satisfaction of all present, having thoroughly scrutinized everything that came within their jurisdiction, and satisfying every reasonable person that the phenomena were produced by some power and intelligence outside of human agency. We are told by Miss E.'s father that she is about to retire to private life for a season, which we very much regret, as the world is much in need of such manifestations as are given through her mediumship. Our sympathies and most heartfelt wishes accompany her to her earthly home, and we hope at some future time she will resume the good work which she has so early and successfully commenced. Yours fraternally,



Inconsistency appears to be about the only consistency in man. The feeble laughter and the infantile sneers that are leveled, and for twentyone years have been leveled at Spiritualism. may be better understood, just as they are and for just what they are worth, by showing to the public the kind of mouths out of which they proceed. We take a city daily as an illustration, from nothing like ill-will, but because it happens to come first to hand. When John Pierpont was thrust out of Hollis-street Church, thirty years ago next October, by a vote of sixty-three pew-holders against sixty, the Boston Journal very properly indulged in some indignant comments at the proceeding, venting its sense of the high outrage in no velvety language. It felt this honest indignation stirred to such depths because it knew that Mr. Pierpont had been driven from his pulpit on account of his devotion to the cause of temperance. It predicted that this hostility to ministers of the Gosnel would not stop there; the work of proscription would go on; "the fires of the distillery must burn even on the Sabbath," and " the rum-seller must be allowed to mete out the poisonous liquor to the wretched inebriate without rebuke." The Journal demanded to know if the citizens of Boston would sanction proceedings like these, and if they would not testify their abhorrence of such tyrannical proscription by rallying in full numbers around the rum-seller's innocent victim.

The same Journal is published in this city now. Instead, however, of denunciations of the traffic in liquor it contains in its columns pleasant apologies for the establishment of what it styles a "liberal license law," thus holding that to be liberal now which once was exceedingly tyrannical in its eyes. The liquor-dealing interest, too, professes to be of extreme liberality in its sentiments now. It is the proscribed, not the tyrant. It finds it is about to change places with Mr. Pierpont. We do not doubt its perfect readiness to proscribe an independent man now as quick as it did then, only it finds a virtue in independence which it was not then able to distinguish.

The bigots of Orthodoxy, in the same way, pretend to be very liberal, professing temperance but consorting with liquor dealers; but it is only because the exigency drives them to lay hold on all the helps, good and bad, that come in their way for the attainment of their end. Spiritualism has been hooted at by men who will shortly be offering it their patronage, and they will claim to be "liberal" because of their willingness to bestow it. We are ready to forgive and receive them in advance. We expect to see the same papers, whose columns have found plenty of room for sneers at our faith, in due time opening to appeals for the truth and power which it contains. This boasted liberalism is a suspicious quality. When it is nothing more than a changeling, putting off and on its garments to suit the need, it serves to be pointed at with the finger of scorr that it may at least lower its pretensions and adjust its dress with less ostentation.

#### Piety of Pantheism.

A recent discourse in this city by Rev. Samuel Johnson, who is a profound Oriental scholar and philosopher, brought out some most impressive and beautiful thoughts, and disclosed to public view a clear and comprehensive outline of the religions of the world which it would be difficult to obtain in such small compass by any other known method. Mr. Johnson is a fine thinker, and as intrepid as he is spiritual. For instance, he says-"But while for the cunning workmanship of the universe men are all eyes, the immanent spirit recedes from their thoughts. An outside Deism, oscillating between the Paleys and the Voltaires, knows God only as one knows an architect from his house, or a watchmaker from his watch. The universe thus becomes a stark machine; God is only seen behind, not in it. But in this God will never be found, and Science is learning that the mystery of the unfathomable life, the instinct enemy of intelligence, cannot be exorcised out of law and form. So Science brings fresh tributes to the old mystic devotion, clothing it with a new wisdom in things practical and natural, allowing no vain distinction of the miraculous, since Deity, as in the old Pantheistic Piety, energizes in all. Could there be crowded a finer argument into what is, after all, only a statement of the truth in its depth and largeness? We proceed with a few more quotations from this striking discourse: "Humanity itself developed in the individual and race, as it never could have been in any Christ in the past. The aspiration never dies out in the soul, because God and the soul are essentially one." Again: "Our practical ideal is yet to be debtor to the Oriental dream. That scrimping of the Divine within the face of one idealized man, which passes for saving faith, shows what need there is of the abstractions and universalities of pure Thought."

Mr. Johnson defined and commented on Pantheism in the following way: "There is very little understanding of the true meaning of Pantheism. even among its bitterest assailants. The sense of mystery leads us everywhere up into the absolute unity of all life in the Infinite Life, and the only practical solution of evil is in the Absolute Good. Undoubtedly common sense is sacred, and its instincts are not to be ignored. But alas for us, if our prayers open to us no higher organs of vision than our eyes or understandings; if the ships, railroads, and dollars, the woes and sins of the world, do not sometimes vanish and melt before us into the infinite glory and love." This is finely said. It explodes the worship of what is idolatrously called Common Sense, which is but another name for Mrs. Grundy and Materialism. How little do the men of the Present know or realize of what lies behind them in the deeps of the great Past. "The thing which has been, it shall be again." Mr. Johnson spread before his hearers a wealth of learning, which he has patiently accumulated out of that Past, and, shown what seas of spiritual life and liberty are yet to be sailed over, and what continents explored, before modern thought will fairly comprehend the first part of that boundless space in which faith and speculation have beaten unwearied wings for silent centuries of human experience.

#### Are Spirit Impressions of Value?

This question, though asked regularly, is quite as regularly answering itself. We find a fresh illustration of it in the columns of the Gloucester Advertiser, which contains an account of Capt. Albert Howe, of Gloucester, commanding the schooner S. H. Merrill, being impressed to put to sea in spite of bad weather and repeated remonstrance, and by the means rescuing the two hundred passengers and the crew of the steamer Santiago, from Valparaiso for Liverpool. The steamer struck a rock while entering the Straits of Magellan, Jan. 22d. Capt. Howe being urged not to hoist sail from Port Taman because of the weather, was nevertheless resolved to put to see. saying that it seemed to him that "God spoke to his heart, telling him to keep on his way, as he would do good." He did keep on, and soon sighted a boat containing four sea captains, two ost ready to go to pieces, who had left the wreck and gone a hundred and seventy miles east in hopes of falling in with a vessel to relieve the starving and exposed passengers who had been previously landed from the wreck. The whole company of passengers were in due time reached and rescued, and taken back to Valparaiso, where a movement was at once set on foot to raise a proper testimonial to Capt. Howe's deserts. But for this spirit-voice. bidding him put to sea, these people must all have perished. Again-are impressions, is Spiritualism, in fact, of any practical service?

#### Spiritualism in England

Is progressing rapidly among all classes of people. We are in receipt of cheering intelligence to this effect from various parts of the Kingdom. Books and pamphlets are also multiplying there upon the subject. The last, just received, is a pamphlet from the pen of Rev. FREDERIC Row-LAND YOUNG, minister of the Free Christian Church, New Swindon, which gives an account of the cures performed through him by the "laying on of hands."

It will be recollected that this gentleman, who had long suffered from neuralgia, not long since visited the United States for the express purpose of being treated by the celebrated healer, Dr. J. R. Newton, who is now permanently located in Boston. Rev. Mr. Young returned to England, cured, and published the facts in the newspapers at the time. He was told by Dr. N., that he (Mr. Young) was a medium himself, and possessed the gift of healing by the "laying on of hands" which statement proved to be true-as our readers are aware. Now these and additional facts are given to the world in pamphlet form. Mr. Young writes, in February, as follows:

"I have entirely and almost instantaneously cured cases of rheumatism, neuralgia, glandular swellings about the neck, sore eyes, chronic pains in the head, diarrhoa, face ache, and cold in the head accompanied by pains in the limbs. But I by no means wish it to be inferred that I always entirely succeed, or entirely fail. I do so some-times. But at other times, while no actual cure has been wrought, relief of pain has been effected and some measure of new life given to the pa-tients. I cannot put my hands upon any human be-ing, diseased or otherwise, without imparting a degree of the healing power for which I am a medium; while in at least eleven cases out of every twelve, I while in at least eleven cases out of every twelve, I can at once relieve pain, however acute and of long standing, and surely if these things be true, as they most certainly are, I am entitled to ask from the public the ordinary attention and civilities which are paid by decent human beings to each other. I want no unfounded claim accepted, and I shrink from no honest scrutiny. But I do want fair play, and I do also shrink from men and want I shrink from no honest scrutiny. But I do want fair play, and I do also shrink from men and wo-men who betray a shocking eagerness to blast the reputation of the man whom they can neither gainsay nor silence, but who, in the midst of the excitement he has unintentionally occasioned, endeavors to maintain himself in the enjoyment of peace and the exercise of charity. As a last word, let me further say that this healing power is not mesmeric or electro-biologi-cal, nor is it 'a mixture of religious and mesmeric forces.' It is—or, at least, I believe it to be—the impartation direct from God, through me, as a medium, of healing influence, involving no tax upon my physical energies, or 'taking anything

upon my physical energies, or 'taking anything out of me,' but leaving me at the end of a very long day's work of healing as fresh in body and mind as I was on rising in the morning.

We had the pleasure of a personal interview with Rev. Mr. Young, and have no hesitancy in pronouncing him a conscientious, reliable person; indeed, a gentleman of more than ordinary education and culture. It takes a brave heart to stand out prominently and confront the bigotry and selfishness of men in high places, and we honor our friend for the bold position he has assumed in behalf of TRUTH. He knows whereof he speaks, and therefore concludes his remarks in this wise:

"To any inquiries intelligently put to me, and conceived in a generous spirit, I will give my prompt and full attention. If I am being de-luded, or am deluding others, let the fact be shown, and no ne will rejoice more thoroughly than I shall. But I ask for argument, not abuse; patient inquiry, not ignorant and hasty judgment.

#### Benjamin Franklin a Spiritualist.

C. B. Nelson, of Chicago, caused to be published the following beautiful and characteristic memorial of Dr. Benjamin Franklin, addressed to Miss E. Hubbard, which proves conclusively that he held to the same views which modern Spiritual ism inculcates:

"PHILADELPHIA, FEB. 12th, 1756. DEAR CHILD---I condole with you. We have lost a most dear and valuable relation, but it is the will of God and Na-ture that these mortal bodies be laid aside when the soul is ture that those mortal bodies be laid aside when the soul is to enter into real life. Existing here on earth is scarcely to be called life. 'T is rather an embryo state—a preparation to living, and man is not completely born until he is dead. Why, then, should we griver that a new wolfid is born among the immortals—a new member added to their society? We are spirits. That bodies should be lont to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our follow-creatures, is a kind and benevolent ext of dod. When they hereme undit for their nurness. doing good to our follow-creatures, is a king and pollow-act of God. When they become unit for their purposes act of God. When they become unit for their purposes act of act of God. When they become unit for their purposes, and afford us pain instead of pleasure, instead of an ald be-come an incumbrance, and answor none of the intentions for which they wore given, it is equally kind and benevelent that a way is provided by which we may get rid of them. That way is death. We ourselves prudently, in some cases, choese a partial death. A mangled, painfal limb which can-not be restored, we willingly cut off. He that plucks out a tooth parts with it freely, since the pain goes with it; and he that quits the whole body parts with all pains and possi-bility of plans and diseases it was liable to or capable of making him suffer. Our friend and we are invited abroad on a party of pleasure that is to last forever. His chair [se-dan chairs were then common] was first ready, and he has gone before us. We could not correniently all start togeth-er, and why should you and 1 be grieved at this, since wo are soon to follow, and we know where to find him? Adieu, my dear, good child, and believe that I shall be, in every state, your affectionate papa, BENJ, FANKLIN." The above, which is going the rounds of the newspaper press, as an unpublished letter written by Dr. Franklin, we are quite sure has appeared in print before, and we think has been read by others of our readers as well as by us. It may not have been published by his pious biographers. and of course would not be found in Sparks's life of this great man, as it would add nothing to the much needed proof of the Orthodox views of the writer. What a pity that none of our great men can be proved to have been Christians, while so many were and are either Infidels or Spiritualists.

#### The South End Lyceum.

**APRIL 3, 1869.** 

An election of officers of this Lyceum took place on the evening of March 17th, with the following result: Conductor, J. W. Maguire; Assistant Conductor, Dr. O. C. York; Guardian, Mrs. M. J. Stewart; Musical Directress, Mrs. Anna St. Johns; Secretary, A. J. Chase.

These officers were elected with great unanimity, and the spirit manifested by one and all was of that kind and degree which insures success.

From the Treasurer's report it appears that this Lyceum was formed a year ago this month. It began with only four children; now it numbers ffty. With no aid from any Society, and starting without a dollar, it has raised the sum of \$331,72, while its expenses have been but \$315,19, showing a balance of \$16,00 now in the treasury.

Overcoming the many difficulties incident to the formation of a Lyceum, paying for equipments, rent, library, &c., with a balance on hand, are present facts of a deeply significant character, and indicate still greater success in the future. Its anniversary occurring on the 31st inst .-Commemoration-Day among the Spiritualiststhey propose to celebrate its advent with particular emphasis. On Thursday evening, April 1st, the Lyceum gives a free entertainment at Springfield Hall, No. 80 Springfield street, to consist of vocal and instrumental music, speaking by the children, tableaux, wing movements and dancing. Short and interesting addresses are expected from Lizzie Doten, Dr. H. B. Storer, Dr. H. F. Gardner, A. E. Carpenter, John Wetherbee,

We hope all friends in this vicinity interested in the Lyceum cause will attend and encourage those who are laboring so disinterestedly for and with the children. The blessings of angels rest upon the Lyceums.

George A. Bacon and others.

#### A Candid Beview.

It is refreshing to find, in the secular press. so fair and candid an opinion of Spiritualism as we discover in a criticism of Mr. Sargent's new work, " The Despair of Science," which we clip from the Western Bookseller, a paper published in Chicago. How unlike the tone of the Universalist, published in this city, which sees nothing but "absurdity" and "triviality" in the work-a conclusion which no one free from bigotry and prejudice could arrive at after having read the book. It is evident the Universalist is alarmed at what is rapidly taking place; namely, absorption of the Universalist denomination by Spiritualism. But here is the extract:

"Mr. Epes Sargent has the honor of making the best work yet produced on the subject of Spiritualism. We gladly ac-cord to his 'Full Account of Modern Spiritualism' the high-est praise, because we believe it to be as wise as it is timely, a thoroughly satisfactory history of the most noteworthy religious demonstration of recent years. With millions of open or disgoised Spiritualists in our own country, and millions more in other lands of Christendom, there has been Thillions and a state of the several country, and millions more in other lands of Christendom, there has been great need of just such a succinct and judicious account as Mr. Bargent has made. The average advocates of the move-ment have too little calmness and caution in moving among the strange things of this strange awakening, and are usu-ally too deficient in judgment, logic and litorary skill, to serve their cause with the world at large. But Mr. Bargent is a clever writer, free from enthusiasms and fancies, wary in encountering startling events, judicious in telling a story of wonder or presenting a suggestion, and thoroughly well informed on the subject of his book. The digos the has made of facts is far the best we have yet had. It gives us the most striking instances of the several classes of phe-nomena, without wearying us with long stories and need. the most striking instances of the several classes of phe-nomena, without wearying us with long stories and need-less ropetitions. His survey of opinions, faiths, fancies, etc., connected with Spiritualism, could not be better. Wheever reads his book will have run over the wholo ground, in the company of an intelligent and trustworthy guide. We see no reason why the public should not call for tens of thousands of this compact and readable history and exposition of Spiritualism."

#### Chelsea Lyceum.

The Fourth Lyceum Concert was given on Sunday evening, March 14th. It was a grand success, the hall being filled to overflowing. The exercises were opened by a short address by the Conductor, Mr. John H. Crandon, after which "The Rock of Liberty" was sung with fine effect by the school, under the direction of the Musical Director, Mr. Ilsley. The tableaux representing the passing from earth-life and awakening in Summer-Land, and also the Fountain of Love, were acknowledged to be the most beautiful ever given in Chelses, the children all being dressed in white, and adorned with flowers. There were

S. W. TUCKER. Bucksport, Me., March 22d, 1869.

#### Mrs. Jennette J. Clark.

EDITORS BANNER OF LIGHT-As it is my wish to keep the good people advised of the movements of one of the most devoted, earnest, and gifted missionaries-whose appointment thereto was made by the angel-world-please say in the columns of your paper, that she is lecturing in Stafford, Conn., and giving tests, (the latter power greatly augmented of late,) in describing spiritfriends and giving their names-sometimes before and in the presence of those assembled in the lecture room. On the 29th, she will return to Boston. No. 7 Kneeland Place, where she may be addressed by societies and associations of Spiritualists, desiring her labors as a Missionary of the glorious Gospel of Progress. E. P. G. Fair Haven, Conn., March 21, 1869.

Dr. J. B. Ferguson Going to Europe.

We find in the London Human Nature the following extracts from a letter from Washington, addressed to Mr. Cooper, written by our esteemed friend, J. B. Ferguson:

teemed friend, J. B. Ferguson: "Bpiritually L feel I will be in London by May or June noxt, and on my way to France and Italy. Material proof seems converging also to this proposal. If I come, I desire to come to gou and others in the follness of an alled spirit-ual power-a power of unity and harmonizing strength. My health is greatly improved. My condition, for two years, would be called strange by even the lovers of 'wonderful manifestations.' A few have realized it, which has been a strength even in great physical weakness. The Davenports are here, and have made a marked im-pression. They desired me to go with them again, but I de-clined. Few see beneath the surface of their most marvel-ous work. They themselves do not. Who does 7 Nearly all the American Congress. witnessed-many fully avowing the truth of what could not be denied. I write you in the fullness of a devout faith-laying my feeble offerings of unrecognized labor and experience upon the altar of truth; satisfied that whatever the varieties of human realization, they are reflections from one Eternal Bun, whose promise is divine, allying itself to all conditions such solve with every department of life, whether considered high or low."

The bump of destructiveness-a railroad collision.

#### Woman Suffrage in Minnesota.

In the course of an evening debate in the Minnesota House of Representatives, on the subject above named, Mr. Pyle, a member of the House, met the objections that are commonly raised against the proposal with true frankness and courage. He declared it to be wholly false that the bill granting woman suffrage was not asked for by woman herself. He said he had at that moment a number of petitions on his table in favor of it. When he spoke in favor of the measnre twenty years ago, he very well remembered that he was answered with the argument of rotten eggs. Many of those who oppose it, he said, do so from fear of ridicule; and they were only a remove worse than the class who offer it sneers and dirty satire. There is no reason, in the fitness of things, he argued. why any such distinction should be made in the rights of the sexes. Females ought to enjoy the same means of 'vindicating their rights which men do. There are grievous wrongs daily perpetrated on the women of the country, for which there is no remedy but the ballot. Mr. Folsom, another member, said he believed in equality before the law. How many women carry on business in their own name. God made women with the same minds that men have, yet they are pressed under the heel of masculine tyranny. On a call being made on the ladies present to speak for themselves, Mrs. Addie Ballou rose and advocated the measure in a graceful, pointed and effective speech, which was received with general satisfaction. It is evident that the leaven is working, and that by persistent tions, an address by Mrs. Nellie J. T. Brigham, exertion the point desired will be carried in due time.

#### "Lank, Long-haired and Cadaverous."

These are the choice epithets which the Round Table bestows on believers in Spiritualism, charging them with "fattening on the ignorance of the public," and hoping that some enlightened power will rise to dispel them. We do not think the Round Table was in its usual amiable mood when it let slip the above effusion of bile. It has in the past spoken fairer words for our Faith, and given its readers to understand that there was something of vastly more importance in it than matter worthy of ridicule. It is such stale, dish-waterish ridicule, too; tried and "played out" long ago; beneath the contempt of a journal that professes a decent self-respect or aspires to the respect of an intelligent community. We fully agree with our able contemporary in its desire for the investigation of the spiritual phenomena by the "leading savans and philosophers of the day," because we are sure that a cloudiness of doubt would then be permanently dispelled, which is all that keeps hungering and weary human souls from eating of the bread of communion which they

youth,

#### Twenty-First Anniversary Celebrations.

In Boston the Twenty-first Anniversary of Modern Spiritualism will be celebrated in a suitable manner in Tremont Temple, on Tuesday evening, March 30th, at 71 o'clock, under the auspices of the "Boston Association of Spiritualists." the whole proceeds to be devoted to the Children's Lyceum. The first part of the evening the Lyceum will give an exhibition of their varied exercises, which alone will be worth the price of admission. Prof. Wm. Denton has been engaged to deliver the address of the evening. Short speeches may be expected from others. The affair will be a success. There is a good demand for tickets, and we trust the Temple will be crowded. Single admission twenty-five cents; reserved seats fifty cents. Tickets can be obtained at this office.

In Philadelphia the occasion will be observed at Concert Hall, Chestnut street, on Wednesday, March 31st. At ten A. M. a free conference will be held for ten minute speeches. The afternoon session will consist of a song, Silver Chain recitaan original poem by N. Frank White, &c. In the evening there is to be a sociable.

In Buffalo, Kremlin Hall has been engaged for afternoon and evening, March 31st. The Children's Lyceum will give an entertainment in the afternoon, and in the evening addresses from J. G. Fish and others, closing with a sociable.

In Chicago the occasion is also to be observed. The notice sent us came to hand too late for last week's issue, and this issue will not reach Chicago until after the 31st.

#### Fall River, Mass.

Sunday, March 21st, Dr. H. B. Storer. of this city, lectured in City Hall, Fall River, to audiences which filled the hall to its utmost canacity. The Doctor's lectures were just, what the people wanted, and created an earnest interest in the Spiritual Philosophy.

#### Sacramento, Cal.

We learn from our correspondent, L. Armstrong, writing under date of Feb. 4th, that Miss Eliza Howe Fuller was then lecturing in Sacramento to full houses, and was very well liked. will find to give life and a perpetual renewal of Church members, he says, are taking quite an interest in the Spiritual Philosophy.

#### New Subscribers.

Our old patrons are still at work. each endeavoring to procure one or more new subscribers. The way the new names come in is practical evidence that the circulation of the Banner of Light could be increased by tens of thousands, if our subscribers continue to use their influence in that direction as they have done of late. We are laboring for the good of humanity in disseminating the truths of Spiritualism, and we tender our sincere thanks to those who are striving to sustain us. We continue the list of names of those who have procured one or more new subscribers, with the money:

James Hook, three new ones; D. G. Spaulding, one; J. C. Moody, one; N. H. Prewitt, one; C. L. Spaulding, four renewals and one new; A. Simonton, one; J. Scobey, one; J. K. Jones, one; J. Hatch, one; W. Perkins, two; J. A. Blanchard, one; W. B. Ross, three; W. H. Shattuck, two; E. T. Chevalier, one; S. Young, one; A. Adams, one; A. T. Devel, two; D. T. Smith, two; S. P. Crossman, three; B. S. Hubbell, two; W. F. Shattuck, one; C. B. Moore, two; M. Spencer, one and three renewals; W. H. Rudolph, one; W. H. Leavitt, S9: W. Spencer, S15 and one new: Wm. Burke

#### Music Hall Meetings.

A large audience assembled at Music Hall, Boston, on Sunday afternoon, March 21st, to listen to a lecture by Prof. William Denton. The subject was: "Science Man's Great Saviour," and it was handled with that evident deep research, earnestness of manner and incontrovertible reasoning, for which this gentleman is so widely and deservedly celebrated. We shall print a report of this lecture in a future issue.

Prof. Denton will lecture again at the same place on Sunday afternoon, April 4th. Subject: 'THE UNSEEN."

a large number of declamations, together with choice music and singing from the Spiritual Harp. At the morning session the Assistant Guardian presented the officers with new and beautiful badges and two new banners; one of white, and the other blue silk.

The Lyceum is now in a very flourishing condition, numbering between fifty and sixty scholars, and perfect harmony exists throughout.

#### Dr. J. B. Ferguson.

The Nashville (Tenn.) Union and American, of March 13th, speaks of a lecture delivered in that city, by our friend Dr. Ferguson, in the following complimentary manner:

complimentary manner: "The lecture of Rev. J. B. Ferguson at Masonic Hall last night called out one of the largest audiences of the season, composed principally of our oldest citizens. The subject cho-sen was Taris and France, in contrast with Nashville and the United States." Mr. Ferguson commenced his lecture by de-tailing the incidents connected with his trip to London and thence to Paris, which were highly interesting and enter-taining, and greatly appreciated by his heavers. He then branched off into a contrast between Napoleon's dominions and the territory now presided over by Gen. Grant, and with great ability handled his theme. None of the old fire has departed from him. The same eloquence which held his heavers spell-bound when he eccupied the pulpit of one of our churches, is with him yet, and the same people who lis-tened attentively then to bis logical and powerful sermons accord to him that fuency of language, and oratorical ability rounded sentences which made him so popular as a public speaker. We hope he may often be heard from during fu-ture lecture scasons."

#### Industrial School.

Mrs. L. S. Batchelder, M. D., has opened an Industrial School for young women and girls, at 164 Hanover street, in this city, having for her object the making of women more independent than they now are of charitable institutions. The aim of the school is to assist girls and young women in learning to remodel and mend, in the neatest and best manner, all kinds of garments. We commend the new institution and its worthy founder to public attention; and wish for her that success which is her true desert in a work of such real charity.

#### The Institution for the Blind.

S. G. Howe, in behalf of the trustees of the Institution for the Blind, asks the people of Massachusetts for one hundred thousand dollars. This sum is imperatively needed to keep the school in the front rank of kindred institutions. The present building needs enlargement, and the school requires new and improved apparatus. Contributions can be sent to Wm. Endecott, Jr., Boston, treasurer of the institution, or to S. G. Howe, 20 Bromfield street.

#### **Prof. Denton in Worcester.**

#### A correspondent writes as follows :

A CORRESPONDENT WITES AS follows: "I attended a lecture delivered -by Mr. Denton last Sun-day, (March 14th). at Mechanio's Hall, before some two thou-sand to two thousand five hundred people. His subject was "The Prophecies of the Bible," which he apparently demol-ished entirely. I think it is a pluy that the Orthodox bodies of Ohristians cannot be prevailed upon to meet Prof. Denton in discussion. I have heard it said that their ministors can-not condensee to so degrading a thing I In this I think they show their cunning, if they do not their wisdom. However, truth is working its way in spite of all opposition."

#### BANNER LIGHT. OF

#### New Publications,

TRIBUME ESSAYS, by Charles T. Congdon, are a make-up from the editorial articles written for the columns of the New York Tylbune within the last dozen years, many of which are striking specimens of the satirical humorous style of writing for the newspaper. The larger part relate to Slavery and the immediate causes of the War, and discuss those stirring events which followed. The flavor of the moment of first reading has by no means escaped, yet we could not fix our belief that fugitive and temporary editorial essays are the staple of permanent literature. Too often the very best of them would be dull reading, if perused a day too early or too late, showing what an element timeliness is in their value. Mr. Congdon is a racy and idiomatic writer, loving good English with an individual relish, and fond of throwing out discursive glances, as he goes, at the rich stores of reading with which his vigorous mind has been fertilized. For sale by the New England News Com-Dany.

PUTNAM'S MONTHLY for April continues the romance of To-Day, and gives us a variety table, with such attractive titles to the several dishes as Configgration, Incidents in the Spanish Struggle, A Political Romance, Hunting in Cashmere, My Man Anthony, The Eastern Question, Wonders of the Deep, Rt. Hon. John Bright, the Young Men's Christian Association and other good things pertaining more especially to current literature. For sale by A. Williams & Co.

THE LADY'S FRIEND for April is seasonably on our table, with a fresh Spring freight of engravings, fashion plates, patterns, receipts, poems, tales, essays, and criticisms. A spicy, racy, taking number of this always pleasant and useful magazine.

Josiah Warren, of Cliftondale, Mass., publishes the fourth edition of Part the First of a work entitled "TRUE CIVILI-ZATION," going to show that society has been formed on a wrong model-which is that of Communism, Clanship and Combination, instead of on that of Individuality, which is the groat, supreme, divine, unconquerable law of order, peace and improvement.

A REPORT of the Surveys made across the Continent in 1867-'68, on the 35th and 32d parallels, has been published by Gen. Wm. J. Palmer, to whom we are indebted for a copy. It is of much interest to all who turn their thoughts toward the furthest West.

THE NURSERY for April is a little gem for the little darlings. Mr. Shorey and Miss Seaverns are outdoing them-selves with each new issue. "Once upon a Time" is just the picture to introduce the young folks to such a feast of pleasure.

The Rev. Mr. Hamilton, of Oakland, Cal., has preached four sermons from his pulpit (Presbyterian) on the Future State, which gave serious offence to the Presbytery and finally led to his separation from the same. We have before us the offensive sormons, printed in handsome pamphlet form from the press of Carmony & Co., San Francisco. We may find space to recur to these discourses again.

PRTEBBON'S LADIES' NATIONAL MAGAZINE has a pretty steel engraving, called "Grandfather's Pipe," followed by brilliant fashion plates, blazing with the newest modes of In the angel's holy presence my fainting soul grows strong, Paris modisterie, and the usual variety and attractivoness Strong still to seek to do the right, and meekly bear the of patterns. The letter-press is from the most popular pen in light literature. For sale by A. Williams & Co.

ONWARD keeps true to its name, and monthly grows more substantially brilliant and enticing for the juveniles. Capt Mayne Reid is throwing his energies into its success. Ho promises still better things ahead. The contonts of the April number are very attractive for youthful eyes and minds. Published by Carleton, New York.

THE ATLANTIC MONTHLY for April continues Malbone, an Oldport Romanco, gives a pleasant essay on the Mission of Birds, commences the promised Autobiography of a Shaker, and proceeds with its table of supplies after this fashion: Run Wild: A Strange Arrival : Now we Grow in the Great Northwest; A Carpet Bagger in Pennsylvania; The Foe in the Household; Our Inebriates, Classified and Clarified; Doorstep Acquaintance; The Pacific Railroad-open; A Ride with a Mad Horse in a Freight Car; To-Day; and Reviews and Literary Notices.

LIPPINCOTT'S MAGAZINE gives the following table of contents: Boyond the Breakers, Part IV (by Robert Dale Owen); Hans Breitmann in Politics; College Education; The Prince's Surprise; The Neglected Grave; Our Globe in 1869; Traditional Fish Stories; First Fruits; Over Yonder; Women; Sam's Sermon; A Plea for the Shad; and Monthly Gossip and Literature of the Day.

OUR YOUNG FOLKS for April presents the Story of a Bad Boy: What are Corals ? What will become of me? Wrecks and Wreckers? Gardening for Girls; The Violet; Tom Twist; The William Henry Letters; How to do it; At Queen Maude's Banquet; The Excitement at Kettleville; Round the Evening Lamp; and our Letter Box. A fresh and onticing series of papers.

THE NEW ECLECTIC MAGAZINE-which we have noticed in provious months, published in Baltimore-has been consol-Idated with Gen. Hill's "The Land we Love." which is published by Turnbull & Murdoch, Baltimore. It gives a striking head of Bismarck, and the usual variety of fresh and TOVIOWS, MADE and 1.11

# ALL SORTS OF PARAGRAPHS.

The use of intoxicating drinks in the United States has recently been the subject of an extended investigation by a physician of St. Louis, Mo., who has published the results of his inquiries. From these statistics it appears that out of every three hundred men in the United States, one hundred and twenty-two never drink spirits and one hundred and seventy-eight drink to various degrees of intoxication.

The Women's Cooperative Union in California, six months old, has already cleared \$1000, having about \$8000 stock on hand. It provides one hundred and sixty women with sewing.

The Emperor of Russia gots \$25,000 salary a day ; the Sultan \$18,000; Napoleon \$14,219; the Emperor of Austria \$10,-050; the King of Prussia \$8210; Victor Emmanuel \$6340; Victoria \$6270; Leopold of Belgium \$1643; and President Grant \$68,50.

What is the best stimulant for the hare? The greyhound.

Mayor Hall of New York is trying to break up the numerous swindling agencies which have their headquarters at New York, and find victims in all parts of the country.

Why was Herod's wife a Fenian? Because she had a head sent her.

Wirz is to have a monument.-Ex.

He has one already, composed of the bones of his starved victims.

The New York Episcopalian fears the Methodists are "trying to take possession of the government." Poor bigot!

The Indian Ring folks are likely to lose their scalps under the new order of things at Washington. "Ouaker" guns are much more economical than iron ones, Uncle Sam is finding out at last.

The colored people of the District of Columbia are making arrangements to celebrate, on an extensive scale, the anniversary of the abolition of slavery in that District.

As the price of gold goes down, so flatten railroad stocks.

Charles W. Elliot, son of the late Samuel A. Elliot, formerly Mayor of Boston, has been nominated to the Board of Overseers, to fill the President's chair of Harvard University. The appointment awaits the confirmation of the Board of Overseers. He is a good specimen of "Young America," and cares more for physical culture than for creeds.

John Stuart Mill says all reforms "have to pass through three stages-ridicule, argument and adoption.

The Stockbridge Indians in Wisconsin are rapidly disappearing. This tribe once numbered ten thousand warrlors. They immigrated from Massachusetts to New York in 1780, to Ohio in 1809, and to Wisconsin in 1821. They are now suffering for food, and number but three hundred men women and children.

Why might carpenters really believe there is no such thing as a stone? Because they never saw it.

wrong;

Strong still to suffer patiently, where'er my lot may be, Knowing the blest hereafter, where my spirit shall be fice. MRs. M. E. B. S.

T. Bigelow Lawrence, of this city, Consul-General to Italy, died suddenly in Washington, D. C., March 21st.

Use makes the angel. Only the knowledge that subserves he ends of life becomes a working power.-Harris. When stoves are red-hot the gases of combustion leak

through their pores like water through a sponge. This is one cause of the unhealthiness of rooms thus heated. THE TRESS OF HAIR. [This is all very fine, provided the lover gets hold of one

of the born and not boughton tresses.]

- Nay but, you who do not love her, Is she not pure gold, my mistress? Holds earth aught—speak truth—above her? Aught like this tress, see I and this tress? And this last fairest tress of all, So fair, see I ere I let it fall.
- Because you spend your lives in praising, To praise you search the wide world over; So why not witness, calmly gazing. If earth holds aught—speak truth—above her?
- Above this tress, and this I touch But cannot praise, I love so much! Robert Browning

When is a blow from a lady welcome? When she strikes you agreeably.

The following typographical error shows the vast importnce of the comma. At a banquet this toast was given: Woman-without her man. is a brute.'

RATHER HAS THE DOCTOR.—Jessie Grant relates that the Rev. Dr. Wadsworth lately affirmed that "Satan is the God of this world," and then advised his hearers to "look for assistance to the Buler of all the earth!" Fair Jessie does n't mean to say that the Dictor told his hearers to "go to the doyll," does she ?—Oakland (Oal.) Transcript.

# Ret gork Department. BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Large Assortment of Spiritual and Liberal Books.

Large Assortment of Spiritual and Liberal Books. Complets works of A. J. Davis, comprising twenty-two vol nmes, all neatly and substantially bound in cloth: Nature's Divine Revelations, 13th edition. Great Harmonia, in five volumes, each complete-Physician, Teacher, Seer, Reformer and Tainfer. Magie Staff, an Autobigraphy of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourse), Illistory and Phi-losophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Special Providences and Free Thoughts Concerning Re-ligion, Death and After Life, Children's Progressive Lyccum Manual, Arabula, or Divine Guest, Hollar Kev to the Sum-mer-Land, Harmonial Man, Spirit Mysteries Explained. In-ner Life, Truth versus Theology, and Memoranda. Wholo set (twenty-two volumes) 28(5 a most valuable present for a library, public or private. Four books by Warren Chass-Life Line; Fugitive Wife: American Crisis, and Gist of Noiritualism-can be had for \$2. Complet works of Thomas Paine, in three volumes, price \$6: postage90 cis. Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not ex-ceed book rates. Bend post-offic orders where onvenient. Thoy are always asfie, as are registered letters under the new aw. London Spiritual Magazine, a most valuable monthly, mail-

Thoy are atways said, as all registered retters under the new aw. Tondon Spiritual Magazine, a most valuable monthly, mali-ed on receipt of price, 30 conts. Human Nature, sice a Lon-don monthly of rare merit; price 23 conts. The Rostram, a Chicago spiritual monthly, can be had at our stores; and also the Radical, the ablest monthly published in our coun-try on religious subjects, and fully up to its name. Call and see our assortment, which now comprises nearly all the books and papers in print on our widespread and fast spreading philosophy of Spiritualism.

Is Life a Failure? Some years ago, we were standing by an old friend of our earlier days, one who had sought riches and found them, who had raised a large family and seen a large amount of trouble with them, arising mainly from his wealth, but none from his wife, who had ever seconded his wishes. and proved a true and faithful sharer in his efforts to get rich. In an old familiar style of expression he said, "Well, with me life has been a failure. I started to get rich, and have got rich, and soon I shall die and leave a quarrel over my estate, and more misery than happiness for all this effort." He further remarked upon the uncertainty of the future to him. He had no fixed belief in a future life; all was uncertain; sometimes he thought Christianity was true, as his Calvinistic mother taught him, and sometimes he thought there might be truth in Spiritualism: but the phenomena he had seen led him to fear it was the devil, and his business did not allow him time to thoroughly examine anything pertaining to the future, even to the day of his sudden death, which occurred soon after our conversation. We assured him that to us life had not been a failure, and that the future was real, certain and transparent, and although we had not started to get rich, and were glad we had not, yet life had been a blessing, and amply rewarded us for living it. This conversation and its two histories has often been a source of reflection to us, and led us to take into its scope many other persons whom we have knowin in whom some ruling passion has predominated, that led the mind away from the true source of happiness in this and the life to come, viz: a knowledge and performance of the proper and highest relations, obligations and duties to our fellow-beings, and in aiding each to unfold the Divine germ within to harmony and love. To try to get rich, and succeed for the sake of riches, is a failure in the purposes of life. To try to be popular for the praise of man only, is also a failure in its triumph, and such men, though counted wise, are often ignorant, as was the case of Daniel Webster, who seemed surprised to find he still lived when he was dying He did not know that he could live through death.

#### Threescore and Ten.

We heard Judge Edmonds relate the incident out of which sprung the piece of poetry which we insert, and a copy of which we begged from him. On Saturday, March 13th, he was seventy years old. He returned home from his office late in the afternoon of that day, wearled with toil and pain, having suffered a good deal, for several weeks, from neuralgia. On arriving at his house he found it full of company; bis children, grandchildren, sister, and nephews and nieces, having ssembled, of their own accord, to celebrate his birthday, on his "Threescore and ten." And a very merry party it was, as he said, at dinner, and kept up to a late hour in the evening. After the company had left, and his family had gone to bed, and he was sitting alone in his library, between eleven and twelve at night, he was influenced to write the following lines:

kind, and when, unhappily, the teachings of true religion are indifferently preached and loosely practiced, the lover of his fellows ought to welcome any phase of belief which tends to exait the hopes and refine the perceptions of large masses. We have no doubt that the influence of 'Spiritu-alism' as a religious belief, is both elevating and ameliorat-ing in its effect upon those who separate its ideal character from the gross impostures which degrade its so-called 'man-ifestions,' and delude so many honest seekers after light."

We are glad to see this candid and fair state ment coming from that source, for the article alluded to by us before was not the first scurrilous attack on the whole body of Spiritualists, and which we never before saw followed by an anology or a word of palliation. But the press generally, of late, is changing its tone and coming round with the public opinion of our country.

No doubt the above apology was elicited by the following remarks of a correspondent in reply to Mr. Anonymous "Professor," who, by the way, we understand is a rigid Swedenborgian. His "church" is in danger, he perhaps thinks; and so, like a mad dog, he barks at everybody, and would bite, had he teeth with which to nin:

would bite, had he teeth with which to nip: "New Yong, March 10th, 1809. To the Editor of the New York Dispatch: An article having appeared in your paper denouncing Spiritualism in the most unchristian spirit, from the pen of a professor or follower of Jesus Christ, it may not be inap-propriate to remind the writer that the same style of abuse-and aggression has been tried many times before in the world's history; and the bigot should know by this time, that the blood of the mary ris the seed of the church, and also, that no horesy was ever stamped out in the way the writer proposes. The Jews tried it eighteen hundred years ago. They, no doubt, hated the Christian as heartily as this great Christian Champion Professor hates the Spirit-ualists of to-day.

this great Christian Champion Professor hates the Spirit-ualists of to-day. We hope, if he speaks again, that his reason will get the better of his prejudice, intolerance and passion, and that he tell us in the name of our Father in heaven, why he enter-tains such a bitter spirit toward his fellow-creatures. For the enlightenment of the gentleman we will mention some of the principles of belief and practice in which all Spiri-ualists agree: We belleve in the Fatherhood of God and the brotherhood of man; that God is a God of love; in the im-meriality of the soul; that the future life is a continuation brotherhood of man; that God is a God of love; in the im-mortality of the soul; that the future live is a continuation of this life; that our happiness hereafter depends on our decds in this life; that after death, we retain our identity, and that human beings, after death, do return and make themselves known to their friends and relatives in this life. These are some of the articles in the creed of the Spiritual-ist. They are not printed in catechisms, but constitute the consciousness of the Spiritualist, the every-day struggie and effort of that consciousness to manifest in deed and practice. Her further intermation, we condulity invite the and effort of that consciousness to manifest in decidand practice. For further information, we cordially invite the gentleman to be present at our next anniversary, which will take place at the Cooper Institute on the first of March, in the ovening, on which day the child will be twenty-one years old. Respectfully, J. R. A."

#### New York Children's Lyceum.

EDITORS BANNER OF LIGHT-Permit us to call the attention of the Spiritualists and mediums in general, and New York City in particular, that, though the Lyceum, in this city, under the able direction of Mr. Farnsworth, and the meetings at the Everett Rooms, are prospering, and that Spiritualism is fast becoming a power through the above organizations, yet we need the pecuniary efforts and support of every friend of our cause in this city. There are many here possessing abundant means to aid us, and if they, and many mediums who are prosperous, would come forward with a will, to encourage us by their presence and contributions, we would not be behind our brethren in your city in obtaining a hall of our own. We appeal to every Spiritualist who sincerely desires to advance the cause of humanity in this world and the spirit-world, to encourage, support and strengthen the organizations in his respective locality. Our motto is onward and up-J. R. A. ward.

#### New York, March 11th, 1869.

Spiritualists visiting New York, can be accommodated with rooms, in a private family, on more reasonable terms than at the hotels, at No. 140 East 15th street.

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

SUNDAY AFTERNOON, AT 21 O'CLOCK, and will continue until next May, under the management of Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Season tickets (securing a reserved seat), \$1,00; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 158 Washington street. Prof. William Denton

## will lecture April 4. Spiritual Periodicals for Sale at this

Office : THE LONDON SPIRITUAL MAGAZINE. Prico 80 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intallizonce. Published in London. Price 25 cents.

#### ADVERTISEMENTS.

1

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

5

TP Fer all Advertisements printed on the 5th page, 30 cents per line for each insertion.

CP Advertisements to be Renewed at Con-linned Rates must be left at our Office before 19 M. on Tacsdays.

## DR. WILLIAM CLARK'S MAGNETIC REMEDIES. COMPOUNDED AND PREPARED BY

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Sent by Mall or Express to all parts of the World; Tonic and Strengthening Powders:

Catarrh and Dyspepsia Remedy: Vegetable Anti-Bilious Pills ;

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Vegetable Syrup; Eradicates Humors; cures Oancer, Scrofula, Rheu-

Female Strengthening Syrup; For Female Weaknesses.

Nervine Syrup,

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 Price 81.50 each, sent by express. Address, MEES.
 DANFORTHI, as above, or
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 M. JONES, FRG., Editor Religio-Philosophical Jour-nal; Chicago, Jul. General A gents.
 PARTIEN AFFLICTED desiring is consult Die. CLARE'S BriBit can do so by addressing Min. DANFORTH, and the proper remedies will be compounded and sont where the medicines advertised are not applicable.

By permission, the following parties are referred to :

By permission, the following parties are referred to: Berkeley street. Cambridge, Mass., Feb. 5, 1869. DEAR MRS. DANFORTI--Will you please cause to be sent by express to the address given below three bottles of your "Vegetable Syrup." They have both been used by a relative of mine in a case of bronchial derangement and of threatened pulmonary com-plant, with excellent effect, and I should be glad to hear that the sale of these medicines is extended, both because of the good they have shown themselves capable of effecting, and because of the evidence they furnish that practical ald may come to us from the next worki. Address the medicine, Mrs. R. D. Owen, care Philip Horn-bronck, Esq., Evanaville, Ind. St. Louis, Mon. Nov., 1865.

Address the medicine, ars. I. D. Owen, care Philip Horn-brook, Esq., Evansulle, Ind. H. Louis, Mo., Ave., 1868. BRO. S. S. JONKS--I see you are advertising the medicines of Dr. Clark's spirit, who, controlling, preactibes for the sick through the organism of Jeannile Waterman Danforth. Per-mit me to tell you, with deep feeling, friend Jones, that I have used these remedies-the Hyups, Nervines and Fow-ders-with the highest satisfaction. I know them to be ex-cellent, as hundreds of others will testify. Dr. Clark is a no-ble and brilliant spirit. Most truly thine. J. Ms. FEE 218 LFS.

**F. M. LESON.** New York City, writes: "Was under treatment at Mra. Danforth's residence three weeks last win ter, for ulcerated iuffammatory sore eyes. Returned home well; have used the remedies in my family, and am satisfied of their virtues."

of their virtues of their virtues." **T. W. TAYLOR**, Ancora, N. J., writes, ordering more medicine for his wife; says she has gained 15 or 20 pounds since she commenced treatment; neighbors notice the im-provement, one of whom sends lock of hair for diagnosis. **A BBRY M. LA FLIN FERREE**, Georgetown, D. C., writes: Vegetable Syrup sent to her mitk woman's husband, who was suffering with palus and internal tunors confining him to his room; in ten days was ont and at his work.

MRS. DANYORTH-FILLCIAITYON WAS ONL AND AT his Work. Cincinnati, O. 1863. MRS. DANYORTH-FILLCIAITYONANT EXAMINATION for the lady whose hair 1 sent you is perfectly satisfactory. She informs med that the disguosis is more accurate and complete than abe count give horself. Please forward remedies recommended. Yours, Acc. OHA REFES BL. WATERS.

Yours, &c., OHA RLES H. WATERS. ISRAEL HAIL, Toledo, O. CHARLEN & KINSEY, Cincinnati, O. PAUL BREMOND, Rouston, Tex. "A good clairvoyant medium is a blossing to humanity. We know Mrs. Danforth to be such. While practicing in this city sho established a good reputation. She is now located at 313 East 33d street. New York. One of her controlling spirit guides (Dr. William Clark, well known in this city as a most excellent physician, has prescribed through her reveral good remedies for those satisficted." BANNER OF LEGRAT, Booston, Mass. Apr. 3.

THAT "STARSPANGLED BANNER" STILL **4** Waves. See the April Number, just out-40 Long Col-umns, overflowing with Wit, Humor, Fun, and Real Common SENSE. Eight Large Pages, filled to the brim, with Comic Pictures, Poetry, Puzzics, Sketches and other Valuable matter. See the New Swindles Fully Exposed. It will able matter. Hee the New Swindles Fully Exposed. It will save you many a dollar. A sure cure for the "blues" is the "STAR SPANGLED BANNER.", A large 40 column paper (*Ledger* size,) and costs only 75 cts. for a wildinger; and we send, free gratis, mounted on a roller and postpaid, the Ele-gant Parlor Engraving (usual price \$2,) entitled "Past and Future." Remember for only 75 cts. you can get this spica-did Engraving, size, 12 by two FRET, and the paper a whole year. 1,000 new anhacribers every week. It's no humbug, no new thing-established in 1863. This is its seventh year. It has already the largest circulation in New England out of Boston. Only think, the Elegant Engraving and paper a whole year for only 75 cts. And here's another offer. If you fear it's a "sell," read this: To every one subscribing who not perfectly satisfied, we REFUND HIS MONEY. Now is the time-75 cts. for a whole year. Buy it at any newsman's. Specimens mailed for only 6 cents. Nend your address to STAR SPANGLED BANNER. Hinsdale, N. H. Apr. 3.-1w

journals, foreign and domestic.

Lee & Shepard have the "FAIR MAID OF PERTH," by Sin Walter Scott, from the press of the Petersons.

VIBGINIA GRAHAM, the Spy of the Grand Army, by Justin Jones, is one of the latest of Loring's publications in paper covers, and will be found full of excitement and entertain ment.

#### Movements of Lecturers and Medlums.

A. E. Carpenter, State Missionary, will lecture in Lowell, Sunday, April 4th; in Charlestown; April 11th.

Cephas B. Lynn lectured in Charlestown March 21st and 28th, to crowded audiences. His lectures were sound, logical and very interesting. He is ready to answer calls to lecture in New England, before again returning West to fill engagements.

J. B. Morrison will lecture in Central Hall Charlestown, April 18th and 25th.

Mrs. Anna M. Middlebrook is engaged to lecture in Salem, Mass., during April.

Mrs. Fannie T. Young is lecturing in the West. Her address is Cedar Falls, Iowa, care of E. H. Griggs.

James Trask is lecturing in Somerset County, Maine, with marked success. His lectures and tests are awakening a lively interest among the people.

G. A. Lomas, a Shaker, "being desirous to advance the cause of Spiritualism from a Shaker standpoint," holds " himself free to lecture wheresoever 'two or three are gathered together in Christ's name." He refers to S. J. Finney. His address is G. A. Lomas, Shakers, Albany, N. Y. E. V. Wilson is lecturing in Cleveland to large audiences.

E. S. Wheeler wishes to make engagements to lecture "anywhere on the planet." Address. care of Religio-Philosophical Journal, Chicago, until March 28th; otherwise, room 1, 89 Bank street, Cleveland, Ohio, until further notice.

Prof. J. H. Powell gave his first discourse in Chicago on Sunday afternoon, March 14th, on the subject of "Spiritualism in England," to a very attentive and fair auditory. A desire was expressed, says the Religio-Philosophical Journal, to hear Mr. Powell on the same subject again, which of course will depend on circumstances. Prof. Powell is waiting in Chicago for engagements. and will answer calls within any reasonable distance. His lectures are of a practical character, and delivered with force and earnestness.

#### Poughkeepsie, N. Y.

S. L. Walker writes that " the subject of Spirit ualism in Poughkeepsie is stirring the public mind to a greater extent than at any former period of its modern history. We have had no electures, or meetings, except private séances, but we have at least four healing mediums, and they are a convincing power in our city."

Why do girls kiss each other, and men not? Bee girls have nothing better to kiss, but men have.

A lady in Philadelphia quotes a "notice" in the an nouncement of a grand ball at the Academy of Music: "Females of an equivocal charactor will be rigidly excluded. Why not apply the same rule, she asks, to males of an equivocal character? The question is well nut.

THE MARRIAGE OF PRIESTS .- The Court of Appeals at Naples. Italy, has decided that the marriage of priests of the Catholic Church is legal. This decision establishes the perfect independence of the State in its relations with the Church, and determines the position of a priest in presence of the law. It is expected that the Ecumenical Council, which is to meet at Rome, in December next, will confirm and indorse this decision.

EMMA HARDINGE'S NEW BOOK .-- The London Human Nature says: "From various sources, the information has reached us that Mrs. Hardinge's 'History of Modern Spiritualism' is rapidly approaching completion, and some positive announcement respecting it may be looked for soon. From all reports, it is a work of great interest." The same magazine adds: "A well authenticated rumor intimates that a Biography of Mrs. Emma flardinge is in preparation."

The centenary anniversary of the birth of Napoleon I. which will occur on the 15th of August next, is to be the occasion of great festivities throughout the French Em-

Never give your tongue its full liberty; let it be always your servant, never your master.

True wisdom is to know what is best worth knowing, and to do what is best worth doing.

A Louisiana paper says: "A mother and her child were accidentally ground up in Bogg's sugar-cane mill last week. We regret the accident, as the quality of sugar furnished at this place has been very good."

Mrs. Moulton-she that was Miss Greenough of Bostons coming home from Paris to sive for charitable objects. Her voice is described as " the finest that America has produced, and her face as one that throws trouble into the innermost depths of the soul of man."

A dispatch from Omaha says the Union Pacific Railroad commenced carrying passengers and mails to Ogden, one thousand and twenty-four miles west from Omaha, on Thursday, March 25th.

TO INVALIDS .- Dr. Swan continues to treat all kinds of chronic diseases at his rooms, Washing-ton Hall, with marvelous success.

We have seen many certificates of persons who have been treated by Dr. S., showing that they have been cured or greatly benefited by the treatment

Mrs. Morrison, of Bushnell's Basin, who had been confined to her bed for ten weeks by ner-yous debility, was able after one treatment to

ride ten miles. Mrs. Adair, of Toronto, who had been a great sufferer for ten years from female weakness, came to this city for treatment some time since,

Mrs. S. E. Roberts, of this city, states that her mother had for six months been confined to her physician an incurable cancerous disease, and

THREESCORE AND TEN.

I stood by the side of an old oak tree, Whose branches were bare and whose trunk was frail : As the winter's wind blew strong and free, It told, in tones of a lengthening wall. A tale of the present and past, Of the leaves that forever were gone. Of the summers it ne'er would enjoy again: And as it bent to the turbulent blast, It told me in language so sad and forlorn

Such is the fate of Threescore and Ten.

I stood by its side when the storm had passed, When its life had withered and fled; While in the earth its roots were fast. Still to the Heaven it lifted its head, Andsaigof the world of God. Of the bliss of a life eternal; And wrote with the fire of a living pen-That beyond the reach of suffering's rod. There was a life in realms supernal, Rapidly coming to Threescore and Ten.

I saw it again when it had fallen to earth. And was a mouldering log in the wildwood; When there was nothing left to tell of its birth, Or recall its vigor of childhood. But out of the life of its certain decay The germs of a new life were springing, And I saw in Heaven's kind providence then. That in the mortal life of to-day Death a new use was bringing, Even to the earthly Threescore and Ten.

Let us not mourn, then, at so certain a portent Of the end of man's journey of life : But joy that Heaven its angels has sent To bear him away from the strife. That rejoicing, believing, And filled with a knowledge of him, God's greatest, best blessing-when From his own hand ho 's receiving-The grave no longer looks grim

To happy old Threescore and Ten.

#### Signs of Repentance.

The New York Dispatch published a short, fair and candid letter from one of our friends, in reply to its scurrilous attack on our glorious gospel by the "Professor," and followed it with an honorable apology for the sweeping, infamous article, in which apology occurs the following:

article, in which apology occurs the following: "We have never denounced 'Spiritualism' in its charac-ter as a religious belief, and we entertain profound respect for that investigating spirit which, with revelation and his-tory as its guides, would explore every mystery of life and death, for the sole end of reaching immutable truth. Far be it from us to denounce the believer in 'Spiritualism' as a rule of faith and practice, any more than we would de-nounce the Catholic, the Protestant, or the Hebrew for his devotion to the creed which he accepts as the true one. We alike abhor the intelerance of Calvin in burning Servetus at the stake, of the inquisition in torturing its victims, of the Puritans in hanging witches, and of the bigots who would, in our enlightened day, oppose all forms of faith or worship which differ from their own denominational dogmas. In an age when iconociasm is more popular than fetichism of any

and Intelligence. Published in London. Price 25 cents. THE RELIGIO-PHILOSOFHICAL JOUNNAL: Devoted to Spirit-unitem. Published in Chicago, III., by S. S. Jones, Esq. Single copies can be precured at our counters in Boston and New York. Price Scents. THE RESTRUE: A Monthly Magazine, devoted to the Har-mathal Bilosophy. Bubly of Magazine, devoted to the Har-

monial Philosophy. Published by Hull & Jamleson, Ohlcago, Ilh. Single copies 20 cents. The Parsent Acs: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company.

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

#### To Correspondents.

[We cannot engage to return rejected manusoripts.]

L. ARMSTRONG, SACRAMENTO, CAL.-Jan. 7th, 1869, received \$6.00: March 19th, received \$8.00.

C. H. GORDON, TREASURE CITY, NEVADA .- \$6.00 received. "SHAWMUT."-Would like to see you.

#### Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Breadway, New York. 4w.M6.

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

ANSWERS TO SEALED LETTERS. by R. W Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. M13.3~

MRS. R. L. MOORE sends clairvoyant prescrip-tions on receipt of \$1 and two stamps. Address care of Warren Chase, 544 Broadway, New York. F27.8w

THE BEST PLACE-The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 40, 12 and 14 City Hall Avenue, Boston. Open Sundays. M6.4w C. D. & I. H. PRESHO, Proprietors.

THE BOND OF PEACE.—The only Radical Peace Paper in America. Published monthly by E. James & Daughter, No. 600 Arch street, Philadelphia. \$1,00 per annum.

LOSS OF TEETH.-The teeth often fall out with out apparent cause. It is occasioned frequently by the use of charcoal and imperfectly powdered by the use of charcoal and imperfectivy powered substances, which make the gums recede from teeth, thus producing the trouble. "Brown's Camphorated Saponaceous Dentifrice" has been in use several years, and universally approved. Made only by John I. Brown & Sons, and sold by most dealers at 25 cents.

# Special Notices.

Agents wanted for MRS. SPENCE'S POSITIVE AND NEOA-TIVE POWDERS. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another Jan. 2. column.

Herman Snow, at 410 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spir-itualist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. J9.13w

# BE WE MEALED

BE YE HEALED of whatsoever Disease ye have by the GREAT SPIRITUAL REMEDT. MES. SPENCE'S POSITIVE AND NEGATIVE POWDERS, Sends brief description of your disease to PROF. PATTON SPREES, M. D. Box 5817. NEW YORK CIT, and those mysterious, wonder-working Powder will be mailed to you, post paid. 1 box \$1. 6 boxes \$5. Jan 2. Jan 2.

Apr. 3.-1w Hinsdale, N. H. HUNTING AND TRAPPING-AN OLD book, caught more game in one month than I usually caught in the whole season." Every man, boy, hunter and trapper should have it. 15,000 already sold of the HUNTER'S GUIDE, Revised and Enlarged. New Recrets added. The Sixteenth edition of 5,000 copies NOW READY Twenty New Tanning Recrets added (3 cost 85 each.) The Hunter's Guide and Trapper's Companion tells us how to hunt and trap ALL ani-mais from a ming to a bear; to make traps, boats, &c. How to tan and dreas all hidea, &c., dc.; to color furs and skins. New Secrets Just added. The secret recipes in this book would cost \$30 anywhere else. Tells us how to hunt, fash; has hunting marratives, &c., A NEW BOOK, well printed and bound, 64 pp. Price (not \$1,) but only 25 cents: 6 for \$1. Mailed free. Bold by all dealers. All wholesale nows dealers seli tt. Send for one. Worth \$10 to any farmer, hunter or by. Only a "guarter." Address HUNTER & CO., Publish-ers, Hinsdale, N. H.

EVERYBODY CAN HAVE SPLENDID steel portrait of that sterling patriot PAUL

A REVERE, with his autograph. A Continued Story of great interest, by the prince of

writers for the young, HORATIO ALGER, Jr. Glowing Stories by Mrs. JANE G. AUSTIN, and other

writers. Twelve Spirited Dialogues and Speeches,

marked for declamation. Six Hundred Pages of the very best of reading, with

beautiful illustrations, for \$1,50.

#### THE SCHOOLMATE

is the cheapest and most interesting of all the invenile magazines. Every BOY and GIRL should have it. Send for a speci-men copy to J. H. ALLEN, Publisher, 203 Washington street, Boston, Mass. Apr. 3.-4w

MY TEN ROD FARM;

OR, How I Became a Florist.

#### BY MRS. MARIA OILMAN.

"Two years from my starting, 'My Farm' gave me an income oi



Everybody must read it. Mailed to any one on receipt of

LORING, Publisher, Boston. Apr. 3.-4w

## WOOLEN REMNANTS,

WUULEN KEMNANIS, AT FAOTORY PRICES. Bamples and prices sent free. Address PAUL, the Remnant man, Providence,N. I. Brow Paulon States and States PAUL, the Bernant man, Providence,N. I. Brow Paulon States and Price Is of halloons and other toys free. PATEN & CO., 36 Dey street, New York. ADDRESS PAULONS, WITH DESS PAULONS, States PAUL, the Brow Paulon States PAULONS, WITH DESS PAULONS, The Brow Paulon States PAULONS, States PAUL, the States PAULONS, States PAUL, the States PAULONS, States PAUL, the Bernant man, Providence States PAUL, the Bernant Man, Providence States PAUL, the States PAULONS, WITH DESS PAULONS, States PAUL, the Bernant Man, Providence States PAUL, the States PAULONS, States PAUL, the Bernant Man, Providence States PAUL, the Bernant Man, Paulo PAULONS, the Paulo PAULONS, the Paulo PAULONS, the Bernant Man, Paulo PAULONS, the Paulo PAULONS, the

Dey street, New York. Apr. 3. MRS. MARY LEWIS, Psychometrist and Healing Medium. By sending autograph or lock of bair, will give psychometrical readings of character, answer ques-tions, &c. Terms \$1,60 and two three cent stamps. Address. MARY LEWIS, Morrison. Whiteside Co., 111. Apr. 3.

MRS. E. A. HOWLAND, Clairvoyant, Business and Test Medlum, 61 Kneeland street, Boston. Circles Sunday and Wednesday evenings, at 72 o'clock. Terms 25cts. Apr. 3.-lw\*

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MRS. H. W. OUSHMAN, the Medium for Mu-ington Avenu's to 92 Warren street, Charlestown, where she resumes her private sittings; also circles Monday evenings at 8, and Friday afternoons at 3 o'clock. Cars pass the door. Mar. 20.-2wis\*

# Message Department.

6

# BAGH Message in this Department of the BANNES OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. M. Conant, MITS. J. HI. Connut, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond—whether for good or evil. But these who leave the earth-sphere in an unde-veloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive —no more.

The Banner of Light Free Circles. These Circles are held at No. 158 WASHINGTON STREET. BOOM NO. 4. (up stairs.) on MONDAT, TURSDAY and THURS-DAY AFTERNOORS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited. MRS. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. M. She gives no private sittings.

#### Bouquets of Flowers.

Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the carnest 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.

Keep us, oh Lord, ever within the conscious-ness of thy love, and may we not seem to be de-serted by the good and the true. When the shadows of evil are round about us, oh may our good sense and our divine inspiration he our safe guard by day and by night, leading us out of the darkness of ignorance into the morning light of truth and wisdom, giving us strength with which to perform the duties of life, and shedding across the pathway of our being those bright sun-rays of the kingdom of heaven that shall ever guide us to the kingdom of heaven that shall ever guide us to peace. Our Father, the thoughts of these thy mor-tal children float out upon the atmosphere, rising, ever rising in the scale of life and hope. And we ask thy blessing to rest upon them. Not that thou art not always blessing each soul, but may bless-ings come into their conscious lives and rest upon the altars of their souls like a fair white dove, and when a fairs of their souls like a fair white dove, and when its soft wings are folded closely to their hearts may they send out a new song of thanks-giving that shall be deeper, that shall be, higher, giving that shall be deeper, that shall be, higher, that shall be brighter than that the angels sung on the lone plains of Judea, many, many years ago. Ob grant that all mortal souls this day may feel thy nearness and be blessed by the holy as-surance that they are encompassed about by the world of spirita, that their overy thought is known, that their every deed is seen, and all their lives are treasured in the great record of eternity. Oh Holy Spirit, we bless thee for this hour and its ad-vantages, for the great light that is being shed throughout the earth in this age, and for all those blessings which come discussed to us, oh our Fathroughout the earth in this age, and for all those blessings which come disguised to us, oh our Fa-ther, we do most fervently thank thee. Grant' that we may be merciful, in order that we may ob-tain mercy. Teach us to be true, in order that we may understand thy truth. Teach us of those higher attributes of divinelife, so that we may en-joy thy kingdom wherever we may be. And in thy name, oh our Father, we ever uter our praises, we ever send forth our prayers, we ever lay our petitions upon the altar of life. Amen. Dec. 21. Dec. 21.

#### Questions and Answers.

CONTROLLING SPIRIT.--We are now ready to answer your questions, Mr. Chairman, if such you Above to propound. QUES.—Will there not soon he more distinct

communion between the spirit-life and the earthlife? ANS.-If your correspondent means to ask if

there will not be very soon a more general and direct communication between this life and that which is to come, I shall answer, just so fast as you are fit to receive communications of an emyou are nt to receive communications of an em-phatic kind from the spirit world, you will receive them. You seem to suppose that that world is situated far from you, when it is really in your midst, and the communications coming therefrom are as closely allied to your own souls as they can by any possibility be. Every soul seeks for light from the spirit-world, for new revealments concerning this modern faith: is constantly as light from the spirit-world, for new revealments concerning this modern faith; is constantly ex-pecting something greater, something more clear-ly defined, something that shall answer the call of human nature more definitely, something that shall appeal emphatically to the senges. This is well. And will their expectations be realized? I think they will. The spirit-world is constantly making great efforts in your behalf. Societies are being for med all over our spirit-world for your good, for the good of all those minds that are bounded about by clods of clay. One set of minds can be reached in one way, and another set in another way; one demand the alphabet of the science of life; another group demands something higher, and so on. All are calling for certain degrees of these spirit revealments. Every soul will be answered, I believe, in due season. Q.-Will the intelligence please inform us into what state or condition our spirits enter (while in

So to prove that Spiritualism were false, would be to prove that spirituatism were faile, would be to prove that all the circumstances recorded in the Bible were equally false; for they every one of them stand upon the spiritual platform and exist by spiritual life, if they exist at all.

Amy Phelps.

Dec. 21.

I am Amy Phelps. I was born in Sandusky, Obio. I was twenty-two years old and three months at the time of my death. At the break-ing out of the war I was teaching in Tennessee. I believed, as many Northerners did, it was only a short storm, that would soon pass away, and so I made no effort to go to my friends in the West. And when the waves of war began to run high, then it was found to be quite unsafe for all North-ern people unless they were radical in Southern ern people, unless they were radical in Southern notions. After the North hegan to take prisoners from the South and the South from the North, trom the south and the south from the vorth, and the hospitals began to be filled. I assure you there was work enough to do; and I thought it would be far more benevolent for me to stay where I was and do whatever I might be able to for the sick and wounded in the hospitals, than to fly from the scene of war to a home of peace, even if I could have done so—but crossing the line was then rather dangerous. I received one letter from my friends in the

West, urging me to come home as soon as possi-ble. I answered it, giving my reasons for not go-ing, but told them I should do so as soon as I thought it would be right. I went into the hos-pital; I ministered to the needs of those who were suffering from wounds and sickness, and I finally broke down myself with lung fever. I rallied from that, and got able to go on duty again, but took cold and had a relapse, which resulted in what they said was quick consumption and hem-ornhage of the lungs. I was unable to give any information to my friends of my condition. I died in silence toward them because I could do no better.

I have been watching with such intense anxietv for the hour to come when I could return and give them some information concerning my death and my present stute of existence. I know they have never been able to gain anything definite, because they do not know where to direct letters to those who were with me during my sickness. I know their minds have been tortured with the belief that something fearful happened to me; that I died a terrible death; that perhaps I was murdered; or that I was imprisoned because of my Union sentiments; and so they are wondering what could have taken me away. If they will direct a letter to William Alexander, at New Ordirect a letter to William Alexander, at New Or-leans, La, they will be furnished with earthly information concerning my death. And having done that, I ask that their next step will be to seek to communicate personally with me. Lay aside all prejudices with regard to this religion, and receive it for what it is worth. If they prove it to be worthless to them, they need have noth-ing further to do with it. But if it gives them one truth concerning the life to come, it is worth more than all this world hath bestowed upon them; because a knowledge of the life to which all sould here are bastening is indeed the near all sould here are bastening, is indeed the pearl of great price, and whosever possesses it, pos-sesses a light which will guide them through the darkness of death and make glorious the shores of the hereafter. Farewell, sir. Dec. 21.

#### Ben. Harris.

Ben. Harris. Hallo! hallo! hallo! Oh, beg pardon. [You did n't know where you were going, did you?] No, hardly. I am an engineer by profession, and am in the habit of running pretty fast—sometimes too fast. Ben. Harris, my name. I hail from the old Green Mountain State; however, I spent quilte a fair portion of time in old Massachusetts, but came to a sudden wind-up in earthly affairs by an accident on the road. They said if I had been running slow at the time the accident would not have happened. But, you see, the rebs. were bound to upset us, anyway. The command I had on hoard were ordered to be at the next station at such a time. I had only a very short time to go there—well, I had about twenty-two minutes, and I should have occupied three-quarters of an hour in going that distance. I was told to be at that station at such a time, and I was going to be there, but, you see, the rebs. they tore up the track and a such a twenty two were up the be there, but, you see, the rebs. they tore up the be there, but, you see, the reast they fore up the track, and as I was running fast of course we met with an accident, and I was the first to get on the other side. I believe there were some six or seven sent over with me—never heard of any more

more. I've been trying, you see, to get round this way to state the case as it was, and to say to my friends this way I am very well situated in the spirit-world, and as there is a good deal of fast traveling there, I can exercise my proclivities in that direction to my soul's content, and no dan-car of accidents no peeks to brack nothing of

on y friends. It was like this—I am to be rec-ognized, you see, by this statement—I had seven ognized, you see, by this statement—I had seven stations to pass, and at each station there was a child holding a white flag, and when I came to the last station the child threw down the white flag and says, in effect—I stopped and asked the meaning—the child says: "You have passed seven stations; it is all you are required to pass. You have completed serve acclose that is all you You have completed seven cycles; that is all you are required to pass. You have completed seven cycles; that is all you are required to complete in this life. You go no further." I woke up. It was a dream, and, strange to say, it troubled me. I came to the conclusion that there was a seven about it some way, but what it was I could n't tell. Some of my friends suggested oue thing, some another. One of my good friends said to me, "Perhaps you took seven glasses of whiskey before you went to bed, and it meant that." But it really was n't so, because I was not in the habit of doing any such thing; not that I was any better than anybody I was not total abstinence--hut I was not slao in the habit of getting drunk, and I rather think haff hands be there to wipe away the tears, gentle if I had taken geven glasses I should have been arms be there to twipe around the weak ones if I had taken seven glasses I should have been tee-totally drunk. I should be very happy to communicate with my brother Nathan and with my friend Robert Adams—those two particularly; happy to com-municate with all the rest, who feel that they would not be risking too much to talk with a dead engineer. Good-day, captain. [On what road were you killed?] The Obio and Baltimore. When you want a good fast ride on our side call for me, and I am just the one who can get you for me, and I am just the one who can get you from one point to another safely. [Dead-head?] Yes, dead-head in more senses than one. [Thank you. Where did you start from when the acci-dent occurred?] I was running out of Baltimore. Dec. 21.

effect, because by and through the life of Spirit-ualism-ancient Spiritualism-the Bible has its existence. It lives through that, if it lives at all. them away. Farewell. Dec. 21.

#### Edith Stevens.

[Well, little one, what have you to say?] I do n't know. I want to say a good many things. I was born in Albion, Mich. But when my father I was born in Albion, Mich. But when my father went to war, my mother came down to New York to stay, and I was sick there, and I took the scar-let fever there, and died. Edith Stevens is my name. I was eight years old when we came down to New York; but I am twelve, most thir-teen, now. My mother says she has seen cause to curse the day that she ever took me to New York. But that is n't the best way, because, you see, now I am living in a beautiful world, where neonla don't get sick as they do here, and where people do n't get sick as they do here, and where when my mother gets ready to come, I shall be here all ready to meet her. And I want to tell her not to cry any more, because my father blamed her for taking me to New York. He said it was a very wawlese move. I shall scold him right smart and hard, when I get a chance to, for right smart and hard, when I get a chance to, for that; because, you see, he should n't have told her so. She felt bad enough, and he should n't have told her so, if he did think so, and I shall scold him just a heap when I see him. [He did n't consider how she would feel.] I know. Peo-ple do that, you know. They say things when they are provoked, that they would n't say any other time. It won't hurt him any for me to scold him. He is often saying things when he gets cross. My mother says ahe has got no little peacemaker now. I do n't like to have her say that, because, you see. I am alive now, just as I peacemaker now. I don't like to have her say that, because, you see, I am alive now, just as I was. I see her, and I see my father, and I am just coming back over the road again to be a peacemaker, and if I do scold sometimes, it will be because people need it. It was good for me to get scolded sometimes. I was better for it after-wards. wards.

wards. Now I want to tell father that next time he thinks anything like that he must n't speak it, because it only makes mother unhappy, and do n't do any good at all. It could n't bring me back. If it could, there might have been some cance it acaing it

And won't you say, too, that Uncle Orlando would be very glad to communicate with my mother? He was killed in the Confederate service, You see, he lived South, and he went into the war South, and he was killed, and my moththe war South, and he was killed, and my moth-er did n't learn anything about it, only she knows he was killed in the army. And you say to her that he would like to come back, would like to talk. My mother thought it could n't be possible that he was in the army, because he had a stiff wrist, and she thought he would n't be taken into the army; but he says, "Tell her that they was n't so particular at the South as they was at the North about accepting volunteers; anybody that was willing to serve, if they had n't but one arm or one eye, was accepted." [Was he willing to serve?] Yes, oh yes, he was. He lived at the South, and he thought just as the neople there South, and he thought just as the people there did, and he said that there would be one good did, and he said that there would be one good smart brush with the Northern folks, and then they would see the South was really in earnest, and they would back down and give 'em their rights; but they did n't back down, did they? My father was fighting against him, and he was fighting against my father. Was n't that awful? [Yes, it was.] Well, we don't care now. [Is your father in Michigan now?] Yes. The superintendent here requests me to say that when I leave, you will listen to a reading by "Prairle Flower." Don't forget my name, sir, and my age, and all that, will you? [No.] Dec. 21.

Dec. 21.

The selections read by "Prairie Flower" were two poems by Mrs. Howarth, entitled "All Souls," and "Edgar A. Poe."

# Scance conducted by William E. Channing; letters answered by William Berry.

## Invocation.

Invocation. Our Father Wisdom, and our Mother Love, we pray thee that the fair white dove of peace may fold her soft wings closely around these human hearts, shutting out for the moment the cares and confusion of the earthly life, quickening their senses so that they may hear faint whispers from that spirit-land, so dear to all—dear, because it contains treasures greater than the earth ever contains treasures greater than the earth ever knew; dear, because the mother's babe is there; dear, because the sire is there; dear, because brothers and sisters are there; dear, because hus-bands and wives are there; dear, because friends and neighbors are there; dear, because all the soul-wealth of the earth is gathered there. Oh our Father, we praise thee for the spirit-

friends this way I am very well situated in the spirit-world, and as there is a good deal of fast traveling there, I can exercise my procivities in that direction to my soul's content, and no dan-ger of accidents, no necks to break, nothing of the sort. I had a premonition, some seven years before my death, that I should be killed on the road. I related that premonition, which came in the shape of a dream—came to me three times. I related it to my friends. It was like this—I am to be reatreads, seeking to had heaven. Our Father, in behalf of mortality, we bless thee for this hand-some day, which, like a gem upon the brow of time, glitters to praise thee, the giver. Our Father, thou hast heard our prayers in all the past, and hath never forsaken us. Thy right hand of strength hath led us through all places. Thy wiedom bath been sufficient for our ignorance wisdom hath been sufficient for our ignorance, and, oh Lord, we do not doubt thee this hour, but we pray more earnestly than ever that thy strength and wisdom and love may be poured out into the consciousness of human souls, so that they shall walk more consciously with thee day by day, and hour by hour, understanding that they dwell in thy presence, that their every deed, their every thought, is considered and re-corded in the spirit world. Oh, we pray thee that corned in the spirit world. On, we pray the that ministering angels of mercy may hover nigh the beds of suffering where diseased forms languish between the world of matter and the world of mind, where the great shadow of sorrow has fallen. Oh may the angels be there to lift it, and when they shall hear the voice calling them to come up higher. And oh grant that benevolence may find a place in every heart, that charity may no longer come knocking at the doors of human hearts, seeking to find admittance, but oh, may it be a guest in every heart, and an honored guest. Oh may it be understood, and clothed henceforth in pure white robes. May it be worshiped more on earth because our Father is as one of thy min-istering spirits that will lead thy children out of istering spirits that will lead thy children out of darkness into light, Receive our prayers; guide us in the way of truth; lead us into thy kingdom of wisdom. Grant that we may practice all holy virtues, through all our deeds and all our thoughts, so that thy kingdom of heaven may ever be with us. Amen. Dec. 22.

say? How will it look for a church member to visit such a place? I want to go, but then the Church rises up and forbids it." Now here is a warfare between natural inclination—and honest inclination, too—and the Church. The authority of the Church says "Thus far and no further." wanta between natural inclination-and the non-inclination, too-and the Church. The authority of the Church says, "Thus far and no further;" and why does it say so? Simply because the people allow it. The masses allow the few to rule. But you may say, "They do not rule. We choose our clergy. We change them if we do not like them." All that may be very true, but the changing of the clergy does not by any means rob them of their spiritual assumed authority. They will tell you, "It is wrong. God says so." Well, how do you know he says so? "Why, the Holy Scriptures tell me so." But I tell you that is no revelation at all. What comes to your individ-ual soul is a revelation to you. When it comes through a sect or party, it is no revelation. Now, then, the authority which the Church exercises over the people comes in consequence of the will-ingness of the people to be led. They want over the people comes in consequence of the will-ingness of the people to be led. They want somebody to do their thinking and their praying for them. They want somebody to unlock the doors of heaven for them. The Catholic wants a St. Peter. The Protestant wants a Jesus Christ. Where is the difference? In the name. That is

-Why cannot mediums give full names as well as parts of a name?

all.

A.—There are various reasons why this cannot always be successfully done. In the first place there are very few mediums through which the full tide of spiritual, personal information, or inspiration—call it by what term you please—can be re-ceived. Mark me, there are very few through which ceived. Mark me, there are very few through which the full tide—it may come in ripples, it may bub-ble upon the shore and break—but the full wave' can come only through a very few, compared with the great whole. Now suppose, for instance, I were writing a communication through the hand of a medium. I may have what I call magnetic control; that is to say, I may have been success-ful in cutting off the electric and magnetic current running through the arm and thence to the brain, thus conveying impressions. So I might have a hand and arm to use as I would a pencil. Well, what then? Why, the medium is looking on, sees what is written, and knows, nine times out of ten, what is written, and knows, nine times out of ten, when the power is diminishing, because of the tremor that passes through the arm. The outside spirit is losing control. and the indwelling spirit is resuming control. The medium can tell that, and so he says, "This message is almost finished. Now I wonder what name will be attached to this." There comes the obstacle which interferes this." There comes the obstacle which interferes very much with the giving of the name. The very much with the giving of the name. The positive brain is exercised, consequently it can-not be given. When mediums learn the philoso-phy of this they will do differently. They will see to it that their wills are abstracted from the work of the spirit. If they do this, it will be very much easier for the spirit to finish up what it began. It is hard to give a name because, at that point, the spirit of the medium becomes positive. The forces of the spirit have grown less. They have about exhausted their nower with the me-The forces of the spirit have grown less. They have about exhausted their power with the me-dium, and just as they are going to finish up and sign their name, as I before remarked, the posi-tive power of the medium comes in and inter-feres, so you don't get your name. Now do not say there is some fraud because we have got no name. Rather say: It is something we do not un-derstand. Lat us look into it analyze it weight hime. Its ther say: It is something we do not un-derstand. Let us look into it, analyze it, weigh and measure it, bring all the powers we have at command to ferret out the cause of this deficient communication. If you took half as much pains to do this as to find fault, it would be very much better for you and for us. Pardon me; I am a plain-spoken individual, used to telling the truth in very plain terms. Q.—How is it that some spirits can control so

Q.—How is it that some spirits can control so soon after they leave the form? A.—Some spirits happen to be very fortunate in having spirit friends who know how to return, who understand the modus operand!. Consequent-ly they bring their friends to some media whom they know will assimilate with their magnetic life. What is the result? Why, they are forced right back through mediumistic life, whether they will or no. [Forced, you say?] Yes, that is the word I intended to use.

Q.-I asked because it has seemed to me as if some spirits were forced into possession of this

some spirits were absolutely forced. They come medium. A.—They are absolutely forced. They come within the magnetic attracting power of the me-dia, and it absolutely forces them to come into bodily control, and then they may as well speak as do anything else. It is easier to speak than not to

as do anything else. It is easier to speak than not to. Q.—Some who have passed from this life return and tell us that they have no remembrance of any other existence previous to that commenced on this earth. If, as has been lately maintained on this platform, "the soul ever has been, is, and ever will be," in what respect does this lack of con-tinuity of memory differ, as regards the individu-al's identity, from total annihilation? Of what avail is it to the thinking part we call I, if the cs-sence of man is immortal, if that essence is not eternally connected with his individual being? and how can this be otherwise done than through the memory? A.—Memory is subject to the call of external circumstances. Now always remember that.

APRIL 3, 1869.

I want to send a few words of encouragement and cheer to marm. Any objection? [To marm?] Why, yes; marm. Oh Lord! yes. Beg your par-don; that's what we used to call her. You all have different ways, I suppose, of talking about your mother. Well, mother, that's it. But we boys used to call her marm. You tell her we are round, and do n't care about her thinking of us as dead. I say we. There's Albert; that's me. First come, first served. There's Daniel; that's my brother. There's Nancy Jaue; that's my sister. Here, we are, a trio, and we all send a heap of love. Tell marm we've got the old fiddle here, and we will give her a right smart waking heap of love. Tell mar we've got the old fiddle here, and we will give her a right smart waking up when she gets on our side. Ask if she remem-bers the time we laid out Nancy Jane? She thought something awful would happen to us for trifling with such serious things. We laid her out, and told marm she was dead. Sort of a Juliet, you know. We were Romeos improvised for the occasion. Pretty good joke. Marm will remember it. We had some right jolly times down there in old Unity street, I tell you. [In this city?] Yes; why yes. Where did you think I was from? [I did n't know.] I 'm afraid the folks will think I have n't pro-gressed much, but then I tell 'em it's all in ap-pearance. I've got ahead nicely. I don't know as I've got any more airy now, only in one way. Tell John-that's my brother—he is looking after the welfare of certain northern precincts down

Tell John—that's my brother—he is looking after the welfare of certain northern precincts down here—[A policeman?] Yes; and tell him if he gets any hard cases he do n't know how to handle, just call on us. We will be round and give him a lift. Music, you know, is said to charm a savage, and—what's the rest? I will leave that for you to finish. If I can only just succeed in opening their spiritual ears, I will tune my old fiddle and play so sweetly that they will forget their evil thoughts, and, as the poet says, come up higher. Now tell marm she need n't wonder because I 've got my fiddle here,on the other side. You tell Now tell marm she need n't wonder because I 've got my fiddle\_here-on the other side. You tell her that heaven would be no heaven to a chap that likes music if he could n't have an instru-ment whereon to make it. Now tell her, and all the good folks, I am just as happy as ever any-body need to be, and am in no such place as a seven-by-nine heaven—not a bit of it. I want all avoiting to near a good

seven-by-nine heaven—not a bit of it. I want all creation to roam over. And, by the way, tell my friend Theb, he and I are all right. I call round occasionally and give him a rap over the head when he do n't know it —a polite way I have of saluting people. [Did you say Theo.?] Never mind; he will know. Oh, I'm a joker, you see. Now for my name. It's not at all hard for us to give names round this quarter, you see. What's the reason? Because we are "monarch of all we survey, our right there is none to dispute."

My name is Albert Wedger, and if you want a wedge driven in any time, just call on me. I'm the boy that can do it. [Come again.] All right. I will. Good day. Dec. 22.

#### Johnnie Joice.

Johnnie Joice. How do you do, sir? Well, you see I get round once in a while. [Is it Johnnie?] Yes, sir. You see, I have to come round just about so often, for when I stay away a little while, some of the folks that would just as lief I would stay away as not, begin to think it's all up with me—he thinks I'm wound up, and I alnt coming any more. So when I got that, you know, I was pretty sure to come first chance I got. Give my compliments to him, and tell him I aint half as much dead as he is. Give my compliments to his people, too—to his family, and say to them, from me, that I have a certain little document in preparation for them which I propose to issue in good time. If they do n't un-derstand it, call on me from this place, and I will give them all the information they want. Good-day, sir. Dec. 22.

#### Adah Isaacs Menken.

Sav to my friends whom I left here on earth say to my friends whom I feit here on earth that the night of my earthly sadness is past. My spirit rejoices in the light of morning, such a morn-ing as earth never knew. Say to them that this glorious philosophy is more than true, and the giorious philosophy is more than true, and the great sunlight is only waiting for human hearts to be more ready to receive it, when it will come in all its glory. Say to all those who sometimes talked harshly to me when I spoke of these things, the time is not far distant when they will most surely know, beyond all doubt, that this modern Spiritualism is a glorious truth. Adah Lanacs Manken Isaacs Menken. Dec. 22.

Prayer by Theodore Parker; questions an-swered by Thomas Paine.

#### MESSAGES TO BE PUBLISHED.

Thursday, Dec. 24.—Invocation; Questions and Answers; Elizabeth Graham, of Hoston; Gen. Hindman; Annie Le-land, of Cambridgeport, Mass., to her mother; Reading by "Prairle Flower." Monday, Dec. 28. — Invocation; Questions and Answers; Matthew Jennings, Yale College, New Haven, Gonn.; Theo-dore Thompson, 73d New York, to Albert Carter; Lydia Mil-ler, of Marysville, Cal.; to her sister-in-law; Carl Targowski, to his friend, Adolph Wiener; James Devine, to his brother Michael: "Belle Wide-Awake."

to his friend, Adolon Wiener; January Michael; "Belle Wide-Awake." Michael; "Belle Wide-Awake." Tuesday, Dec. 29. – Invocation; Questions and Answers; Jano McGrath, of Giencoc, Scotland: Nathan Wheeler, of Montpeller, Vt, to his friends; Ellen Warren, killed at the fail of the Pemberton Mills, Lawrence, to her brother and sister; Wittem Lee Craig, of Richmond, Va; Margaret Murray, of

the body) when we are under the influence of sleep, produced naturally or otherwise?

A .-- The spirit under such circumstances retires or recedes from the external sensorium, therefore it can receive no impression from the externa world during that time. But where is it? you ask. It may be floating off in space, communi-cating with distant intelligences, gathering into its soul-life that food which the soul has need of It is living in the inner life for the time being. It has departed or receded from the external world, the outer life, and it lives in the inner life, and the record of that inner life is being made up at that time. It is answering the demands of the soul There is no such thing as absolute unconscious-ness for the indwelling spirit. It knows of no such condition. It may be unconscious of the out-side world, but it is conscious then of the inner life. There is always that perpetual activity kept

Q.—If the spirit is always conscious during sleen, why does the reason seem to lose her sway over it?

A .- There are two sets of reasoning powers One belongs to this human life, the other to the inner life. When it retires from the external consciousness, or the external sensorium, it does no scionaness, or the external sensorium, it does not lay aside its reasoning powers in the internal. It has only yielded up the control of the external for the time being. You live, here in this world, two distinctly marked lives. It possesses two dis-tlactly marked individualities. One has been made up of external simulators of the third made up of external circumstances, of the things that belong to the buman body, human life-the other made up of spiritual circumstances, or of things belonging to the inner life. Q-But the mental experiences in dreams often

seem nonsensical. How should that be so if reason still guides?

A.-There are sometimes certain detached fragments of life, of the circumstances through which the soul at the time is passing, that are daguerreo typed upon the external brain; and because they are detached fragments, unconnected scenes, broken into here and there—because the spirit has not control of the external, they seem and are non-sensical. It is only because the spirit has retired from the external machine. It is not because the spirit itself has forgotten its reason. By no means.

Q.-If spirits are always conscious of spiritual surroundings, please explain why some spirits re-turn through mediums and declare that they are living in a life of the flesh, or the external life, not seeming to understand that they have passed out of the body?

A.-You misunderstood me. I affirmed that the spirit was never absolutely unconscious; that would be equivalent to death to the spirit. Its powersare active, sometimes in one direction and sometimes in another. Circumstances, both those sometimes in another. Circumstances, both those that belong to this life and to the spirit-world proper, have very great power over the manifes-tations of all spirits. For instance, a spirit passes out of the body under the influence of alcoholic stimulants. He enters the spirit-world in a be-fogged and clouded mental state, but is he un-conscious? By no means; he is a thinking, mov-ing spirit, not unconscious, but by reason of exter-nal circumstances the expression of the spirit is not uniform; it is clouded; its steps are tottering, and it cannot give forth free and clear speech con-cerning itself. cerning itself.

Q.-If Spiritualism were proved false, what af-fect would it have upon the history of the Bible? A.-To my mind it would have a very serious

#### Harrison L. Dyke.

I would be very glad to communicate with the friends I have left, because I have many things which I might inform them concerning, which would lift many burdens from their shoulders, would lift many burdens from their shoulders, and enlighten them very much concerning these things. I knew nothing of this spirit force, or power, before my death. I was on board the Cumberland. Harrison L. Dyke, my name. I was in my thirty-second year. I left my wife and two children in Philadelphia. They consider me dead. Du not know that they can have one me dead. Do not know that they can have any further communication with me, till, as they sup-pose, the sea shall give up its dead, and the trumpet shall sound. But there is a way by which all such clouds of ignorance may be swept into the dark past, where they belong. And I propose to make the very best use of that way, by forcing myself through the shadows, till I come out in such tangible shape that they cannot reject me. I am not invested with the dignity of an angel, by no means. I am just where I was when death found me. Have taken a few steps, very great change in me. And my friends must not suppose me to be an angel, because death has separated me from the body. What I mean by an angel, is a superior intelligence. I am no more in that line than I was when here. I could man a gun on board ship when here, and give me the right instrument I could do it now; but to preach a serion would be quite another thing. To talk about the great white throne, and the city whose streets are paved with gold, and the authority that the leaders exercise over the masses. Go, if you please, among the Shakers; see the authority that the leaders exercise over the masses there, and yet they are God's people, so quite out of my call. My imagination is not vivid enough. I would like that my friends take the usual means by which we dead people can som-mune with those you call living, and after they have taken what steps are necessary, I will add more in that line than I was when here. I could

1....

#### Questions and Answers.

QUES .- Why is such absolute authority pernitted in the Catholic Church? I mean authority over the mass of the people.

ANS .- It would be well to ask the same ques ANS.—It would be well to ask the same ques-tion concerning all other Churches. The Catholic Church is by no means alone in the exercise of power over the common people. The clergy of all Protestant Churches exercise the same power, only in a different degree. It has a different face, wears different clothes. Still it is the same spirit of anti-une outboring. There is near little talor. of religious authority. There is very little toler-ance in the Church or Churches—very little toler-any of them, either Catholic or Protestant. The Church marks out a certain path by which her adherents are to find heaven, if they find it at all, and whose dares to step outside of that path commits a sin against the Church, and against the God of that special Church. The Catholic sins if he eats meat on Friday, unless he has special permission from the priest so to do. The Protestant sins if he happens to ride too fast on the Sabbath; if he goes out into the fields, instead of going within the walls of some Church to listen to some prosy sermon. Where is the difference only in appearances; none in reality. From time immemorial the Church has always exercised immemorial the United has always exercised this spirit of authority. We go back as far as Churches had an existence, as religious sects had a being, and we find that the leaders of those sects exercised their authority over the masses. Go, if you please, among the Shakers; see the authority that the leaders exercise over the masses there, and yet they are God's people, so they say. Listen for a moment to a conversation between two church members of the Protestant;

Memory is subject to the call of external circum-stances, and may slumber in some of her parts, for thousands of years, if external circumstances do not resurrect her. Do not forget that, for you will have need to use that simple knowledge, all of you, by-and-by. Some spirits are fortunate —but very few are—in being resurrected in mem--out very lew are-in being resurrected in mem-ory, concerning a past existence, by external cir-cumstances. A Pythagoras would tell you, did he speak with you, that he remembered three distinct earthly lives. Mark me! three distinct earthly lives he remembers clearly. Not all their circumstances, to be sure, but enough to show that they are three distinct earthly lives. "He has been fortunate in having external circum-stances to call up, to resurrect, this past memory; that belongs to the past, that slumbers with thou-sand of souls, because there is no morning peal of the present, no chime that might call up the past. Now let me illustrate, to make my position more simple. Suppose, for instance, a friend of your childhood might come into this room-either a disembodied spirit, or one in the body-and a disembodied spirit, or one in the body-and should address you by name. You look into his face and say, "I do not know you," "You do not?" "No." "Do you remember," he says, "such a person that you used to play with in your boyhood days, who lived in such a place, oc-cupled such a position in life?" You think a minute. The external words of the man are callminute. The external words of the man are call-ing up your memory from the past. You say, "Oh, yes, I remember it; oh, yes, now I know you;" and you go over and over your boyhood days with him. All the green fields are present in your memory; all your little boyish acts are called up and lived over again. You know the man for an absolute certainty. It is precisely the same with regard to a nast arist are showends. same with regard to a past existence. Thousands and tens of thousands of souls are waiting for some resurrecting circumstance, that they may remember, that they may see, that they may live again, in thought, in the past, and know that they have lived there. Do you understand? [Yes.] Dec. 22.

#### Alexander Redman.

Alexander Redman. Alexander Redman. I knew you, but you did n't know me perhaps; George's brother. I prom-ised to come back if I found things as I expected to in the spirit world. Say, will you, that I have found them just as I expected to. I was told, be-fore my death, that George was being used as a medium here, just as before death. Some of them laughed at me for the statement. Tell them, from me, it is an absolute truth. But if they can't get ready to believe it till death comes to them, they must wait till it does, that 's all. I cannot bring them any satisfactory demonstration on that them any satisfactory demonstration on that point; can only tell them what I promised to-

My sister Lizzie wants to know if it was really true that I did come and control her. Tell her

yes, it was true. She need n't doubt it. And say to mother we are all here waiting for her, and when she joins us we shall be most happy.

happy. (To the Chairman.)—I received your call to come into the office. Do you know? [Yes.] I received it, but was n't able to answer. [With regard to the stereotype plates, you mean?] Yes. [Can you tell anything about them?] Mother can. Go to her. Good-day. Dec. 22.

#### Albert Wedger,

It is some time since I happened round here. I used to come once in a while when Mr. Berry officiated here, but he has taken a post on our side and so the ball moves on.

William Lee Craig, of Richmond, South Boston, to her sister Mary.

#### **Obituaries.**

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

The pressure of other matter upon our space compets us to adopt this course.] Extransfrin MOQUITTY.-We desire to say a word which is due the memory of our fellow laborer, Mrs. Ellzabeth Me-Quitty. We not her for the fint time last Bpring, while loc-turing in Fail River-her place of residence-and to her en-couragement and sympathy we owe much. For some years circles were held at the house of Capt F. W. Bennett, Mrs. McQuitty acting asmedium, both forgiving testaand lectures; her labors were rewarded, and it was thought best to engage a hal, which plan was eventually carried into effect. During two years she was uniting in her efforts, few sympathizing with or understanding how bard she labored. During this time sho was never known to neglect her family, performing her household cares without assistance. Her work was quickly performed; at the close of two years her strength failed, and she reinctantly gave up her work before the public. Con-sumption, with its fell hand, claimed the body, and her dark yeas became more brilliant, with a far-away look, in their depths, as though viewing something hid from others. Dur-ing her sickness she often cheered those about her with clair-voyant glimpses of the "Botter Land," and communications from loved friends previously released from the form. Secm-ingly supported by a bright band of immortals, she was ever cheertin, speaking words of hope and comfort, when apparent-ity most in need of such sympathy herself. To her efforts the society owe their present propaperly, and its is due her memory that we acknowledge her labores in this section. Each Bab-bath a beautiful bouquet of flowers genese the desk, placed there by a loving hand in remembrance of a dear companion, and the fargrance of these flowers secme ver sneaking words of love from brighter worlds heyond Her last moments were bright and beautiful. Her faith in the angel world unwaver-ing, she rejoiced, as her spirit took its flight, in the good per-formed and the good to do. Wentworner. Wentworner. Fait River

PASSED TO THE HIGHER LIFE .-- I was called to preach the funeral sermon over the cornse of Mrs. Sallie Knickerbocker. of New Lenox, Ill., on Saturday, March 13th, 1869. She was, at the time of her departure, nearly 64 years of age, and a firm

opiritualist. A large crowd of neighbors came to the funeral, and I be-lieve the words I was inspired to utter had their full effect. She leaves behind her a dear husband who is himself near the spirit-world, also several grown-up children-all Spiritualists. It was pleasing to me to see the beautiful effects of Apiritual-ism upon the bereaved family. Chicago, Ili., March 14th, 1969.

Passed to a higher life, from his home in South Abington. Mass., Feb. 26, 1869, the spirit of Nahum Bates, aged 41 years month and 18 days.

I month and is days. Two days after his departure he gave satisfactory evidence of his presence through the mediumship of Mrs. Mary O.Lewis, of North Hanson, Mass. His Temperance brethren in regalla, together with a large number of filends and relatives, escorted his remains to the cometery in Northville, to be buried by the side of an only child. He leaves a wile, an aged mother and a large circle of friends to mourn the loss of the physical form, though sustained by the consciousness of his spiritual pres-ence. D. \*

On the morning of March 6th, 1869, the angels on the bright shores of immortality welcomed to the home of rest beyond the river of death the spirit of little Nellie May, daughter of Wm. A. and M. E. Cobb. of Orange. Mass., aged 4 years.

Wm. A. and M. E. Cobb. of Orange, Mass., aged 4 years. Bervices appropriate to the occasion were performed by the writer, assisted by a select choir, who sawn with thrilling ef-feot selections from the "spiritual Harp;" then while the deciling aun rested brighty on the spot where we hald the mortal to rest, the sunlight of spiritual truth seemed to dis-pel the dark clouds that had so long encompassed the tomb, and gave us the glorious assurance that what we term death Is but the beginning of life. J. H. CURRIER.

Passed on to the Summer-Land, Feb. 16th, 1869, Mr. Asron Morse, of Berlin, Mass., aged 67 years.

MORE, OI BERHIM, MARSS, agea 6 (years. Ho was a man noted for the nobleness of his character, the truthfuncess of his speech, and sobriety in all things. For a few years past he has been a firm believer in the truths of Spiritualism, and often during his illness saw the loved ones who had passed to the other side.

Passed home to enjoy the care of the angels; on Sabbath morning, Feb. 28th, 1860; Mattie L. Griswold, aged 2 years and 7 months ; only daughter of Robert C. and Margaret M. Griswold, of Kowanee, Henry Co., Ill

APRIL 3, 1869.

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cent stamps, Address, Mar. 6. MR. AND MRS. A. B. SEVERANCE, No. 402 Sycamore street, Milwaukee, Wis DR. DUMONT C. DAKE,

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# Coldwater, Mich., until further notice.

DEAFNESS,

I make the following extract from a letter from F. W. GREEN, of Columbia, S. C., dated Jan. 23d, 1869; "I got half a dozen boxes of MRN. SPEN OE'S POSITIVE AND NEGATIVE FOWDERS of you about four and a half months since, and I have not missed curing in any instance where I have used them. I took the NEGA-TIVE FOWDERS which you complimented me with for Deafness, and an cured. 1 am treating two cases of Neuralgia. One is cured."

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

OLIVER PEPPAND, of Kansas City, Mo., under date of Feb 2d, 1669, writes as follows: "Two months ago I got six hoxes of your **POSITIVE AND NEGATIVE POW-DERN** for **Destress** of three or four months' standing, and I am happy to state that I am much relieved; in fact, nearly as well as ever."



# BANNER OF LIGHT.

# Western Bepartment.

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#### Arbiter Hall Lecture.

The following is a portion of a lecture delivered, by invitation, on the first Sunday of March, hefore the liberal Germans, in Arbiter Hall. The music was excellent, and thrilling even.

"There is a God, and man is free, though held in chains." -Schiller.

Knowing that you know your rights and privileges, I ask not your religion; neither do I ask you to accept mine-the Spiritual Philosophy. With the great Schiller I exclaim, "I accept no special church outside the true and absolute religion." Worshiping at the shrine of freedom and equal rights, I only ask you to form a segment in that circle, a link in that chain, composed of such true men and women as advocate freedom of thought, universal suffrage, liberty of conscience and political fraternity.

Many of you left the beloved Fatherland because your rights were denied you there, and you have not yet learned to suspect the tyrants, bigots and sectarists, who, under the cloak of religion, are busily at work to undermine the free institutions of this country. You brought with you from that distant land, sacred to the scholar, sacred to the bold thinker, and sacred to those inspired poets who sprung up like wild flowers of God's own planting, a deep, fervent love for human rights. You brought from there honest natures that would not stoop to political cunning to secure selfish ends. You brought with you warm hearts and true souls baptized into the fountain of nolitical and religious freedom, and to day you lovally confide in the Government and the rights guaranteed you by the American Constitution, Believe me, there are church bigots who would gladly deprive you of these rights. This is the settled purpose of certain sectarian organizations.

Honest and industrious, you have transformed Western prairies and wildernesses into blossoming gardens, and, in your own homes, have beguiled weary hours with the heavenly music of your Mozart, Handel and Mendelssohn, unmindful, perhaps, that dangerous enemies, shrewd and slimy, were creeping in around your firesides.

Church and State, standing for centuries shoulder to shoulder in Europe, not to break fetters, not to undo heavy burdens, not to educate the masses, not to tell the common people they were as free and worthy children of God as kings, popes.or princes, but to crush them under the iron heel of mental and spiritual slavery, are seeking to lift their churchal heads and get a foothold upon American soil. These Church influences in the old world kindled the fires that burned martyrs, dungeoned the apostles of science, and cruelly enslaved workingmen, or compelled them to nearly starve on low wages. They burdened them with oppressive taxations, which went to support an idle nobility. They galled them with the yoke of childish church ceremonies, against which liberal thinkers and philosophers seem to have expostulated almost in vain, and against which the Frankfort Parliament, with Robert Bloom at their head, stoutly contended and nobly, manfully struggled.

Church and State united, synonyms of priestcraft and kingcraft-wrecks of the mouldy, medireval ages-ever, like the Egyptian Sphinx, stand still; while the great, throbbing, beating world of humanity, conscious of the divine propulsion, strives to move onward and upward to higher mental and spiritual altitudes. Progress is God's right-hand angel. This upheaving, uplifting law of unfoldment underlies all things. Nature, with million tongues, voices it to all nations. These are their translated words: Equal political, social and religious rights. Defiant of Nature, the spirit and not a little excited, they asked many quesand the original aims of our free Gov ernment, there is a lurking spirit of proscription and persecution cropping out from "Young Men's Christian Associations" and the closer centralization of the" Evangelical "denominations, seeking to put a Trinitarian God and an infallible Bible - equivalent to a Christian test - into the American Constitution.

amendments and ensotments, and the alternative would be, "submit, senators, representatives, voters, PEOPLE ALL, to the Christian test"-belief in a ing in every city, and nearly every hamlet of personal, Scriptural God; Jesus Christ ruler the country, is it strange that the cold sneer of among the nations, and the infallibility of the worldly Materialists and the practical infidelity Bible, or the revival of the thumb-screw and the of Christians should sorely try our patience? rack, the gibbet and the block, for the enforcement of the provisions of the Constitution."

As Americans, as freemen, our watchwords must be the brotherhood of man; the sisterhood of woman; equality of the sexes in the eyes of the law; toleration of all religions; encouragement of honest labor; cordial hands to refugees from European tyranny; warm hearts for all nations, tribes, families-in a word, equal rights for all.

#### Saddening and Pitiable.

What? To see Spiritualists - freed from the galling chains of tradition and church superstitions-sufficiently indifferent or unprincipled to send, or permit their children to attend Orthodox Sunday schools.

Which, considering the genius of the age and the broad, elevating principles of Spiritualism, would be the more despicable in parents: to coolly cripple their children's feet or their souls? to their minds? Purposing or permitting others to do the wrong are equally reprehensible. Responsibilities are not to be evaded or shifted; neither are divine penalties, as natural effects, pardoned. The following, from the Gospel Banner, Maine, gives a bird's eye view of the doctrines taught in these sectarian Sunday schools, patronized, to some extent, by Spiritualists:

Some extent, by Spirituaneus: "These questions and answers are taken from 'A Short Catechism for Young Children,' published in Philadelphia. In the year 1864 this Catechism was used and committed to memory by every pupil, adult and infant, in the Sunday school connected with a prominent Orthodox Congregation-alist Church in Eastern Massachusetts, whose pastor was a graduate from Andover. Ques.—Does your wicked heart make all your thoughts, words and actions sinful?

words and actions sinful?
Ass — Yos; I do nothing but sin.
Q.— Is your lifo very short, frail and uncertain?
A.—Yes; perhaps I may die the next moment.
Q.— What would become of you if you die in your sjns?
A.—I must go to hell with the wicked.
Q.—How many kinds of sin are there?
A.—Two.

- Q.—What are these two kinds? A.—Original and actual. Q.—What is the original sin? A.—It is that sin in which I was conceived and born. Q.—Dees original sin wholly defile you, and is it sufficient to send you to hell, though you had no other sin? A.—Yes.
- A. 168. Q.--What are you then by nature? A.--I am an enemy to God, a child of Satan, and an heir
- or neri. Q.—Cannot your good thoughts, words or actions recover you by the covenant of works? A.—No; everything 1 do is sinful.
- A.—No; everything I do is similar. Q.—Can God pardon your sin without a satisfaction to his istico?

A.—No; he will by no means clear the gullty. Q.—Why could none but Christ satisfy for your sin? A.—Because none but he could bear infinite wrath. Q.—How long will the wicked continue in hell and the

saints in heaven?

A.—Borover and ever. Q.—What will the wicked forever do in hell?

A.—They will contract of the second biasphemo God. Q.—What will the righteous forever do in heaven? A.—They will behold the glory and sing the praises of God in Christ."

#### **Remarkable Manifestations in** Charlestown, Mass.

Having in the agone years had several lecture engagements in this city, pleasant are the lingering memories of the friends there met, and the friendships formed.

The following is the resume of a letter full of facts, from the pen of an excellent lady friend in Charlestown. We know the family referred to, with the children that have become such rare nfediums, and that too, unsoligited and undesired, even on the part of the parents, who were not Spiritualists.

Mrs. R---- in her letter says, "Of course, you remember the family of our next door neighbor, Mr. W---s. Well, about two months since, they borrowed our planchette for an evening, hoping it might write for them. Immediately upon the oldest girl, thirteen years of age, putting her hands thereon, it commenced writing. Amused, tions, which were quickly answered. Among others, it was written that the attending spirits could produce the 'raps,' which they quickly did upon the table. At this crisis, pleased, surprised, they sent for our family to come in. The raps were loud, and really wonderful. Wherever the child went, the raps followed her-on tables, chairs, windows, doors, piano, floor. Asking the intelligences if they could ring the bell as in Mrs. Chamberlain's circles, rapping, they replied in the affirmative. The next week, father, mother, Mr. R ---- and myself, calling in the evening, and sitting around a large extension table, with the little girl and her parents, we placed a bell on the floor underneath, which was immediately rung, placed in Lettie's hand, and thrown about in different directions. These manifestations have been constantly improving. The two younger sisters are equally as good mediums as the oldest. Following the above, there came that spiritual phase, denominated by the Apostles 'discerning of spirits,' ultimating in clairvoyance, or the seeing of the spirits distinctly by the children. They not only see them, but hear them (the spirits' voices) so clearly, that it is difficult to distinguish them from those of mortals. This band of immortals, versed in the chemistry of spirit-life and law, improvises hands from the surrounding spirit substances and magnetic emanations, which these children shake most cordially. Tying these little girls, they are untied in a moment by spiritpower. Sitting around the table in the diningroom, a few evenings since, the gas turned off, but the light streaming into the window from across the street, two of these children were lifted on to the table, my hair was taken down. large hands grasped mine, and also handled Mr. R---- and mother. Little baskets, shells, cords, tassels, papers, India rubber balls and other materials, are thrown or borne about the room, exhibiting the wonderful power of spirits, when permitted to rightly adjust their batteries. The piano is played upon, through the mediumship of the children, in this way. The mother, Mrs. W----, sits before the piano-the room light enough to see the keys-and while not a key moves, the music is delightful. The children see the spirit hands inside, playing on the strings. The melodies are soft and heavenly. Furniture moves before our eyes, with no visible agency moves before our eyes, with no visible agency as the producing cause. Chairs rock. We see them go, and yet no mortal is near them. Is it not strange?
These children, aged respectively thirteen, ten dight, from both hearing and seeing their attending spirits, richly enjoy their company; not one of them has the least fear. They retire at night, and the spirits, materializing themselves, become tangible, sitting by their bed-side, and if ill, manipulating them till they fall asleep. The mother of these children—a very intelligent wor man, as you well know—has become thoroughly converted to the facts of spirit-communion. How could it be otherwise? She said to me the other is a spirita. A conference is held at 13 P. M. is conference in the norming lecture.

and free-religionists to-day! Give this creedal | day, 'Hereafter I shall dispute nothing claimed church-spirit constitutional power by legislative by Spiritualists. How can I, when I have but to ask, to see it right in my own family?"

With these and similar manifestations occur-

#### Duquoin, Ill.

EDITORS BANNER OF LIGHT-In the language EDITORS BANNER OF LIGHT—In the language of one of old, there has been a shaking among-the dry bones in Duquoin, Ill., for the past few days. Dr. E. C. Dunn, State Missionary, has just concluded a debate with Prof. Clark Braden, one of the champions of the Christian or Camp-bellite persuasion, before the largest audiences ever assembled in a church in this place. The evertement may grapt the interest manifested was excitement was great, the interest manifested was unprecedented here, and the clergymen and their

unprecedented here, and the clergymen and their flocks were in attendance. The high-toned and gentlemanly deportment of Dr. Dunn; and the able manner in which he han-dled the subjects in dispute, won for him the ad-miration and applause of the large and intelligent audiences. Dr. Dunn gave his opponent and the clerical advocates of old theology such an over-hauling that they surely will not want him to re-peat it. The members of the State Organization did wisely when they assigned Dr. Dunn the podid wisely when they assigned Dr. Dum the po-sition he now occupies. He is the right man in the right place. The few lectures he gave here— all his limited time allowed—were excellent. The Spiritualists of this place have organized a

dwarf their bodies or their intellects? to infuse Society, and will soon inaugurate a Lyceum. The physical poison into their veins or mental into cause is progressing in Southern Illinois.

#### N. A. DUNHAM.

Anniversary of the American Equal **Bights Association.** 

THE ANBREAM EQUAL RIGHTS ASSOCIATION. THE ANBREAM EQUAL RIGHTS ASSOCIATION will hold its Anniversary in New York, at STEINWAY HALL, Wednosday and Thureday, May 12th and 13th, and in Brooklyn, ACADE-WY oF Music, on Friday, the 14th. After a century of discussion on the rights of citizens in a republic, and the gradual extension of Suffrage, without property or education al qualifications, to all white men, the thought of the nation has turned, for the last thirty years, to perfore and women.

thought of the nation has turned, for the last thirty years, to negroes and women. And in the enfranchisement of black men, by the Four-teenth and Fiftcenth Amendments to the Federal Constitu-tion, the Congress of the United States has new virtually established on this continent an aristocracy of sex; an aris-tocracy bitherto unknown in the history of nations. With every type and shade of manhood thus exaited above their heada, there never was a time when all women, rich and poor, white and black, native and foreign, should be so wide awake to the degradation of their position, and so persistent in their demands to be recognized in the Gov-ernment.

woman's enfranchisement is now a practical question in England and the United States. With bills before Parlia-ment, Congress and all our State Legislatures-with such able champions as John Stuart Mill and George William Cur-tis, woman needs but speak the word to secure her political freedom to-day.

The woman needs but space in the coming National Anniver-we sincerely hope that in the coming National Anniver-sary every State and Territory, East and West, North and South, will be represented. We invite delegates, too, from all those countries in the Old World where women are de-

all those countries in the Old World where women are de-manding their political rights. Let there be a grand gathering in the metropolis of the nation, that Republicans and Democrats may alke under-stand that with the women of this country lies a political power in the future that both parties would do well to re-

power in the future that both parties would do well to re-spect. The following speakors from the several States are al-ready pledged: Anna E. Dickinson, Frederick Douglass, Mary E. Livermore, Madam Anneke, Lilly Peckham, Phebe Couzens, M. H. Brinkerhoff. Other names hereafter. LUCRETIA MOTT, President, Vice Presidents--Elizaboth Gady Stanton, Frederick Doug-lass, Honry Ward Beecher, Martha C, Wright, Frances D. Gago, New York; Olympia Brown, Massachusetts; Eliza-both B. Chase, Rhode Island; Charles Prince, Connecticut; Robert Purvis, Pennsylvania; Antoinette B, Blackwell, New Jersey; Josephine S. Griffing, Washington, D. C.; Thomas Garret, Delaware: Stephen H. Camp, Ohlo; Euphemia Cochrane, Michigan; Mary A. Livermore, Illinois; Mrs. I. H. Sturgeon, Missouri: Amelia Bloomer, Iowa; Mary A. Starrett, Kansas; Virginia Penny, Kenteky, Corresponding Secretary-Mary E. Gage. Recording Secretary-Henry B, Blackwell, Harriet Pur-vis.

Treasurer-John J. Morritt. Ezecutive Committee - Lucy Stone, Edward S. Bunker, Elizabeth R. Tilton, Ernestine L. Rose, Robert J. Johnston, Edwin A. Studwell, Anna Cromwell Field, Susan B. Anthony, Theodore Tilton, Margaret E. Winchester, Abby Hutch-inson Patton, Olivor Johnson, Mrs. Horaco Greeley, Abby Hopper Gibbons, Elizabeth Emith Miller. 237 Communications and contributions may be addressed to John J. Merritt, 131 William street, New York. 257 Newspapers friendly, please publish this Call.

#### SPIRITUALIST MEETINGS. Alphabelically Arranged.

ADRIAN, MIGH.—Regular Sunday mostings at 10% A. w. and TJ P. W., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 w. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

ASTORIA, CLATSOF CO., OR.—The Society of Friends of Pro-gress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

DEREVIELD, MICH.-First Union Society of Spiritualists hold regular meetings at Armsby's Hall, at 104 A. M. and 74 r. M. Sundays. Begular speaker: J. W. Van Namee. Das MOINES, IowA.-The First Spiritualist Association will meet regularly each Bunday at Good Templar's Hall (West Bide), for lectures, conferences and music, at 104 A. M. and 7 P. M., and the Children's Progressive Lyceum at 14 F. M. Froundays Atternoon and evening in Belding & Diokinson's Hall. The Children's Progressive Lyceum meetings every Sunday afternoon and evening in Belding & Diokinson's Hall. A. M. Dr. H. H. Brigham, Conductor; MIN. M. E. B. Sawyer, Guardian; Fred. W. Davis, Secretary. ToXBORO', MASS.-Neetings are held every Sabhath in Town Hall, at 14 r. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Mins. Addie Summer, Guardian, I. Lyceum paper published and read on the first Sabbath of each month. Lecture at 13 P. M. PLANCHETTE,

of cach month. Lecture at 12 p. M. GREAT FALLS, N. II. -- The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. The Chil dreams Progressive Lyceum meets at the same place at 23 p. M. Dr. Reuben Barron, Conductor; Mrs. M. H. Sayward, Guardian; Mrs. M. H. Hill, Corresponding Scoretary.

HAMMONTON, N. J. - Meetings held every Sunday at 10 A. M., at the Spiritualist Hall on Third street. W. D. Whar-ton, Fresident; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 P. M. J. O. Bansom, Conductor; Miss Lizzie Randall, Guardian of Groups.

JURTUAN OF Groups. HINGHAM, MASS.—Children's Lyceum meets every Sunday Ricencon at 23 o'clock, at Temperance Hall, Lincoin's Build-ng. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Guardian. Ing. E. white, zu, conductor; and or . Liberty Hall(owned Hourrow, Mg.-Meetings are held in Liberty Hall(owned by the Spiritualist Society) Sunday afternoons and evenings by the Spiritualist Society) Sunday atternoons and evenings. LowELL, MASS.—The First Spiritualist Society hold a gen eral conference every Sunday at 23 P. M., In Lyceum Hall, cor-ner 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. Cor. Sec.

Cor. Sec. LEOMINSTER, MASS.—The Spiritualist Association hold meet-ings every alternate Sunday at Brittan Hall. W. H. Yeaw, Sec. Speaker engaged:—Mrs. M. Wood, March 28. MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday at 2 and 64 r. M., at Museum Hall, corner of Elm and Pleasant streets. Slephen Austin, Presi-dent; Moses II. Johnson, Secretary. Progressive Lycoum meets every Sunday at 104 at the same hall. Albert Story, Conductor; Mrs. Fannie Shespard, Guardian.

meets every Sunday at 104 at the same hall. Albert Story, Conductor; Mrs. Fannie Sheapard, Guardian. MILWAUKER, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 104 A. M. and 78 P. M. George Godfrey, Chairman. Speaker engaged:-J. L. Potter. The Children's Progressive Lyceum meets at 2 P. M. T. M. Watson, Conductor; Beity Parker, Guardian; Dr. T. J. Freeman, Musical Director. NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Ev-erett Rooma, corner of Broadway and Thirty-Fourth street. Lectures at 104 A. M. and 78 P. M. Children's Progressive Ly-ceum at 23 P. M. P. E. Farnsworth, Secretary, P. O. box 5679. NEWBURYFORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mis. Lumford, Musi-cal Director; J. T. Loring, Secretary. Conference or lecture in same hall at 76 o'clock. NEW NAVEM, CONS. — The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, Progressive Lyceum meets at 10% A. M. E. Whiting, Con-ductor. NEW QELEANS, LA.—Lectures and Conference on the Phi-

NEW OBLEANS, LA.-Lectures and Conference on the Phi-losophy of Spiritualism, every Sunday, at 10% A.M., in the hall, No. 110 Carondelet street, up stairs. William R. Miller, President; J. C. Norwood, Vice President.

President; J. C. Norwood, Vice President. OswEGO, N. Y.—The Spiritualists hold regular meetings at their new "Lycoum Hall," Grant Block, every Sunday at 11 A. M., and 7% P. M. John Austen, President. Children's Progressive Lycoum meets at 2 P. M. J. L. Pool. Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director. PLYMOUTH, MASS.—Lycoum Association of Spiritualists hold meetings in Lycoum Hall two Sundays in each menth. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged.—Mrs. A. P. Brown, April 4 and 11; J. M. PORTLAW, M. T. The "First Parliant Spiritual Associa

Peebles, June 6 and 13. PORTLAND, ME.—The "First Portland Spiritual Associa-tion" hold meetings every Sunday in their (new) Congress Hall, Congress street, at 3 and 74 o'clock r. M. James Fur-bish, President; R. I. Hull, Corresponding Secretary. Chil dren's Lycoum meets at 10 J. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Grardian; Miss Clara F. Smith, and Miss Inez A. Blanchard, Assistant Guardians. PHILADELEPHIA P. — Children's Prograssive Lycoum No. 1

Incz A. Blanchard, Assistant Guardians. PHILADELFHIA, PA.-Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above l2th 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. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Con-cert Hall, at 11 A. M. and 73 F. M. on Sundays.-"The Phila-deiphia Spiritual Union" meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the even-ing to lectures.

ing to lectures. QUINOT, MASS.—Meetings at 2% and 7 o'clock F. M. Pro-gressive Lyccum meets at 1% F. M. ROGRESTER, N. Y.—Religious Society of Progressive Spirit ualists meet in Sciltzor's Hall Sunday and Thursday evenings. W. W. Parsells, President. Children's Progressive Lyccum meets every Sunday, at 23 F. M. Mrs. Collins, Conductor; Miss E. G. Beebo, Assistant Conductor. Satyew Mass.—The Children's Progressive Lyccum meets and the Children's Progressive Lyccum meets Satyew Mass.—The Children's Progressive Lyccum meets Satyew Mass.—The Children's Progressive Lyccum meets Name Mass.—The Children Mass.—The

Intest every Sunday, at 29 P. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor. SALEM, MASS.—The Children's Progressive Lyceum meets in Habon Hall, every Sunday, at 104 A. M. A. O. Robinson, Conductor; Mrs. Harmon, Guardian; W. Boott Lake. Sec. STOANORE, ILL.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Barah D. P. Jones, Corresponding and Recording Sec'y. SPRINGFIED, ILL.—The 'Springfield Byiritual Association' hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Wor-then, President; II. M. Lamphear, Secretary. Children's Progressive Lyceum meets at 9 c'clock. R. A. Richards, Con-ductor; Miss Lizie Protter, Guardian. SACEAMENTO, CAS.—Meetings are held in Turn Yorein Hall,

ductor; Miss Lizzle Porter, Guardian. SACRAMENTO, CAL.—Meetings are held in Turn Vorein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. E. F. Wood ward, Cor. Sec. Children's Progressive Lyccum meets at 2 P. M. J. H. Lowis. Conductor; Miss G. A. Brewster, Guardian. Speaker engaged:—Miss Eliza Howe Fuller.

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

Smith (late Cuppy), speaker. Br. Lours, Mo.-The "Society of Spiritualists and Pro gressive Lyceum" of St. Louis hold threesessions each Sun day, in Philliarmonic Hail, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and S F. M.; Lyceum B A. M. Charlies A. Fenn, Fresideni; Mary A. Fairchild, Vice President; W. N. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Ailen, Librarian; Miss Mary J. Farham, Assistant Libratian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Colonoy, Musical Director.

TROY, N.Y.-ProgressiveSpiritualists hold meetings in Har mony Hall, corner of Third and River streets, at 102 A. M. and

**MODERN SPIRITUALISM,** ITS PHENOMENA, AND THE VARIOUS THEORIES REGARDING IT; WITH A SURVEY OF FRENCH SPIRITISM. BY EPES SARGENT. THIS long-announced volume, from the pen of a well known American man of letters who has given, for the last thirty years, much attention to the subjects treated, will not disappoint public expectation. "Planchette" is a thorough and careful survey of the whole subject of well-atterted phenomena believed to be spiritual. Beginning with the

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

# **THEORIES OF INVESTIGATORS**

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

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PRE-EXISTENCE, &c.,

These petitions indicate the purpose:

"Mr. Pomeroy presented a petition praying for the amend-ment of the Constitution so as to recognize Almighty God. Mr. Van Wyck presented similar resolutions. Also, the potition of a thousand citizens of Newburgh, N.Y., in favor of an amendment to the Constitution, acknowledging Almighty God as the source of all power in civil government, and Jesus Christ as the Ruler of the nations, and the Bible as of Supreme authority

In consonance with the above petitions, asking for an amendment of the Constitution, a Convention of sectarian clergymen has recently been held in Columbus, Ohio, for the purpose of deciding upon the most feasible means for securing a Constitutional acknowledgement of the following religious principles pertaining to dogmatic theology:

gy: "1. Civil government is a divine institution. The State has its origin in the will and arrangement of God, and its powers and functions are determined by him. 2. Nations are moral persons, and are bound by the moral law. The Commonwealth wields a moral power, and sub-serves moral ends, analogous to these of the family, and, like the family, the nation may and ought to worship God. 3. God has manifested himself to the world through Josus Christ, and made him Supreme Ruler of nations; through him national homage is to be paid to God, and na-tional bleesings, and the forgiveness of national sins, are to be sought.

be sought. 4. The Holy Scriptures, as a revelation of the will of God to men for their guidance in all the relations of life, are of supreme authority, and to them all human constitutions, in their ethical principles, ought to conform."

These sentiments incorporated into the Constitution, and the Hon. Carl Shurz, your own Senator Howard, and other prominent Congressmen. would be necessitated to at once resign their seats, or bury their liberal principles under a base political policy, akin to the churchal decisions of the past, that it was right "to lie for the glory of God."

A storm is slowly gathering. These theological activities are nearing a crisis. Sectarian elements are combining. The battle between conservatism and liberalism must come. Our prayer is, that the implements hurled by the contending powers may be ideas and arguments only. Should not Spiritualists, Rationalists, Liberalists, Naturalists, Materialists, Hebrews, all free thinkers, shake hands, and organizing, prepare to present a solid phalanx in defence of equal rights and religious freedom? No sect is to be trusted. History is vocal with warnings. Christian bigotry fanned the flames of Smithfield, and kindled the fires of the Inquisition in Spain. It drank the blood of noble German reformers by thousands, for thirty years. It hurled the Waldenses and Albigenses from Alpine rocks. It sounded the death-knell of French Protestants in St. Germain L'Anverois, in Paris. It beheaded scientists and scholars. It touched the torch that burned Michael Servetus. It banished Roger Williams; hung Quakers; stoned John Murray, and slanders, villifies and persecutes Spiritualists

gress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received. BOSTON, MASS.—Mercanille Hall.—The First Spiritualist As-sociation meet in this hall, 32 Summer street. M. T. Dole, President; Samuel H. Jones, Vice President; Wm. A. Dunck-lee, Tressurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary. 51 Pleasant street. Missi Mall.—Services are held every Sunday afternoon. at 2 o'clock, under the management of Mr. L B. Wilson. En-fagements have been made with able normal, trance and in-spirational speakers. Season tickets (securing a reserved seat), 81,00; single admission. 10 cents. Tickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 185 Washington street. Speaker engaged:—Prof. William Denton, April 4. Springfield Hall.—The South End Lyceum Association have entertainments every Thursday evening during the win-ter at the hall No. 80 Springfield street. Children's Progress-low Lyceum meets every Sunday at 10% A. M. J. W. Mc-Guire, Conductor; Dr. C. C. York, Assistant Conductor; Mrs. M. J. Stewart, Guardian; Mrs. Anna St. Johns, Musican Directress; A. J. Chase, Secretary. Address all communica-tions to A. J. Chase, lefit Washington street. Temperance Hall.—The First Society of Bjritnalists hold their meetings in Temperance Hall, No. 5 Mayerick square, East Boston, every Sunday, at 3 and 7 r. M. Benjamin Odiorne, 91 Lexington street, Cor. Sec. Speaker engaged:— Mrs. Juliette Yeawduring April; J. M. Peebles during May. BBOOKLYN, N. Y.—Savyer's Hall.—The Birst Spiritualists hold meetings in Sawyer's Hail, corner Fulton Avenue and Jay street, every Sunday, at 33 and 7 r. M. Benjamin Odiorne, 91 Lexington street. Cor. Sec. Speaker engaged:— Mrs. Juliette Yeawduring April; J. M. Peebles during May. Bactimes in Sawyer's Hail, corner Fulton Avenue and Jay street, over guad

BALING UNDER, MD.-Saratoga Hall.-The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Häll, southeast corner Cal-vert and Saratoga streets. Mirs. F. O. Hyzer speaks till fur-ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Bistilute.—The Society of "Progressive Spirita-alists of Balumore." Services every Sunday morning and evening at the usual hours.

evening at the usual hours. BUFFALO, N. Y. --The First Spiritualist Society hold meet ings in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10<sup>M</sup> A. M and 7<sup>M</sup> P. M. Children's Lyceum meets at 2<sup>J</sup> P. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian. Guardian.

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

BRIDGEPORT, CONN.-Children's Progressive Lyceum meets overy Sunday at 164 A. M., at Lafayette Hall. Travis Swan, Jonductor; Mrs. J. Wilson, Guardian.

BELVIDERR, ILL, "The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and even-ing, at 103 and 74 o'clock. Cuildren's Progressive Lyccum meets at 2 o'clock. W. F. Jamieson, Jonductor; S. C. Hay-wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian,

Wood, Assistant Conductor; Mrs. Hiram Blawell, Guardian, CHABLESTOWN, MASS.—Central Hall.—The First Spiritual-ist Association hold regular meetings at Central Hall, No. 23 Elim street, every Sunday, at 2% and 7% P.M. Dr. A. H. Richardson, Corresponding Sceretary. Washington Hall.—The Children's Progressive Lyceum No. 1 hold their sessions every Sunday at 103 A. M., at Washington Hall, No. 16 Main street, near City Square. G. W. Bragdon, Conductor; Lizzle Saul, Guardian; N. G. Warren, Musical Director; Director

Director. CHRLBEA, MASS.-Fremoni Hall.-The Children's Progress-ive Lyceum meets every Sunday at Fremont Hall, at lig A. M. Conductor, John H. Crandon : Asst. Conductor, F. C. Davis : Guardian of Groups. Mirs. E. S. Dodge : Asst. Guardian, Mrs. J. A. Sallsbury ; Secretary, Mrs. S. E. Davis. Free Chapel.-The Biole Christian Spiritualists hold meet-ings every Sunday in their Free Chapel on Park street, near Congress Avenue, commening at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D.J. Ricker CAMBETINGTONDE Miss. The Children and Street.

CAMBRIDGEPORT, MASS .- The Children's Progressive Lyceum meets every Sunday morning at 104 A.M., in Williams Hall, M. Barri, Conductor: Mrs. D. W. Bullard, Guardian. Meetings at 3 and 74 o'clock. Speaker engaged :- Mrs. N. J. Willis, April 4.

7 P.M. Children's Lyceum at 2 P.M. S Conductor: Miss Libble Maccoy, Guardian. Belden J. Finney

conductor; allss Libble Maccoy, Guardian. TOLEDO, O.--Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 74 P. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelook, Guardian. VINELAND, N. J.—Friends of Progress meetings are held in Plumstreet Hall every Sunday at 103 A. M., and evening. President G. B. Campbell: Vice President, H. H. Ladd; Treasuref, S. G. Sylvester; Corresponding Secretary. L. K. Coonley, Children's Lyceum meets at 123 P. M. Dr. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Librarian. Speak-cers desiring to address said Society should write to the Cor-responding Secretary. WiLLIAMSBURG, N. W. M.

WILLIAMSBUEG, N. Y.-The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the commit-tee, or of H. Witt, Secretary, 67 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 74 r. M. Lecturers engaged - April, J. M. Pee bles; May, Alcinda Wilhelm Slade. Children's Progressive Lyceum every Sunday, at 124 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 21 P. M.

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