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## Witerary Department.

REMINISCENCES AND EXPERIENCES

### OF A WORKINGMAN.

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

CHAPTER VI.

The Blind Mother-Geneviene and Robert-I come across Faroumout again—The Rope of the Scaffold-ing—My Abode at the Hospital—Life and Death of the good man Number Twelve.

One day Mauricet said to me, "I have near Berny a debtor who played truant last year; he has just reappeared, and I must go to make sure of him, and fish up, if it is possible, my fifty crowns. Take the stage with me on Saturday evening; you can go and make a visit to Madeline, and I will rejoin you the next day at the Woods Riaut."

The thing was settled. I had been to see my mother but twice since our separation, and the last time I had found her almost completely blind -in other respects better than I had ever known her, and remarkably cheerful. But this was nearly three months ago, for I had been so closely occupied that it was impossible for me to leave my work. When I arrived at Lonjumeau it was sunset. I took the road which led to the Mother Riviou's, but since I had been there they had cut down many of the trees and taken away the fences, so that I no longer recognized the way. After getting bewildered by trying two or three paths. I looked round to see if there was any one to whom I could apply for aid. The nearest houses were at a considerable distance, and I saw no living object in the fields. Suddenly I heard some one singing, and recognized the refrain of an old roundelay which I had often heard my mother sing when I was a child. I stopped, quite delighted at the familiar sound. It was the first time for fifteen years that I had heard it. It brought back the pleasant memories of bygone days. I saw my mother young again; I heard her singing as in former years. In fact, although the voice was strong and youthful, it reminded me of hers. The sounds floated on the air with a delicious sweetness mingled with sadness, which I thought was peculiar to my mother, but I have since heard the same melodious strains among the shepherd girls of Burgundy and Champagne. I approached the singer; she was busy taking down some white linen from a clothes-line. She was tall and had a prepossessing countenance. She looked me full in the face when I asked her

saying: "I guess you are Madeline's son."

"And I guess you are the young girl that the Mother Riviou expected."

"Your name is Pierre Henri?" "And yours is Genevieve? Only see how people sometimes meet!"

'And how they know each other," she added. We burst into a hearty laugh. Then followed various inquiries. Genevieve informed me that my mother was totally blind, but was still unwilling to acknowledge it. Furthermore, she declared that the good woman was worth more than all the young people in the house, and was always singing as merrily as a chaffinch.

"She taught you the refrain that I heard you singing?"

Ah! you heard me, then? Yes, yes; the good Madeline has taught me all her old songs. She says they will be nice cradle songs for my own children, or those of other people." Thus chatting, we soon got the linen gathered

up. I helped her to make a bundle of it, which I took upon my shoulder. "Well!" said she, gaily, "this is the first time

in my life I ever had a servant!"

And when I replied it was but right the son should render some service for what she had done for the mother, she began to speak of Madeline with so much tenderness, that when we arrived at the Woods Riaut my heart was overflow-

ing with gratitude. I felt that I was her debtor. My mother, who was standing at the door and recognized my voice, exclaimed, of course, that she had seen me. Since she had entirely lost her sight she prided herself in never appearing blind. Genevieve assisted her so adroitly and with so much delicacy, that she was hardly aware of it. She fastened cords outside and inside the house, which served as banisters and directed the blind woman. A knot marked the place of a door, a piece of furniture, or a step; a little bell, shaken by the wind, indicated to her ear the situation of the well; waymarks were also placed in the garden walks. Thanks to Genevieve, the whole place was so mapped out that it could easily be traversed by feeling, so the dear woman was always stirring about, finding all she wanted, because everything was put exactly in her way, and constantly boasting of it as a proof of her sharp sightedness. Finally, the whole household respected her weakness, and took a roguish but innocent pleasure in talking to her. She was treated like a spoiled child, whose every action is welcomed with a smile.

Mauricet, who rejoined me according to his promise, immediately perceived the pleasant situation of Madeline in this kind family, where

each strove to make her contented. ' "You have not always had your deserts in comfort and happiness, my good woman," said he, "but the present pays up all arrears of the

past." "It is certain that the country is delightful," said she, not caring to express too strongly her spend hours in reverie without concentrating my satisfaction.

people who make the country pleasant, and you have fallen among a company of Christians such

as is rarely found."
"Well, I have no complaint to make," observed Madeline, dryly.

"You are right," continued the master-mason. These good people have given you more than Providence has taken from you. Therefore I advise you to be thankful for the misfortune which has brought you so many friends who are willing to serve you. If you still had your eyes-

"What! what! If I had my eyes!" interrupted the old mother, quite impatiently. "Don't go to fancying that I am blind!"

"All right," replied Mauricet, smiling, "I give you joy. So you are entirely cured.

"As a proof of that I see what you are about. You are sitting at table with Pierre Henri," The truth was, she heard the rattling of the

knives and forks. 'Ah! ha! just now you asked for bread, and saw you cut it. Ah! ha! nothing escapes me, I assure you, and many a one whose eyes are only fifteen years old cannot do half that I accomplish."

Mother Riviou confirmed Madeline's assertions. stating that the housekeeping was entirely under her superintendence. The excellent woman knew well that to the aged and the disabled, who are sensitive, the severest trial is the feeling that they are useless. Genevieve added her testimony to the truth of all the mother said, and Madeline's face was radiant with pleasure.

As we were returning home, Mauricet called my attention to all the consideration and kindness manifested by the whole family toward my mother.

"And yet people are incessantly groaking about the wickedness of the world," said he, in a half angry tone. "One would really suppose that good people were as rare as white blackbirds. never to be found. But those grumblers do not seek for the good, and, in fact, have no affinity for them. For my part, I never passed a day without receiving from some one a friendly greeting. or a kindly service. Unhappily, there are many who register only the evil that is done to them, and who receive kindness as they would overdue payments. This almost always arises from their being too well satisfied with them-

selves, and discontented with everybody else." Several months passed without anything worth mentioning occuring. I made several journeys to the Wood Riaut. Genevieve several times brought me news from my mother. The excellent girl came to Paris as frequently as she could get permission to see her nephew, Robert, who had been placed out by her as an apprentice. Robert was now about seventeen years old, and was working in a manufactory of artificial jewels, his board and lodging being furnished him. the way to the Woods Riaut and began to laugh, His master, whom I went to see on some business for Genevieve, told me that he would "never rise above the botchers who manufacture trash for the three sous shops. He will do very well to make scented lozenges, but he has neither the inclination nor the strength to be a workingman."

In fact, Mr. Robert looked more like a senator's son than a jeweler's apprentice. Genevieve denied herself almost everything in order to supply him with money, and when she was remonstrated with, she always told how her brother had confided the child to her care on his death bed. how she had promised to be both father and mother to him, and then the big tears would trickle down her cheeks, so that no one had the heart to blame her. Robert perfectly understood her weakness, and did not fail to avail himself of it. He had a pretty little rosy face, white hands, and a voice as gentle as a young girl's. He looked like a pet lamb led by a ribbon, but in reality he was as obstinate as a mule, and it would have been easier to control an enraged mastiff than this petit maitre when his anger was aroused. This, I afterwards learned to my cost. Our meetings at this time were always short, and the conversation commonplace. Indeed, I thought the nephew rather despised his aunt's new acquaintance, and was afraid of soiling his clothes by contact with a mason. In fact, our tastes and our pursuits separated us completely. Mr. Robert had introduced himself into the society of tashionable shop girls and merchants' clerks; he sung

ballads, played cards and went to balls. As for me, I lived alone more than ever. The adventure with Faroumout had disgusted me with the lodging room, and I hired a little attic chamber. A chair, a trunk, and a cot bed constituted all my furniture, but then I had the privilege of being alone; the space comprised between the four walls belonged exclusively to me. Nobody came, as in the lodging-room, to breathe my air, or to interrupt my quiet, my song, or my sleep. I was master of my surroundings, and this is the only way to be master of one's self. At first, I was so delighted that I thought only of enjoying my new situation. I felt much like a man in an ague, who, once buried in the bed clothes, is loth to emerge. I was so pleased with my freedom that I was rarely absent from my garret except during working hours. Mauricet complained that I did not go to see him.

"Are you going to seclude yourself like a hermit?" said he. "Look here! In the world, as well as in the army, it does us good to touch our neighbor's elbows. You are too young to turn snail and shut yourself up in your shell. Come and visit your friends; it does every one good to breathe the fresh air."

I had nothing to answer to this appeal to my common sense, but I persisted in staying at home. I might have improved my solitary hours by resuming my long interrupted studies, but no one urged me to do this, and I felt no inclination for it. I can hardly describe my condition at this time. I was the slave of nonchalance. I would mind on any special point, but thinking of this,

"True," replied Mauricet; "but it is the good | that and the other, like a man walking at ran- last forever," said he; "every day has a to-mordom without any object. I needed a severe row." shock to rouse me from my apathetic slumber; the malice of Faroumout was preparing one, of which I little dreamed. We had not seen each other for several months, when I met him at work on a building which we were finishing; he was busy putting the iron clamps on the framework. On recognizing me, he stopped and looked at me with a Satanic laugh.

"Well! you cursed old dog! Are you here botching as usual?" he demanded, with his habitual insolence.

I answered briefly, pointing to a window near the roof which I was just completing.

'Ah! so that scaffolding is fixed for you, is it?" and he looked at the board which was awaying Nor did his gratitude stop here; it embraced in the wind near the gable. I laid down my vest everything and everybody. He fully believed and basket on the ground, and then ascended to that God granted him special favors; that all the new window. The scaffold was safely sus- people were filled with benevolence toward him. pended by two ropes, which I had myself fastened to the roof, but hardly had I set foot on the board Number Twelve was always overflowing with when I espied the wicked face of the Galley above me between the joists; at the same instant one had "an infatuation of felicity," but this infatuof the rones was untied the scaffold gave way. and I was precipitated from a height of forty feet | it ministered encouragement to his fellow-sufferupon a heap of rubbish. I know not how long I remained insensible. The pain I experienced when they attempted to move me and carry me Some of my comrades went for a physician and a wounds were not mortal.

nened for several days. The first thing of which have any distinct recollection, is a visit from Mauricet. He informed me that I had been there a week, that at first they despaired of my recovery, but that now the surgeon was sure of it. The good mason was rejoiced at this news, but was a little angry with me. When he inquired of the workmen the cause of the accident, he was informed that the rope was not securely tied, and he reproached me vehemently with my careless-ness... I justified mygelf without difficulty, by relating to him what had passed. He started back, and striking his hands together exclaimed:

The riddle is solved. I suspected as much. Ever since the Galley came among us, the devil has been at work. Have you mentioned this to any one else?"

To no one."

"And there were no witnesses?" "We were alone on the top of the building."

"Well, then, be mum," said he, after a moment's reflection. "To accuse an enemy without proof does not rid us of him, and only exasperates him. If you say nothing about this affair, the Galley will | true proverb, Every one has his weakness. No probably regard your account as settled, and will | matter; write down the title of the old book, and seek no further revenge; whilst if you bruit it I will search for it." abroad, he will be stimulated to fresh injuries. What has befallen you, has befallen many others in our situation. As we say, the matter is understood. I myself fell from a scaffolding two stories high, through the malice of a fellow-laborer, who owed me forty crowns. He hoped by killing me to rid himself of the debt. No one but ourselves was privy to the deed; I never breathed a syllable about it. I left it to time to execute justice upon the villain, and six months afterwards two brigands like himself knocked him

down like a dog to plunder him of thirty sous." Lunderstood that prudence dictated the advice of Mauricet, but I had a hard struggle before I could resolve to be governed by it. My whole soul revolted at the idea of the guilty wretch escaping with impunity. Since then I have known of many such instances, and I am compelled to acknowledge that among us workmen brute force and audacity are too often a safeguard for wicked men. We have neither the time, the money, nor the learning, necessary to secure justice, so that if we cannot obtain it by our own exertions we content ourselves to go without it. Thus, oppression, iniquity, and even crimes are encouraged and multiplied. If workmen were wise enough to comprehend what constitutes their safety and their honor, they would come to an understanding among themselves, and appoint trustworthy men as arbitrators, who would judge according to justice, not according to legal technics, and thus prevent sharpers from taking advantage of the quirks and quibbles of the law. By this means the evil disposed would be kept in check, and honest people protected from injury.

I was obliged to remain more than two months at the hospital. Sometimes I was almost in despair at the slow process of recovery; but I had a neighbor who always encouraged me to be patient. He was a poor old man, bent almost double by rheumatism. His name was Pariset, but he was always called by the number of his bed, which was twelve. He had occupied the same bed during three long fits of illness, so that it was regarded in some sort as his property. As he had been an inmate so frequently, he was well known by the surgeon, the students and the attendants. A more gentle creature never walked under the canopy of heaven. Why do I say walked? Alas! this was for the good man but a bygone and sad reminiscence. For nearly two years he had entirely lost the use of his legs. However, as he made his living by copying lawyers' briefs, he was not greatly disconcerted, so he told me, and he still continued to dispatch his rolls of stamped paper. Soon after, the palsy disabled his right hand; he then learned to write with his left. But the malady increasing, he was obliged to go to the hospital, where he had the happiness of finding the bed he had formerly occupied ready for his reception, which was a great strength nor my energy. This prolonged interval consolation to him. "The worst chance cannot of idleness and repose seemed to have mixed wa-

The good man, Number Twelve, took possession of his bed with the deepest gratitude. The hospital, which appeared so unendurable to many people, was to him a pleasant residence. His admiration of the little conveniences provided for him showed to what privations he had been accustomed. He would go into ecstacies at the cleanness of his linen, the whiteness of the bread. the richness of the soup. I was no longer surprised at this, when I learned that for twenty years he had lived on communion bread, vegetable broth and dutch chesse. He could not sufficiently extol the munificence of the nation which had prepared such a retreat for poor invalids. and everything turned out to his advantage. happiness; the superintendent used to say he ation only excited esteem for the good man, while

I fancy that I see him now, sitting up in hed with his little black cap, his spectacles, and the away restored me to consciousness. I uttered old volume of poems which he never wearied of piercing shricks, and entreated them to desist, reading. His bed was so situated that the earliest It seemed to me that the earth on which I lay beams of the sun shone upon him, and he always was a part of myself, and it would be impossible welcomed them with rejoicing and thanksgiving to detach me without tearing my body asunder. to God. To hear his expressions of gratitude one would think that the sun was created for his litter, while others, among whom I perceived special benefit. He inquired daily about the Faroumout, hovered around me. I suffered progress of my recovery, and always had a word cruelly, but I was pretty confident that my of encouragement for me. He was himself a living example of patience, which spoke louder The physician, who arrived soon afterwards, than words. When I looked at his poor, motionand me placed upon the litter and taken to the less body, his distorted limbs, and, above all. his hospital. I can only recall confusedly what hap- face ever radiant with contentment, I had not the face to be impatient or to complain.

"That will be of short duration," he would say, whenever he had a paroxysm of pain. "Relief will soon come; every day has a to morrow." This was his constant language. Mauricet, who came frequently to see me, became acquainted with Father Number Twelve, and never passed his bed without giving him a cordial salutation. "He is a saint," said Mauricet, and he will not only gain Paradise for himself, he will teach others how to gain it. Such men ought to stand on the top of a column, that all the world might see them. When we contemplate such characters we feel unworthy of the blessings we enjoy, and are stimulated to try to deserve them. What can I do for good Number Twelve, to prove the high esteem in which I hold him?"

"Try," said I, "to find the second volume of the poems of Jean Baptiste Rousseau; he lost it six years ago, and has read and reread the first ever since."

Mauricet, a little provoked. "By Jupiter! It is a | was now aroused through envy.

A week afterwards he appeared with a newly bound volume, which he presented to the invalid with a triumphant air. On opening it Number Twelve looked astonished: but on Mauricet's remarking that it was on my recommendation that he had purchased this second volume of Jean Bantiste Rousseau, he overwhelmed him with thanks. However, I had my suspicions, and when Mauricet had departed I asked to look at the book My old neighbor blushed stammered, and tried to turn the conversation, but at length, finding I persevered in my request, he handed it to me. It was a Royal Almanac! The book-seller, taking advantage of Mauricet's ignorance, had given him this instead of what he inquired for. I laughed heartily, and Number Twelve, fearing lest the mason might overhear me, earnestly entreated me to be silent. "I would rather," said he, "lose the use of my other arm than deprive him of the pleasure he has had in making me this present. Yesterday I did not care much about the Royal Almanac, but some other time perhaps I may wish to look into it, Every day has its to-morrow. Besides. Ithere is some very instructive reading in it. I saw the names, and christian names, of a multitude of princes of whom I never heard before."

Accordingly, the almanac was laid beside the volume of poems, and the invalid never failed to be turning over the leaves-whenever Mauricet made his appearance, who was proud of his gift, and greatly delighted.

"It seems," said he, every time he came, "that I made him a famous present."

Toward the end of my stay in the hospital, the strength of Father Number Twelve rapidly declined. At first his whole body became paralyzed; then he found it difficult to speak. His eyes still retained their happy and radiant expression. One morning when I awoke, and looked as usual at my saintly neighbor, I thought his eyes had lost their brightness. I immediately rose and dressed myself, and then went to his bed to inquire whether he wished anything to drink; he made a movement of his eyelids to thank me. The first rays of the sun just then fell across his bed; his eyes resumed their wonted animation, and sparkled for a moment like a fire which flashes out when nearly extinguished; he seemed to greet with pleasure this last gift of the good God. Then his head sunk on his bosom; his noble heart ceased to beat; for him no more days would ever dawn-his eternal to-morrow had begun.

## CHAPTER VII.

Days of Nonchalance-A Visit to the Master-Builder The Old Picture with a Black Frame—I Receive a Lesson—New Studies.

On leaving the hospital I resumed my work, but very leisurely. I had neither recovered my

ter with my blood. I was, moreover, so thoroughly cured of my ambition and anxiety about the future, by the example of the old copyist, that I was satisfied to earn my daily bread without caring whether it was brown or white. Mauricet at

length grew impatient at my apathy.
"It is not worth while," said he, "to imagine things worse than they are. Once the soup is cooked, good children take it as it is; but, so long as it is not maile, they are trying to make it more and more valatable. After all, you and I are no bables; we must not expect Providence to provide for our future; each one must do that for himself. It is folly for a strong, healthy, young man to be living like a paralytic; he is bound to make the best use of his limbs."

I never disputed anything he said. I continued to labor mechanically at my trade, but my heart was no longer in the handle of my trowel. I could assign no reason for this listlessness. I was neither pleased nor displeased with my condition, but all energy, all desire to excel had died out. It required some stantling event to rouse me.

I went one day with Mauricet to see one of the wealthiest contractors in Paris, to obtain some directions needed by the head-mason, who had dictated to me the letter we carried. The contractor was not in his office, and we were led through several apartments to one which opened into the garden, where he was enjoying the fresh air, the brilliant sunshine and the perfume of fruits and flowers. In every room there were carpets of the richest colors, gilded furniture, tapestry of silk and curtains of velvet. I had never before beheld such splendor. I gazed around mo with astonishment, and walked on tiptoo lest L should crush the flowers beneath my feet. Mauricet kept his eve upon me.

"Well, how do you like the house?" he inquired with a mischievous smile. " Is it sufficiently well furnished to suit your taste?"

I replied, "The house looks like the palace of a prince."

Yea, verily! a prince of the trowel and the rule," replied my companion. "Do n't you think he is an honor to the trade? Besides this he owns three other houses in Paris and a chateau in the

I made no answer at the time, but all this opulence awakened in me a wicked feeling. Beholding all this silk and velvet, I contrasted these rich stuffs with my own poor apparel, and, without knowing why, I felt ashamed of being so meanly clad. Mingled with this feeling of shame there was a shade of discontent. I felt inclined to hate the owner of so much wealth for bringing my own poverty before me. Mauricet, who did not suspect what was passing in my mind, continued to point out to me everything that was handsome. Histened impatiently; my heart beat quicker, the blood rushed to my face; my eyes. were fastened on the objects around me, and the more I saw the more I became envenomed. My "What! then he believes in books," replied ambition, which had for a long time lain dormant,

We waited in the last saloon, while the servant went to seek for his master. Mauricet suddenly drew my attention to a paltry little portrait in a black frame, hung in the midst of richly-framed pictures. It represented a workman in his vest, holding his pipe in one hand and a pair of compasses in the other. It was such a painting, worth about six francs, as you see on the sign-boards of dealers in corsets and false teeth.

"That is the gentleman," said the mason. "He has then been a laborer?"

"Just like you and I," replied Mauricet, "and

you see he is not at all ashamed of it." I looked at the frame of black wood, then at the rich furniture, as if my mind was seeking the cause of the transition from the one to the

other. "Ah, that defies all your reasoning," said the mason, laughing. "You are looking for the ladder by which he descended to this palace from the mason's scaffold; but, you see, it is not everybody who knows how to use it; more than one has missed his footing for want of agility or a firm grasn."

I remarked that it was all chance; that it was all good or bad fortune, and that our success did not depend on ourselves.

"For example, Father Mauricet," added I bitterly." why have you not a splendid mansion, as well as the man who lives here? Are you less industrious, or less deserving? If he has succeeded better than you have, is it not altogether owing to blind chance?".

Mauricet looked at me with a wink of his eve. "You say that about me, but you are thinking about yourself," he replied with a mischievous

"All the same," said I, a little vexed at my thoughts being thus discerned. "I am not considered a bad workman, and I am as faithful and industrious as any other man. If to perform one's duty was sufficient to insure being a millionaire, I might, also, be riding in my carriage."

"And that would just about suit you," added my companion in a tone of irony.

"Why not? Every one prefers to spare his own legs instead of the horse's. But never fear; that will not happen to me. It is among workmen as formerly among the nobility: everything goes to the eldest son, nothing for the younger ones; so the master-builder monopolizes the profits, and, like the younger sons, we laborers get nothing."

"There is a good deal of truth in that." murmured the mason to himself, at the same time becoming quite thoughtful.

"And there is no help for it," I resumed. "Since. it is so ordained it must be right. We cannot alter things; but it does make my blood boil when I see the lot of different people. Why should some reside in palaces, whilst others have to be perched up in pigeon holes? Why should this man have these superb carpets, this silk and velvet, whilst we are poorly clad and poorly

"Because I have earned them," said some one suddenly.

I was startled. The contractor stood behind us. He was dressed in a handsome morning gown and embroidered slippers, forming a striking contrast to the little picture which was hanging in the saloon. He was a small man, but strongly built, his hair somewhat gray, his voice command-

ing.

"Ah! it seems that you are a reasoner!" said he, regarding me with a plercing look. "You are jealous of me; you inquire by what right this house is mine rather than yours. Well, you shall know. Follow me."

He advanced toward a door. I hesitated to move; he approached me.

"Are you afraid?" he demanded in a tone which

made the blood mount to my temples. "Let the gentleman show me the way," replied

I almost impudently.

He led us into his study. In the middle stood a table literally covered with paints, peneils, rules and compasses. On the walls were suspended colored engravings and penciled plans, representing every section of a building. Here and there on different shelves were little models of staircases and of framework, mariner's compasses and semi-circles, with many other instruments of whose use I was totally ignorant. An immense number of labeled pigeon-holes occupied the back side of the table, and on a bureau were piled up memorandums, and estimates of buildings. The contractor stopped before this table, and pointing, Here is a plan," said he, " which has to be modified. The building has to be contracted three metres, without diminishing the number of rooms, and a place must be reserved for the staircase. Sit down and make me a rough sketch of the thing."

I looked at him with evident surprise, and remarked that I had never learned to draw.

Then examine for me these measurements. replied he, taking a packet of papers from the bureau: "there are three hundred and twelve items to estimate."

I answered that I was not familiar enough with such work to estimate the prices, or verify the measurements.

"At least then you can tell me," continued the contractor, "what are the necessary formalities to be gone through respecting the three houses I am going to build. You know the regulations about sewerage and the rights and obligations of

I interrupted him hastily, saying I was no law-

"And, as you are no banker," replied the gentleman, "of course you are ignorant how to arrange your payments, or where you can most advantageously sell stock. What interest ought you to draw from your capital, in order to avoid bankruptcy? As you are not a merchant, you would be unable to tell me what should be the profit arising from my stock of goods, when would be the best time for purchasing, and the most economical way of transportation. As you are not a machinist, it is useless to ask you whether the crane of which this is the model is adapted to economize power. As you are not a mathematician, it will be in vain to solicit your judgment respecting this new invention of a bridge, which I am going to construct across the lower Seine. Finally, as you know nothing except what thousands of other workmen know, you, like them, are only capable of handling the hammer and the trowel."

I was completely disconcerted, and kept twirling round my hat, without making any reply.

"Do you now comprehend how it is that I live in an elegant mansion, while you live in a garret?" continued the master-builder, raising his voice. "It is because I have taken pains, and did not shrink from difficulties. It is because I have learned what you have neglected to learn; it is because by dint of study and a settled purpose I have risen to the rank of general, whilst you are still only a conscript. By what right do you demand the same advantages as those who have labored hard to attain a superior position? Is not society bound to recompense every one according to the services which he has rendered? If you wish her to reward you as she has rewarded me. do what I have done: lessen your expenses for food, that you may have money to buy books; spend the day in labor and the night in study; watch for every opportunity of gaining instruction with as much vigilance as the merchant watches a chance to make an advantageous bargain. When you shall have demonstrated that nothing can discourage you, when you shall have acquired. a knowledge of men and things, then if you are compelled to live in a garret lay your complaint before me, and you shall see how willingly I will listen, how much I will sympathize with you."

The contractor spoke with animation, and was considerably excited before he had finished. I made no answer: his reasoning had silenced me. Mauricet, who perceived my embarrassment, essayed a few words in my justification, then he mentioned the reason of our visit. The gentleman examined the note which I had prepared, asked for some explanations, and then we took asked for some explanations, and then we took our leave. But just as I reached the door he

our leave. But just as I reached the door he called me back.
"Remember my words, young man," he said, with good-natured familiarity, "and instead of being envious of the prosperity of others, cultivate their honest ambition to excel. Instead of above you, try to construct a ladder by which you may ascend to the same height. If I can eve sist you, you have only to say so, and I will furnish you with the first rounds of the ladder."

I thanked him very briefly and hastened to depart. When we got into the street Mauricet burst

part. When we got into the street Mauricet burst into an immoderate lit of laughter.

"Well, that was quite humiliating to such a learned man as yourself!" he exclaimed. "The contractor was proud of getting the better of you."

And as he saw that I was impatient under his sarcasm, "Come! come! are you going to be fooled by such a farce?" added he, gontly. "The gentleman has pleaded his cause, has made out his case, but it is in vain to try to account for the fact that one man rides in his coach and another is compelled to walk! See here! a millionaire is not made with compasses, nor with a drawing-

pen."
"With what, then?" I demanded. " With crowns!"

was, at that moment, of the same opinion as Mauricet, but notwithstanding my bitterness of feeling, the lesson of the contracter had made a deep impression. When I recovered my equanimity I began to think that he had reason on his side. He had given a strong impulse to my mind. I resumed my former activity, and, convinced of the necessity of acquiring knowledge, I determined to return to my studies. The difficulty was in procuring the means. Well, whatever i might cost me to go to the contractor, who cer-tainly could not have formed a very favorable opinion of me, I resolved to visit him and remind him of his promise to assist me. He received me kindly, inquired what branches of knowledge I had studied, and then gave me an introduction to a measurer of buildings whom he employed, and who admitted me gratuitously to an evening class of young men, to whom he taught geometry and lineal drawing.

At first I was only remarkable for my stupidity and awkwardness. It was always necessary to explain to me twice what the others readily com prehended at a glauce. My hand, accustomed only to handle stones, pierced the paper or broke the pencils. I was far behind the poorest scholar in the class. However, by degrees and by dint of perseverance the distance lessened, until at length I stood on a level with my fellow-students. [To be continued.]

Written for the Banner of Light. TRUST.

BY MRS. E. P. THORNDIKE.

Dark lowers the cloud! oh human heart, Still bleeding and despairing? Then let me rend the veil spart, Thy deepest sorrow sharing.

The past a dark, sad picture weaves. To oyes all moist with weeping; The future, under love's bright leaves. Is purely, sweetly sleeping.

In memory's heritage of tears The meadow-land is flowing. The hill of life at last appears

To have another showing. A greater lesson comes to-day, Born of the tempest's raging : More true and lasting is its sway-A nobler life pressging.

Shrink not to scan the picture well, . Though pain in retrespection Shall cause the chords of life to swell Beneath the deep inspection.

No faltering step has e'er been lost, But nobly, wisely taken, Though sharp and strong the pang it cost. With reason almost shaken.

But poised above the sullen roas Of error, seething, swelling, The troubled heart, though sad and sore. lias reached a purer dwelling,

All bright above the tempest's strife. In calmer trust reposing-

A heritage well carned, a life To grander ends emerging.

A broader sweep of destiny Boams now above, displaying The true and wave-like symphony That higher love is swaying.

All cager climb the mountain height Of sterling, wise ondeavor; The beacon now is pointing bright, Despite the wind or weather. The guiding hand is thine; accept,

For at the threshold waiting, An angel in the heart hath kept Thy earliest thoughts debating.

The aspirations of the child, All garnered and protected, Assume a power more firm and mild. That still is heaven directed.

Life's mission, then, will be more plain Unto thy comprehension, When thou dost learn it is in vain The Father's plan to question.

But trusting, yield thy botter self, Heeding thine own impression; And let thy deep soul's glowing wealth Become the world's possession.

ALPHABETIC REFORM-HISTORICAL SKETCH.

BY PROF. J. MADISON ALLEN.

Numerous articles have appeared, in the Banner of Light and other periodicals, since July, 1861, concerning the Natural Alphabet (at first called "Panophonic). General statements have been made concerning its origin, scope and aim, until now the conviction has no doubt quite generally settled upon the minds of the Spiritualists of America, at least, that there is to be a new foundation laid upon which to rest the structure of a wise and natural system of scholastic education throughout the world; in other words, that a new system of representing speech, applicable alike to all tongues and all times, is to be in due time established as one of the fruits of modern Spiritualism; that this system is to work a complete and radical revolution in letters everywhere, and prepare the way for the evolvement and use of a universal language and the approach of universal peace.

This desideratum—a universal, natural alphabet, which shall serve as a connecting link between the various nations, and which shall liberate the young everywhere from the burdensome of which, however, represents a variety of sounds perplexities and shocking monstrosities of the common orthographies, and thus open the way for the easier and more general acquisition of many very good simple vowels are represented ate the young everywhere from the burdensome really useful knowledge—has seemed, to the medium-author of the natural system, so self-evidently "one of the most valuable acquisitions, and observes: "Every known language not only to philologists but to mankind," that he might probably be effectually reduced to writing, has hitherto refrained from attempting to "prove," by recourse to arguments and the numberless facts at his command, the necessity or propriety of such an innovation as the new system contemplates. He has been content to state the existence and purpose of the reform, feeling that no argument is necessary to convince any sane or reasonable mind that our present so-called "science of orthography" is a burlesque upon the term science-a squint-eyed, hunchbacked, limping, frightful tyrant-a cruel monster, that usurps the throne where common sense should reign. lacerates and distorts the growing minds of millions, and shuts out from the path of true science untold numbers who might otherwise become her

most devout followers.

It needs no great amount of intuition or research to realize the sad fact. Those who have waded through the absurdities of our English spelling-book-not to speak now of others-from ab (a lie at the outset, for ā b ought to spell āb -abe) through the interminable list of shocking contradictions and needless abominations, can, i alire to their early experiences, attest to the wearlness of the task

And yet, having become familiar with the jargon, people are prone to forget the unutterable disgust felt in their early years at the unphilosophical problems of the spelling-book, and even sometimes become infatuated with an idea that such absurdities are unavoidable, that a reform is impossible, and that the methods of the past "will do well enough" for the present!

"Vice is a monster of such hideous mien, That to be hated, needs but to seen: Yet, seen too oft, familiar with its face, We first endure, then pity, then embrace."

For the benefit of such as may have ceased to be mindful of the horrible darkness and entan-glements of the orthographic road over which they have traveled; of such as may be indifferent to alphabetic reform, or possibly hostile, (though among Spiritualists such constitute but an exceeding minute fraction,) it may be well to pre-sent something more specific and detailed than the generalizations of former articles. And to those who feel already an appreciative sympathy

with the movement, such communications may not prove wholly uninteresting nor uninstructive. Said the New York Tribunc, in a recent review of a work on language: "The orthography of the English language, in its present incoherent and chaotic state, is justly described by Mr. Dever-as the most anomalous on the face of the earth To spell English, it has been truly said is the most difficult of human attainments; and this difficulty is the most serious impediment to its

ver becoming the language of the earth."

Professor Lindsley, speaking of English spelling uses the following strong but perfectly justifiable language: "It is not an orthography at all. It is cacography. It is a nuisance—a stupendous olly—a hoary, chaotic ruin—a curse to the Eng lish language and a disgrace to the people that

Said the American Phrenological Journal: "Were we at liberty to adopt and apply at once the phonetic principle, in which every simple single sound is represented by a simple single sign, spelling words would be no longer difficult. This is the true system, and will in due time be uni- alphabet, and gives a few lines of English in ac-versally received." Which let us supplement by cordance with it.

the words of another: "While all the other institutions of man are being remodeled, or sup-planted by ethers more in accordance with the principles of science, is there any good reason why the orthography of past ages—possessing, as it does, all the imperfections of those dark times—should be exempted from the revolutionizing hand of improvement?

Another writer remarks: "The old and unnat-

Another writer emarks: "The old and unnatural system of writing and printing must soon give way to a new, elegant and strictly scientific system. The characters that are now used to represent the elemental sounds that form words, are extremely awkward and inexpressive. At present, there is to such thing in our popular written language as a science of orthography. The letters that are employed in writing and printing have, for the most part, no distinct and individual expression. Silent letters himber up and make clumsy thousands of words; many radical elements of words have no representations; ical elements of words have no representations; and the offices of some of the alphabetical char-acters are so vague, complex and contradictory, that correctness of speech, accuracy of composi-tion and perfectness of language, are almost im-possible. It is surprising that the intelligent and intellectual races that speak the English tongue should so long and so patiently make use of such a barbarous manner of expressing their thoughts. It is wonderful that our scholars are willing to allow the numerous impediments in the acquisi-tion of the noblest language to remain fastened to it, while nothing is wanting but a unanimous movement on their part to establish, in this respect, a thorough and complete reform. \* \* \* We want a reform alphabet, one that will pro-vide a character for every sound employed in articulating words, one that will give a full expres-sion to the elementary principles of speech."

Joseph Pitman, a brother of Isaac Pitman the inventor of "phonography," remarked, at a phonographic convention in Eugland: "Our present mode of writing is one mass of absurdity, one heap of anomalies, one tissue of falsehood, one great untruth. It is a maze of difficulty and confusion; a labyrinth, in the mazes of which the poor child has to wander for fifteen years ere it can secure the object of its pursuit; a labyrinth in which there are 50,000 [100,000 rather—J. M. A.] different ways, out of which 49,950 [99,950] will inevitably lead the child astray; or, to speak will inevitably lead the child astray; or, to speak without a figure, estimating our language to contain 50,000 words, only about fifty of them are spelled correctly. It is tedious, cumbrous and wearlsome—possessing neither brevity, simplicity, beauty nor perspicuity. \* \* \* The child loathes it, the youth weeps over it, the student smarts under its lash, the man of science condemns it, the phonographer discards it."

"We must enter our protest, we fear an unavailing one, against the supineness which suffers those invaluable monuments, the unwritten languages of the earth, to perish, with a rapidity yearly increasing, without one rational and well-concerted effort to save them in the only mode in

concerted effort to save them in the only mode in which it can be done effectually—namely, by reducing them to writing, according to their exact native pronunciation, through the medium of a thor-oughly well-considered and digested phonetic alphabet. About sixty well-chosen, easily-writ-ten and unequivocal characters, completely exemplified in their use by passages from good writers, in the principal European and Eastern languages, would satisfy every want, without going into impracticable niceties; and we earnestly recommend the construction and promulgation of a manual of this kind, for the use of travelers, voyagers and colonists, as a matter of pressing urgency to the consideration of philologists, eth-nologists and geographers, in their respective so-cieties assembled."—Edinburgh Review, 1848.

The need of some simpler mode of writing has been felt for at least two thousand years. Tyro,

a freedman of Cicero, the renowned Roman ora tor, is said to have invented and made use of a system of contractions for the rapid writing of Latin. Many others since his time, of different nationalities, have devised various schemes for a similar purpose. I have in my possession over a hundred different "systems" of short-hand writ-

Attempts have been made, also, to simplify the

Attempts have been made, also, to simplify the typic representation of speech.

In the complete works of Dr. Franklin is to be found, "A scheme for a new alphabet and reformed mode of spelling, with remarks and examples concerning the same, and an inquiry into its uses, in a correspondence between Miss S. [Stephenson] and Dr. Franklin, written in the characters of the alphabet."

John Wilkins, D. D., Bishop of Ripon and Fel-

John Wilkins, D. D., Bishop of Ripon and Fellow of the Royal Society, gave to the world, at London, in 1668, "An essay toward a real character and a philosophical language." He gave an extended alphabet.

Sir John Herschel, in the Encyclopedia Metropolitana, says, "This may be the place to remark the extreme imperfection of our written language

in its representation of vowels and consonants. We have six letters which we call vowels, each so as to preserve an exact correspondence be-tween the writing and pronunciation—which would be one of the most valuable acquisitions, not only to philologists but to mankind, facilitating the intercourse between nations, and laying the foundation of the first step toward a universal language—one of the great desiderata at which mankind ought to aim by common consent."

Prof. Clark, Marischal College, Aberdeen, print-

ed in 1844, "An attempt at vocal English, that is, English spelt as spoken, on the principle of every spelling having one sound and every sound one spelling, and as far as possible by means of the common types." He made large use of turned or inverted common types to represent the not provided for in the common alphabet.

William Pelham published in Boston, 1808, "A system of notation, representing the sounds of alphabetical characters by a new application of the accentual marks in present use, with such additions as were necessary to supply deficien-

On the records of the United States House of Representatives, Twenty-Eighth Congress, first session (Document No. 126), date of Feb. 19, 1844, is filed, "New Project, for reforming the English alphabet and orthography. The memorial of the Rev. E. R. [Ezekiel Rich, of Troy, N. H.], setting forth a plan of a reformed alphabet and orthog-raphy, and praying the assistance of Congress to

oxtend a knowledge of it over the nation."

Dr. R. G. Latham, in his valuable work on "The English Language," shows the absurdities of the present system of spelling, and lays down certain principles: "The chief conditions of a full and perfect alphabet are as follows: 1st. That for every simple single sound, incapable of being represent ed by a combination of letters, there be a simple single sign. 2d. That sounds within a determined degree of likeness be represented by signs within a determined degree of likeness; whilst sounds beyond a certain degree of likeness be representdistinct and different signs, and that uniformly. 3d. That no sound have more than one sign to express it. 4th. That no sign express more than one sound. 5th. That the primary aim of orthography be to express the sounds of words and not their histories. 6th. That changes of speech be followed by corresponding changes of

Abner Kneeland, the well-known reformer and "infidel," invented, about forty years ago, a new alphabet (based, however, upon the old), and had types cast, and printed from them.

Andrew Comstock, M. D., an American, printed

saveral books and edited a magazine, in a style of his own, which was also a modification of the common alphabet. He remarks: "As the revoremove the principal obstructions from the avenues to science, and consequently render knowledge accessible to all, it must be of immense utility to the provider of the contemporary of t \* The labor of learning ity to the people. \* \* \* The labor of learning to spell and read by the old method is a work of years [indeed, never finished—J. M. A.]; but by

the new it is one of days only."

"The English Missionary Alphabet," published by John Faulder, contained thirty-eight letters—the new ones being made from the old by placing a dot or small line under them. A portion of a volume of the works of Sir Wil-

lam Jones, is devoted to the "Orthography of the Asiatic words, in Boman letters" In reviewing the Sanscrit alphabet, he constructs a "universal"

lished in Dublin, in 1829, an educational work in harmony with the Pestalozzian System, in which he analyzes the English alphabet, and presents it as a portion of a universal alphabet, which he briefly explains.

All dictionary-makers find themselves obliged to devise some scheme by which the pronuncia-tion of words may be more clearly made manifest than by the common "authorized," "established" unsystem—(and bungling work have they made of it!)—thus giving in their tacit acknowledgement of the inadequateness of the common orthography to answer the real purpose of a writ-ten language.

As with lexicographers, so with philologists, linguists, etymologists. All, driven by the same necessity, are forced to make the same acknowledgment. The development of linguistic science could be accelerated by nothing else so greatly as by the general adoption of a universal and natu-ral standard of sound, with which to exhibit and by which to test the exact pronunciation of any language, dialect or "gibberish." So far from indiscoveries of a thousand Champollions, or the laborious investigations of a hundred Bopps, Grimms, Schlegels or Max Müllers. But to return.
The system of rapid writing of English, known

as "Phonography," given to the world by Isaac Pitman, of Bath, England, in 1837, under the name of "Stenographic Sound-Hand," became, from its beauty, novelty and comparative scientific accuracy and simplicity, at once popular. In five years it had become so widely disseminated that Mr. Pitman was enabled to commence the publi-Mr. Pitman was enabled to commence the publication of a lithographed periodical, (The Phonographic Journal,) engraved according to his system—and without giving a key. As a short-hand, Phonography was manifestly superior to any other system of rapid writing which had been given to the world; but from its peculiar structure and plan, it could not be printed with types, and was therefore unadapted and inadequate to purposes of that typic reform which Mr. Pitman himself year soon perceived to be desirable and himself very soon perceived to be desirable and sometimes inevitable.

In attempting to meet this latter want, the author of Phonography fell into the same fatal error which so many others before him had committed, namely, compromise. He decided to re-tain the old unphilosophical Roman forms of the common English alphabet, and to add new letters, closely resembling them, to make up the deters, closely resembling them, to make up the deficiency which the phonographic classification indicated. This was in 1842. After five years of experiment with different compromise schemes proposed by various parties—all based upon the phonographic analysis—an alphabet was decided upon which was considered "satisfactory," (as many another compromise has been); and, according to it, a quite large number of books and priodicals have been printed, both in Great Britain and America. ain and America.

Most of the new letters were invented by Alexander John Ellis, a gentleman of high culture and great earnestness, who had been for several years previous to his knowledge of the labors of the Pitmans, occupied with phonetic investigations and attempts at forming a Universal Alphabet. Mr. Ellis has published some very valuable works, among which may be mentioned his "Plea for Phonetic Spelling" and "The Essentials of Phonetics."

The printing alphabet decided upon by the Eng-The printing appraise to decided upon by the English phoneticians and accepted by the American, although at one time spreading quite rapidly, has (as might from the nature of the case have been expected) now fallen into disuse. No system which dares to compromise with the false forms (letters) derived from the long ago past, can or ought to obtain more than a temporary success. Such may serve as stepping-stones, hints or warn-ings, but can no more be rewarded with perma-nent establishment, in the face of a completely natural, fully universal, and wholly uncompro-mising alphabetism, than can Universalism, Uni-

mising alphabetism, than can Universalism, Unitarianism or Rationalism, when arrayed against the greater comprehensiveness, more profound wisdom, sweeter lovingness and irresistible power of the heaven-sent Gospel of Spiritualism.

Andrew J. Graham, of New York, the indefatigable worker for "Standard Phonography." has made some use of a Phonotypio English Alphabet, derived from the common, and has even extended it to the representation of many foreign sounds.

Mr. J. E. Munson, also of New York, has issued a system of reporting closely resembling the Pit-manic and Graham(ite) Phonography, but has made, I believe, no efforts in the direction of typic

reform.

The system of writing known as "Tachyforms of his vowels.) being devised with especial reference to the insertion of the vowels in their order, without lifting the pen, is so arbitrary that the system, as a whole, partakes less of the na-ture of a discovery than does Phonography; and being limited to one language and to the pen (or graver), is only valuable (like Phonography) for

the rapid writing of English.

A few attempts have been made to introduce alphabets which were not only as to the number alphanets which were not only as to the number of letters phonetic, but also new as to the form of the letters. A notable example is that furnished by John S. Pulsifer, of Orwigsburg, Pa., in 1848. His forms were ingenious, but arbitrary and complicated, and the effect of a printed page was bewildering to the eye; and as his alphabet was designed for but one language it is interest. was designed for but one language, it is interest ng only as a historical mile stone on the road to alphabetic naturalness.

Mr. (Robert) Blanden, of Rhode Island, has re-cently devised a scheme somewhat similar to Phonography, for the typic representation of English which, whatever may be its general merits, is of course incomplete. Nature's system can show no national favoritism or partiality; it must be universal in the fullest sense.

Seguoyah, ("George Guess,") a Cherokee Indian, devised, a little less than fifty years ago, for the representation of the Cherokee language, an alphabet of eighty-five letters, each letter (with a few exceptions) representing a syllable instead of an elementary sound—the peculiar structure of that language being such as to render a syllable alphabet practicable. It displays much ingenui-ty, and seems to answer well its purpose, though the letters being mostly fashioned out of the Eng-lish, are unnatural in their forms, and the alphabet must, like the others, be considered purely an invention, (though, considering the circumstances, certainly a most remarkable one,) and not a dis

In foreign countries many efforts have been made to rectify the orthography of individual languages, and some schemes for a universal alphabet have been presented, and many excellent treatises have been published on the mechanism of the voice and the analysis and classification of the elementary sounds. Partial, however, to the forms to which they have been accustomed, these authors, like the others, have failed to go to the root of the matter and to provide such forms for letters as the resemblances and differences of the elementary sounds themselves actually and naturally require. They have been content (so far as appears) to accept the arbitrary letters already in use, and to add to them others equally unscientification. tific—and by inevitable and proper consequence have failed to accomplish permanent practical results—unless the revision, by the Spanish Academy, of the spelling of Spanish, and the partial phonetizing of Dutch, may be reckoned as such.

Prominent among those of foreign nationality who have given more or less attention to ortho-graphic science, may be mentioned Count Volney, A. Thibaudin, Franz Bopp, the Schlegels, Aug. Fried. Pott. Prof. Lensius, Wilhelm Von Hum-bolt, Jacob Grimm, Kuhn, Rask the Danish soholool, Jacob Grimm, Kuhn, Rask the Danish scholar and traveler, Burnouf, the eminent French savan, Maj. Benlowski a Polander, Benary, Fried. Gottlieh Klopstock the great German poet and philosopher, F. H. G. Grassman, Max. Wocher, Dr. Gottlieh Leherecht, Schulze, Fr. Schmitthenner, Dr. K. M. Rapp, Andrew Matushek a Hungarian (?) Professor, Dr. Johannes Müller, Abu Suleh, Leibnitz, Hervas, Adelung and Vater, Catherine the Great of Russia, Halked, Haji Ibrahin Sirhindi. hin Sirbindi.

Dr. Thomas Young, Secretary to the Royal Society, F. L. S., etc., etc., in "A course of lectures peans (known chi-fiv in this country as the auninal Philosophy and the Mechanical Arts," thor of "The Ruins") produced a very valuable published in London, 1807; gave a brief notice of the science of Phonetics, together with an alphabet of forty-eight elements; which he applied in the quotation of a passage from Goldsmith.

Dr. Charles Edward Herbert Orssen, an experienced and successful teacher of dear mutes, published in Dublin, in 1829, an educational work in connoisances, aux progrès de la civilisation; d'ail-leurs elle subsiste sans aucun motif raisonnable; car si, comme il est de fait, le mécanisme de la parole est le même pour toutes ces nations, quelle utilité, quelle "raison y a-t-il de le figurer par des système si différens? Si le modèle est un, pour-gusi ses copies n'auraient elles pas la même unite? et quel immense advantage pour espèce humaine si de peuple à peuple, tous les individus pouvaient se communiquer par un même langage! Or. le premier pas vers ce hut élevé, est un soul et même alphabet." Or, in English: "It is clear that this diversity [of Asiatic alphabets] is a material ob-stacle to the intercommunications of mind, and consequently to the diffusion of knowledge to the progress of civilization; and it exists, too, without any reasonable motive; for if, as is the fact, the mechanism of speech is the same for all these nations, what use or reason is there in representing it by such different systems? If the model is one, why should not its copies present the same unity? And what an immense advantage it would be for the human race, if all the individjuring or obscuring etymology, it would prove of uals of different nations were able to hold congreater service to the science of language than the verse with one another by means of the same language! Now the first step toward this exalt-

His alphabet contained fifty-one letters.

Thibaudin (also a Frenchman) published in London in 1842, "Proposed original system for a radical, universal and philosophical reform in the spelling of languages." He applied his alphabet

spelling of languages." He applied his alphabet to eight languages.

Prof. Matushek published in 1837, at Rosenau, "Alphabetum et Orthographia Universalis, Exnature et artis observationibus deducta ac elaborata." In English, "A Universal Alphabet and Orthography. Deduced and elaborated from observations on Nature and Art." He gave in his style the Lord's Prayer in Italian, English, Hungarian, German and French, and several specimens of the Sclavonic languages.

mens of the Sclavonic languages.

Aug. Fried Pott published at Lemgo in 1833,

"Etymologische Forschungen auf dem Gebiëte
der Indo-Germanischen Sprachen, mit besonderem Bezeeg auf die Lautumwandlung im Sanrem Bezeeg auf die Lautumwandlung im Sanscrit, Griechischen, Lateinischen, Litanischen und Gothischen "—that is," Etymological Researches in the domain of the Indo-Germanic Languages, with especial reference to the interchange of sounds in the Sanscrit, Greek, Latin, Lithuanian and Gothic languages." A most important work, based on the phonetic relations of words.

But lack of space forbids further citations. More than enough has been presented to show clearly that a radical reform in the representation of speech is and has been a felt need among the most advanced thinkers not only in America but

of speech is and has been a felt need among the most advanced thinkers not only in America but all over the continent of Europe and throughout the civilized world—and not only, I will add, in this world is the sad need realized, but (and more keenly than we can, possibly) among the representatives of every nationality, in the mid-skies—that Celestial Band who have instituted as the last heat denerty of the world the applicant last heat denerty of the world the second second in the second secon last, best educator of the world the universal spirment of which must self evidently have an alpha-

betic basis.

The scholastic element of Spiritualism, though it has not yet developed itself, cannot much longer remain quiescent and unobserved. Those above er remain quiescent and unobserved. Those above us, in the beuding heavens, who are directing the whole movement, will not suffer any portion or department of it to be forgotten, misdirected, or stifled. The author of The Natural Alphabet is fully conscious that he is in good company, and feels that the trust committed to him will not be much longer withheld from the great spiritualistic world. Though seven and a half years have elapsed since the first public announcement of the existence of such a discovery, he has not for a moment doubted that in due time it would receive the attention, examination and endorsement of the world which it waits to bless.

It is a need of the age, more and more pressing,

It is a need of the age, more and more pressing, and this century must not and will not close without seeing it fully presented and far on its way toward complete establishment among all the nations

ATTRACTION AND REPULSION.

BY JANE M. JACKSON.

A secret power of magnetism enters into everything in life; and we know as little about its mysterious attributes as they did in past ages. The touch of one person's hand will send a thrill of pleasure through our whole frame, while another's will fairly chill our blood; we know this to be so, but cannot account for these effects. We may listen to a speaker for hours without catchgraphy," invented by Prof. D. P. Lindsley, is superior to Phonography in providing vowel signs which have adefinite signification when standing alone; but his consonantal scheme, (as also the forms of his vowels being deviced with consolar.)

Those who affinitize with us magnatically become Godlike, and can work miracles with us. A few earnest words from their lips bring sunshine where all was dark before; their very presence is a soothing balm; a look or wave of the hand will dispel mental or physical pain; their magnetism supplies the vitality we need, and we love such persons, feel happy in their society, without knowing why, for there are many others with whom we come in contact superior to them, physically and morally. Two opposites in spirit cannot be united in one. Where the attractive forces of each do not affect the other, there is no feeling in common; the element is lacking that must be transmitted from the stronger to the weaker, or to the one the most susceptible to magnetic influences. This attraction creates lasting friendships, the blending of souls, as it were. Patients feel better the moment their physician enters the room, if he is in affinity with them; medicines prepared by his hands have greater effect than those compounded by another. The same drug or food given to the invalid, has different results when administered by one whose emanations are good or bad magnetism. Mediums feel this more than others, because more susceptible to outside influences.

Modern Spiritualism is attractive to liberal and exalted minds, and boldly questioning brains, that would pass beyond the visible world, the fearless soul inspired to seek the Father's presence away from the fashionable temple and its ordained worship. Clouds of bigotry and unbelief to such men vanish before the golden rays of spiritual truths; the heaven-sent messengers, like the glorious sun, penetrate with divine wisdom into the depths of the human heart, and unfold the dead leaves by their angel powers now at work to redeem mankind. Far above the skep-tic's scorn, whose arrogant presumption would deny its God, Spiritualism has steadily advanced. It attracts the mourner, who looks up with radiattracts the mourner, who looks up with radiant glances and sees through its brightness her loved ones bathing in its glories, surrounded by angelic hosts, ever progressing upward and onward through space. Spiritualism attracts, for it has abolished the fear of eternal death and endhas abolished the fear of eternal death and endless misery, forces no one into obedience by terror, does not repulse by satanic images or subterraneous fires, or the punishment of the infant for its parent's sin. Beneath its angel teachings and starry robes it consecrates earthly friendships, teaches how to deal with the laws of compensation, prepares the soul for its transition into a purer state of existence. The spirit's mission is to show men their mutual dependence on each other, connecting them in the human chain by the fine links of instinctive fidelity, generosity and brotherly love, teaches how to live that they may not fear death, to trust a living God, not a and protherly love, teaches how to live that they may not fear death, to trust a living God, not a shadowy belief. It places guardian spirits near to help us to overcome temptations, to atrengthen holy aspirations, to smooth the rugged paths of life. We cannot be saved by faith without works,

for we are immortal and eternally progressive What seemed miracles at first, cease to startle startle what seemed miracies at first, cease to startle new spirit communion is fully recognized. At a count voiney, a Peer of France, one of the most

Writton for the Banner of Light. ATONEMENT.

The rigid law of penance man disowns, And slaughtered innocence for sin atones. Know'st thou not, man, for every crime of thine, If there's not civil, there is law divine. Whose judgment surely comes, or soon or late; Which frowns till the last fault you explate; Till pure as light the soul becomes again, Impervious to passion, bate and pain? Not all the slaughtered lambs that ever bled, Nor agonizing prayers, nor alters red, Can ever purge the soul of venal sin, While passion's tempest rages wild within. Avails it that a bleating lamb should die To fit your erring soul for yonder sky? If justice in that world beyond appears, There is an age of agony and tears For such misguided ones as slaughter still Life's purest type, with energetic will. THERE'S NO FORGIVENESS! each one must atone For slightest faults committed : he alone Must purge life's record of its darker years By virtue's deeds, not useless sighs and tears. If you have sinned, go i-explate your crime-Not at some sanctuary, grand, sublime, But, like the MASTER, 'mong the lost and vile. Where passion's wiles immortal souls defile, Where seas of spiritual wretchedness, Too deep for thought to fithom or express, Rage without ceasing, 'neath whose smallest wave Some virtuous mind bath found an awful grave, One gentle word may stay a falling soul, When love with hatred struggles for control. For every soul that's saved, pure spirits sing Love's grandest, sweetest hymns of welcoming, And Heaven itself lends an attentive oar To praises born of love, not winged by fear. If thou from deep remorse one soul can'st save, Death's funcied terrors thou may'st safely brave. There were who deemed, when life hath taken flight, That souls of men with forms of beasts unite, To explate the crimes of earthly life, In other forms, amidst diurnal strife. Now there is found an easier way to win Eternal peace, and purge the soul from sin:
"Do unto others as you'd have them do, If case and person were reversed, to you." This Golden Rule, with noble deeds combined, Would work redemption for all human kind: Of each heart-calvary an Eden form, Where hate could never gloom nor passion storm.

## PENNSYLVANIA.

Philadelphia Lyceums. EDITORS BANNER OF LIGHT-Many thanks for the interest

evinced by the invitation to "Philadelphia friends to furnish reports of their Children's Lyceums' proceedings," for your valuable journal. As my soul throbs with a glowing desire for the prosperity of both the Lyceum and your own heaven-ordained instrument of salvation, I gladly respond, although conscious of the fact that we have those in our midst, who, if they would heed the call, could render the subject far greater justice. It is indeed remarkable that any true reformer can supinely refrain from lending all the aid and countenance possible to the grandest work ever inaugurated on this earth-plane. Particularly is surprise excited when those who have groaned for years under the baneful teachings of false theology withhold their cooperation, for, to the mind of the writer, did the effort yield no richer return, the preservation from the contaminating and soul-depressing miasma of those Orthodox swamps, the Sunday schools, would be ample compensation for all energy expended. Was this view adopted, with the vast responsibility attendant, the Lycoums all over our land would not, as now, appeal for faithful leaders, but earnest hearts and willing hands would throng to the labor of love. It is plainly apparent that it is the apathy of the elder children in this garden of our God that prevents a more rapid adoption and development of the Lyceum system. But, even with this mournful disadvantage, the angel-gift increases in beauty and attractiveness. Three of the blessings now adorn our city, their Sabbath-day exercises and monthly sociables affording enjoyment and fostering the inherent powers of the fortunate participators, instead of crushing God-given faculties. As the members of the different groups arise to present answers to the chosen question, or to give forth a selection, and we perceive (as is the case in Lyceum No. 1) that the preponderance in response is largely on the side of the sex that the Church declares and maintains should "keep silence," the value of the divine institution to that portion of humanity is presented in great force and brilliancy.

But, brother Editors, I fear I am straying from the letter

f your invitation. Lyceum No. 1, meeting at Concert Hall, is the parent from whence the others sprang, so that it must ever feel a deep interest in the welfare of its descendants. Angels grant that each year the ties of love and sympathy may increase in strength and sacredness. The membership of Lycoum No. 1 is steadily increasing, notion's dictum joins away with religious bigotry. It is under the able guidance of Mr. M. B. Dyott as Conductor, and Mrs. M. J. Dvott as Guardian

Lycoum No. 2, established at Thompson-street Church, having within its fold true hearts and carpest workers, is proving a blessing to the neighborhood. Mr. Shaw is its Conductor, and Mrs. Stretch its Guardian, whose beautiful countenance must surely prove an inspiration to the chil-

Lyceum No. 3 convenes at Washington Hall, and, with its zealous band of officers and leaders, is flourishing finely. Mr. Joseph John is Conductor, and Mrs. A. Ballenger, Guardian.

Last Sabbath afternoon our sister city of Camden, N. J., started an angel nursery under very promising circumstances. A short time ago Lyceum No. 1, of Philadelphia, presented to the people of Camden an exhibition of the exercises of the Children's Progressive Lyceum, which commanded warm approval and paved the way for the one just founded. May every member thereof be inspired with a holy enthusiasm, for never were the Lyceum's teachings more needed than where the deep ignorance and bitter antagonism of creed-bound souls was exhibited in the removal, wherever possible, of the placards announcing the exhibition referred to.

That the full significance and glorious aims and results of the Lyceum inculcations may appear to every reader and arouse them to vigorous action, is the ardent entreaty of

Leader of Beacon Group, Lyceum No. 1, Philadelphia, Pa.

## NEBRASKA.

### Spiritualism in Omaha. RDITORS BANNER OF LIGHT-I take the present opportu-

nity of giving a brief account of the progress of Spiritualism in this place. I came to Omaha last April from Illino's. On my arrival

found a Children's Lyceum just started in the Court House. I attended on the following Sunday, found quite an interesting school, and upon invitation took part in it. The sessions were successfully conducted, till on going to the Court House one Sunday we found, to our surprise, the door locked. Not being able to obtain admittance we were obliged to retire, and after some unsuccessful attempts to secure a room in which to meet, the Lycoum was adjourned indefinitely.

Last November, Mr. Potter (an earnest advocate of Spir itualism) determined, with the assistance of others, to rent a room and advertise spiritual meetings. These were well attended, the audiences being principally skeptics, who came, according to the announcement, to discuss Spiritualism pro and con. Mr. P., assisted by Gon. Estabrook and others, ably defended the Spiritual Philosophy, and were met by those who sharply claimed deception and fraud, at the same time asking, "Why don't you produce some of those things here where we can see them?" The audiences increased till a room capable of holding five hundred persons was secured for the meetings.

To gratify the wish for physical manifestations, Mrs. Parry, the tipping medium, gave her first public circle, which was eminently successful. The circles have continued with increased interest-some accounting for the phenomena there presented in one way, and some in another. Many believed it to be the work of electricity, and to satisfy them the table was insulated with glass; the experiment was tried on Sunday evening, Feb. 21st. Mr. Solomon, a glass merchant, (and a skeptic,) furnished the glass-four tumblers for the legs, and a circular piece for the top, it being large enough to cover it. Mrs. Parry and five others

took their seats around the table. Mr. Bolomon was called to the stand to watch the movements. He announced all was right. Five hundred persons or more were anxiously looking and wishing it would not move, and others feeling confident it would move. In a reasonably short time the table commenced its work, first by raising quite moderately and settling back into the tumblers, as if to show the audience it could move. , It continued with increased force, until it seemed as if the table as well as the glass would be broken. It rose on the opposite side from Mrs. P. A gentleman in the audience asked if it would not rise from the other side, and no quicker said than up came the table from that side with equal force. Another gentleman asked if one of the mediums could not work it as well as all. Immediately all left except Mrs. P. Mr. Solomon at that moment stepped by the side of Mrs. P., telling her to put her hands as near the centre of the glass as possible so there could be no mistake, which she did. The table then made two tips toward the audience, jumped and bounded, and finally upset breaking the glass in many pieces. The result was halled with an outburst of applause, and complete satisfaction was rendered to the minds of many that there was some other power than electricity at work. H. E. P. Omaha, Neb., March 2, 1869.

GRORON C. GODFREY, speaking of the interest in Spiritualism awakened in Omaha, Neb., says: "We hold meetings at 2 o'clock every Sunday, in Coral Hail, which is packed at each session. The Children's Lyceum holds its meetings in the afternoon, and a public circle is held in the evening. This agitation of the subject has called out as investigators the most respectable portion of the people of Omaha, and doctors, lawyers, editors, &c., are to be found in the audiences. There are to-day more than five hundred earnest inquirers into our philosophy in this vicinity. I think in a short time you will got a number of subscribers in this

### MISSOURI.

### Mediumship in Rannibal and Palmyra.

EDITORS BANNER OF LIGHT-As your hearts are in the great work of human progress and the propagation of the Spiritual Philosophy, no doubt you would be pleased to hear from North Eastern Missouri, as well as from Osago County. I visited the city of Hannibal, which contains about twelve thousand inhabitants, and is beautifully situated on the west bank of the Mississippi river, north of St. Louis, about one hundred and fifty miles by river, and found a few noble souls still struggling to keep up their nfeetings and organization, and amongst their number a few excellent mediums for various phases of Spiritualism. Without their knowledge. I shall take the liberty to name a fow of the more prominent ones in Hannibal, and one in Palmyra, fourteen miles distant in the same county, (which is Marion.) In Hannibal, foremost on the list is the highly talented and amiable wife of Judge N. O. Archer, a lucid clairvoyant, and the best test medium that I have ever met with. No one after a sitting with her can doubt for one mement the fact that they have indeed had a real interview with the spirits of their departed friends.

There are also the wife and two daughters of D. C. Hall, each possessing good mediumistic gifts; such as singing in French, and conversing with each other in that language, and also personating and talking Indian tongues—as used at present on the American Continent-although in a normal condition they do not understand either language. A young man by the name of Allen possesses similar gifts, and is generally controlled by the spirit of an Indian; he will loubtless be developed as a powerful healing medium, Others will be noticed by me hereafter: but I cannot close this letter without making honorable mention of II. A. Straight, of Palmyra. He is by profession a portrait painter; but since his conversion to Spiritualism, and development as a clairvoyant, he executes some of his choicest pictures in a darkened room, and often with bandaged eyes. Under these circumstances, in a few hours he will finish a picture that an ordinary artist would require as many days to execute. At the same time, he is rapidly developing as a healing medium, as I can truly testify that he cured me of deafness in the left ear of several years' standing, and also an inflammatory action of the bowels, by two manipulations. Since my return to Osage, he informs me by letter that he feels obliged to set apart two days in each week for the purpose of healing the sick. In physique, tall and well proportioned, of sanguine-billious temperament, and in the prime of life, he is admirably qualified for a wide sphere of J. J.'W. usefulness hereafter.

## NEW YORK.

## Rochester.

EDITORS BANNER OF LIGHT-We have been in the enjoy ment of a perfect feast of intellectual food, during the last few months, through the instrumentality of such mediums as E. V. Wilson, Lyman C. Howe, Mrs. Sarah A. Byrnes, Mrs. Middlebrook, Mrs. Wood, and C. Pannie Allyn. The latter gave us during February a series of soul-inspiring and eloquent discourses and inspirational poems, holding her audionces as though shell-hound for over two hours

At her closing lecture, Feb. 28th, the following resolution withstanding its doors are opened in a locality where fash- was offered by Mr. James W. Steward, and unanimously adopted:

Resolved. That a vote of thanks be extended to C. Fannie Resolved, That a vote of thanks be extended to C. Fannie Allyn, for the profound and philosophical lectures that we have been favored with; and for the prompt and logical answers that have been given to the numerous questions that have been presented during the past month; and for the force and elequence of that poetic genius that has borne our thoughts upward and onward upon the waves of its inspiration, and thrilled our souls with the consciousness that it was a blessing to be here, and for all which we now extend our heartfelt gratitude and thanks.

Having very kindly tendered us a benefit locture, Thursday, March 18th, was appointed for that purpose. Mrs. Allyn was greeted with smiling faces and a full house, and almost surpassed herself.

She returns to us in June, and already we begin to anticipate the pleasure in store for us.

## WISCONSIN.

## Physical Manifestations in Wisconsin.

EDITORS BANNER OF LIGHT-There have been but few Spiritualists in Waupacca Co., in the past, because we have had but very little evidence to prove the truthfulness of its philosophy: but on Tuesday, Jap. 19th, 1869, William Forris, a powerful medium, came from his residence in Dano Co., to my house, and during his stay with us gave ten seances-five at my house and five at other places in the vicinity. The manifestations were truly remarkable, perhaps more so for the reason that we had never witnessed anything of the kind before; consisting of the ringing of bells (one of them weighing two and a half pounds), the playing of instruments in unison with our singing, the tying and unt ing of the medium, and various other phenom ena resembling the entertainments of the Davennorts as so often described in your columns. I was spoken to several times by spirit voices, as were others in the circle.

The circles of Mr. Ferris have confounded many skeptics and others are ready to acknowledge that there is an invisible power at work in them. Honest investigators generally come to this conclusion, but rank sectarians cry out, "It

is the spirit of the devil working miracles." JEBERIAH MCAULT.

## Farmington, Waupacca Co., Wis., Feb. 19, 1869.

### MASSACHUSETTS. Card from a Lecturer.

DEAR BANNER-I wish to inform my friends and the nuerous others who have patronized me, of the change in my situation. I thank them for the past kindnesses they have shown me, and pray that I may be able to devote more time to the blessed cause of "True Spiritualism," that it may be spread throughout the length and breadth of the land, and not be as a "candle hid under a bushel." Please to change my address in your columns from New Ipswich, N. H., to Taunton, Mass., where I should be happy to receive calls to lecture, both in that immediate vicinity and Yours in the cause, towns adjoining. H. T. LEONARD.

Taunton, March 18, 1869.

## CALIFORNIA.

## San Francisco.

Mr. S. J. Finney has lectured twice to fine audiences in this city recently. He is now delivering four lectures on the Spiritual Philosophy: the first of the series was given last Sunday evening in the large and beautiful hall of the new "California Theatre," which is the nestest one in the city.

His audience was large (the full canacity of the hall) and scemed to be highly entertained and pleased.

From what I have heard among the Spiritualists of the city, Mr. Pinney is well liked: and, in truth, none speak of him but in the highest terms of praise as a speaker. I hope he will do great good here in awakening an interest in both the religion and philosophy of Spiritualism, for it needs only to be understood to be appreciated; and to be understood it needs only to be investigated.

I remain, very truly, yours, &c., WM. H. M. GREW San Francisco, Cal., Feb. 24th, 1869.

### Free Circles.

EDITORS BANNER OF LIGHT-The ball of investigation is well started in this section. I believe I was the only one for a long time who labored in this township. I have held free circles at my house ever since 1856, and was pronounced a fit subject for the lunatic asylum years ago, by the rabid opponents of the Spiritual Philosophy. The true missionary in our cause will feel it his duty to work earnestly at all times for the destruction of that mountain of theological absurdities which churchmen have built at the expense of millions both of life and treasure.

Respectfully yours,

Snake Lake Ranche, Spanish Banche P. O.,
Dec. 7th, 1868. D. W. HAMBLY.

### WASHINGTON TERRITORY.

### Progress of Spiritualism.

The Spiritualists of this section of the Pacific slope have the pleasure of anticipating much benefit through the me dia now developing among us. Dr. R. T. Lockwood, as a trance lecturer, will effectually undermine the foundations of fossil Church Orthodoxy and pseudo soul-starving the

Mrs. Lucretia A. Walker, as a clairvoyant and rapping medium, is unsurpassed by any in this part of the country. The light is dawning. Spiritualism is advancing. Faith is becoming knowledge. We acknowledge our great indebt edness to the glorious spiritual standard, "The Banner of Light," for much of the light we possess. We congratulate the readers of the Banner everywhere. Fraternally,

MRs. O. P. HENRY. Union Ridge, Clarke Co., W. T., Feb. 30, 1869.

### CONNECTICUT.

### Development of a Physical Medium.

We learn from a letter by J. M. Cushman, that a son of Mrs. Stoddard, of Hartford, Conn., seventeen years of age, is being developed as a physical medium of great power. He has been involuntarily controlled, more or less, since he was four years old. The same remarkable manifestations witnessed in the presence of the Davenports and Laura V. Ellis are to be found at his circles, such as the ringing of bells, speaking with and without the trumpet, tying and untying, playing the guitar while floating in the air, &c. The boy's name is De Witt Hough.

### MINNESOTA.

Quarterly Convention of Spiritualists. The first Quarterly Convention of the State Association of Spiritualists was hold in Mankato, February 20th and 21st.

Spiritualists was hold in Mankato, February 20th and 21st, 1860.

The Convention assembled on Saturday the 20th, at 2 o'clock r. M. The President being absent, the meeting was called to order by M. F. C. Flowers, of Mankato. After a greeting song by Mrs. Logan, the meeting went into Conference. Mrs. F. A. Logan, Missionary Agent, then gave a very able and interesting account of four months' missionary labor, extending over some fifteen or more Counties, with a full report of the same, showing a great amount of labor performed, organizing Spiritual Associations and "Star Armies" (a new order of Temperance Societies for children,) with a success in raising funds beyond the most sanguine expectations of the Executive Board, all of which, together with many 1 tiers sent in to the Board from diffurent parts of the State, earnestly recommending and desiring her continuance in the Missionary labor, fully satisfied all the members of the Board present that she is eminently fitted and qualified to do a great and good work as Missionary Agent.

ary Agent. Mrs. Lois Waisbrooker then addres ed the meeting, under a poworful spirit-influence, closing with a beautiful inspira-tional poem. Others followed with short-speeches, the ses-sion closing with a song by Mrs. Logan.

sion closing with a song by Mrs. Logan.
The evening session opened with a song by Mrs. Logan, followed with a lecture by Mrs. Lois Waisbrooker, to which the audience listened with rapt attention for more than an hour, after which, the angels gave some beautiful, soul stirring inspirations through Mrs. Logan, followed by some very interesting manifestations in controlling and developing a speaking medium (Mr. George Gibbs). Meeting closed

ing a speaking medium (Mr. George Gibbs). Meeting closed with a song by Mrs. Logan.

Sunday Morning Estrian.—Called to order by M. F. C. Flowers at 10 o'clock. The meeting was again most ably and eloquently addressed by Mrs. Waisbrooker. Bong by Mrs. Logan. Adjourned to meet at 1 p. m.

Afternoon Session.—Executive Board met for business. H. O. Train sent in his resignation as member of the Executive Board. Accepted, and E. Pratt, of Garden City, was appointed to fill the vacancy. Members of the Board prosent, M. F. C. Flowers, A. B. Registor, E. Pratt and D. Birdsali.

The Transport account and report was thom sudied and

M. F. U. Flowers, A. B. Rogestor, E. Prat and D. Birdsail.

The Troasurer's account and report was then audited and
accepted, showing, after all logal expenses for missionary
labor and contingent expenses were fully paid and satisfied,
there still remains, in funds and in subscription on Missionary fund yet unpaid, \$130 in the State Association Treas-

On motion, it was ordered that Mrs. F. A. Logan be employed and continued as Missionary Agent. On motion, ordered that the Secretary by

ployed and continued as Missionary Agent.
On motion, ordered that the Secretary be authorized to employ Mrs. Mary J. Colburn as Missionary Agent.
On motion, ordered that the Secretary be authorized to employ J. L. Potter, or some other competent man, to act as State Missionary Agent.
On motion, ordered that the Treasurer pay Mrs. Lois Waisbrooker the sum of \$15 for loctures and pamphiets.
On motion, ordered that the next Quarterly Convention of the State Association meet at Rochester, on the 5th and 6th of June next, if the friends of that place will make the necessary arrangements for the meeting; after which Mrs. Logan gave a very able discourse on. "The Use of Spiritualism," to the general acceptance and satisfaction of a large and attentive audience. Meeting closed with song and benediction by Mrs. Logan.

attentive audience. Meeting closed with song and benediction by Mrs. Logan.

Evening Session.—Opened with invocation by Mrs. Waisbrooker and song by Mrs. Logan, followed by Mrs. Waisbrooker with a lecture on the uses and benefits of Spiritualism, which was acknowledged by many to be one of the best discourses they had ever listened to; after which the spirits again controlled George Gibbs, and gave some very amusing manifestations, and also some of the best inspirations of the meeting. A Conference meeting, was continued until a late bour, in which M.F. O. Flowers, Mrs. Logan, D. Birdsall, George Gibbs and others participated, with songs by Mrs. Logan and others. The meeting then adjourned size dit.

The most perfect harmony reigned during all the exercises and deliberations of the meeting, and we separated for our

and deliberations of the meeting, and we separated for our several homes with grateful feelings to the angels for their glorious inspirations, given through their worthy and tal-onted mediums, Mrs. Logan and Mrs. Watsbrooker. D. BIRDSALL, Sec.

## ENDLESS PUNISHMENT.

How can men in this enlightened age-civilized, men-believe in the existence of an endless hell, in which a majority of the human family are to be burned through the unlimited periods of eternity?

We are told by the Orthodox "soul-burners" that their happiness in heaven will not be diminished by the sufferings of the damned; that they will praise God for the damnation of their own friends and relatives. Before they could enjoy happiness in the heaven they describe, while millions, including some of their own relatives and friends, are in hell, buried beneath the waves of the burning lake, it would be necessary for them to be "born again," and at their new birth all that is human or divine would have to be eradicated from their souls, leaving in their minds only the feelings of the lowest brutes.

The undeveloped savages weep over the misfortunes of those they love. They are made unhappy by the sufferings of their friends. Is it reasonable to believe that enlightened Christians would be more brutal in the spirit-world than the lowest savages are in this world? Is it reasonable to believe that persons of sound moral faculties could enjoy happiness in heaven after witnessing the damnation of millions of the human race? or that persons of moral development could love and worship a God who sends millions of his children to hell every year, there to remain or ms unitures to believery year, there to remain forever? We would as soon worship the car of Juggernaut as the God of the Orthodox "soul-burners." Their God is an imaginary being who stands no higher than other fabulous gods of ancient times.

The doctrine of endless punishment is horrible and blasphemous. It weakens the highest and purest feelings of the human mind. J. W. C. Jackson, Penn., 1869.

### OVER THE RIVER.

"In my Father's house are many mansions." "Over the river" are mansions fair,
Nover a sorrow can enter there;
Bright and beautiful every flower,
Freshly sweet as in summer's hour.
Nover a bud there nipped by the frost,
No rude billows, or barks tempest-tossed;
Unfettered by the there the represent son Unfettered by sin, there the ransomed soul Enters, and freely partakes of the whole.

A cherished flower, but yet in the bud, Has just gone over this swelling flood, Has gone to dwell in that heavenly land, Has gone in her beauty there to expand. Never a canker to sap at the core, Never to wither, nor die, evermore A bud has gone there from the parent stem, An heir to the richest diadem

Hearer of prayer! low we bow at thy feet, While we lay on thine altar an offering meet. Take the Lamb lent us; we know it is thine; And bow to thy mandates, all holy, divine. In deepost affliction we pray for relief— Oh, give us that balm which assuages all grief, Our angel child woos us, in whisperings sweet— Over the river," again we shall meet.

-[Newark Mercury.

### Letter to A. J. Davis.

DEAR SIR-Your answer, in "The Penetralia," to the question, "What is conscience?" is not satisfactory to me. It seems to me, with all your clairvoyance, and mental and spiritual illumination, you have failed to discover the true office and character of conscience. I may be in the fog;

and character of conscience. I may be in the fog; if so, would like to be helped out.

What is conscience? Simply a feeling or impulse, which, when properly developed in an individual, impels him to do what his judgment, intellect or reason, decides to be just or right, rather than what is unjust or wrong. It is not an intellectual or knowing faculty, any more than combativeness, acquisitiveness, or pity, or any other purely emotional faculty. To illustrate: a person insults me; through what faculties do I perceive the insult? The intellectual faculties. What is the corresponding feeling aroused What is the corresponding feeling aroused through this perception? Combattveness, anger, or indignation. So conscience on the same prin-ciple, is called into action, through the perception of right, by the intellect; but has no more to do in determining what is right than combativeness, acquisitiveness, or pity. Some half idiots have a strong development of conscience, and are com-pletely miserable unless they are conscious of pletely miserable unless they are conscious of doing what is right; yet, on account of their weak intellects, can be easily prejudiced, and made sincerely and honestly to believe many things to be right, and will act accordingly, which are in themselves wrong. But if conscience is a knowing faculty, they ought to be as able to judge of what is right or wrong as the man of strong intellect; but this is not the case. To further illustrate; suppose my neighbor's money is within my reach so that I could appropriate it without detection I know it would be wrong to do it, for the reason that I know it would be wrong for my fellow to take my property; reason tells me this, not contake my property; reason tells me this, not con-science; for if I could not reason on the subject, I could not tell whether it would be right or wrong. Now then, what determines my action? It de-pends on which in me is the stronger feeling, ac-quisitiveness or conscience. Some call conscience quisitiveness or conscience. Some can conscience the sense of justice. Wherein is it the sense of justice, any more than is acquisitiveness, combativeness or pity? Justice is perceived through the intellectual faculties, and not by a sense. It seems intellectual faculties, and not by a sense. It seems to me, what you call an educational conscience is simply an educational intellect; for conscience acts the same whether the man is learned or ignorant—in the light of truth or in the darkness of error; its natural language is, do right! do right! It is purely a feeling, which spontaneously springs up immediately on the perception by the intellect of what is right, or what seems to the individual to be right, though it may be wrong. If you can show this position, in regard to conscience, to be fallacious, I should be pleased to have you do so through the Banner of Light, and oblige,

Yours Respectfully,
F. H. MARSH. R H M

Independence, Polk Co., Oregon, Feb. 15th, 1869.

Of late years it is customary with Mr. Davis, when acknowledging letters addressed to him upon medical or other subjects, to refer correspondents to some one of his pullished volumes in which the subject has been considered more at length. In this instance we presume he would probably refer to either of his works entitled "Answers to Questions" or "Arabula," wherein the laws, constitution, conditions and operations of the spirit are treated more fully than in ". Penetralia."-Eds. Banner.

## "Crystallization of Carbon."

EDITORS BANNER OF LIGHT—I have noticed in your paper a number of times, among the questions and answers, the subject concerning the crystallization of carbon to obtain the pure dlamond

subject concerning the crystallization of carbon to obtain the pure diamond.

First, the question was asked if a colobrated French chemist was still pursuing the investigation of chemistry, and would impart his knowledge to us mortals. His name was Antony Laurence Lavoisior, born at Paris, Aug. 26, 1743. He was very learned and very celebrated, but at the time of the Revolution he full a martyr. When he was dragged before the revolutionary tribunal he demanded a suspension of his sentence for fourteen days, that he might finish some very serviceable experiments to the public, but his request was not granted, and he was guilletined April 6th 1794. I have been particular thus far that you might understand the case fully.

I once thought I would see what I could find out from very learned and ancient spirits concerning this diamond business, and I pushed it so far and close that I got word from this Lavoisior that there was but one medium on earth he knew of through whom he could give the proper infor-

from this Lavoisior that there was but one medium on earth be knew of through whom he could give the proper information, for it was very necessary that everything should be done accurately, as to time, place, quantity, quality, &c., in order that everything should be right, and in perfect order and harmony. This medium is D. D. Home, of Eng-

land.

I write this to you that you may see what you can get from that source.
Yours in Truth and Progression,
Braintree, VL., March 3d, 1809.

Married. In Easton, Feb. 25th, 1869, Charles E. Whittlesey, of Dan els Farm, to Mrs. Mary E. Beers, of the former place. (Boyon papers please copy.)

## Obitnary.

In Ashburnham Mass. March 17th, 1869, as the morning lawned, the spirit of Mrs. Jane Hardy left its mortal tenement to join her spirit friends in higher life, having journeyed n earth nearly 50 years.

on earth nearly 59 years.

She had passed through many varied experiences, ever bearing the trials of life with that complacency known to those who have a full assurance that earth and spirit-life are united by immutable law. Being one of the early recipients and advocates of spirit-communion, her knowledge gave her joy and strongth to the inst of her earthly career. A family of children are left to miss a kind and loved mo her's form, but a mot er's love still is theirs to guide through earth's too oft dark passage, to the shining shore of immortality.

Fitchburg, Mass.

## LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify as of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so in-J. MADISON ALLEN will lecture in Elkhart, Ind., until far-

J. MADISON ALLEN will lecture in Elkhart, Ind.; until further notice.

C. FANNIE ALLEN will speak in New York (Everett Rooms), during April; in Salem, Mass., during May; in Rochester, N. Y., during June; in Hanford, Conn., during July; in Putnam, Conn., during June; in Hanford, Conn., during July; in Putnam, Conn., during august; in Lynn. Mass , during September. Address as above, or, 8 tonches, Mass.

MRS. ANNA E. ALLEN HATE Hill, inspirational speaker, 129 South Clark street, Chicago, III.

J. Madison Alexander, inspirational and trance speaker, Chicago, III., will answor calls East or West.

MRS. N. A. Addams, inspirational, box 277. Fitchbarg, Mass. Harrison Angir, Calamus Niation, Clinton Co., Iowa.

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

DR. J. T. Amon, hox 2001, Rochester, N. Y.
MARY A. AMPHLETT, Card. Stolz, M. D., Dayton, O.

REV. J. O. BARKET, Sycanore, III.

MRS. H. F. M. BHOWN, P. O. drawer 5956, Chicago, III.

MRS. H. F. M. BHOWN, P. O. drawer 5956, Chicago, III.

MRS. ABBY N. BURNHAM, Inspirational speaker, 25 East
Canton street, Boston, Mass

MRS. SARAH A BYENER, 87 Spring st., East Cambridge, Ms.

MRS. Address, St. Johnsbury Centre, Vt.

DR. A. D. BARTON, inspirational speaker, Boston, Mass.

JOSEPH BAKER, JARUSTIE, MS. MSS. 1948 St. 12th st. New York

and 25. Address, St. Johnsbury Centre, Vt.
DR A. D. BARTON, inspirational speaker, Boston, Mass.
JOSEPH BAEER, Janesville, Wis.
MRS. EMMA F. JAY BVLLENE, 151 West 12th st., New York,
MRS. E. BURR, Inspirational speaker, box 7. Southford, Conn.
MRS. NELLEJ. T. BRIGHAM, Elm Grove, Colerain, Mass.
WM. BRYAN, box 53. Camden P. O., Mich.
M. C. BERY, Inspirational speaker, Almond, Wis.
HIMNEY BARNTOW, i spirational speaker, Duxbury, Mass.
MRS. M. A. C. BROWN, West Randolni, Vt.
DE. JAMES K. BAILEY, Palmyra, Mich.
Z. J. BROWM, M. D., Cacheville, Yolo Co., Cal.
ADDIE L. BALLOU, inspirational speaker, Mankato, Minn.
J. H. BIGKFORD, inspirational speaker, Richmond, Jowa.
REV. DR. BARNARD, Lansing, Mich.
WM. BURN, ESQ., 163 South Clark street, Chicago, Ill.
J. M. CHOATE, trance and inspirational is cturer. Address
rear 56 Poplar st., Boston, Mass., care Mrs. M. E. Hattwell,
WARBER CHASE, 544 Broadway, New York.
MRS. ÄGUUSTA A. CURBIER, box 815, Lowelly Mass.
Albert E. Carpenter, care Banner of Light, Boston, Mass
MRS. Annie M. Carver, trance speaker, Cincinnati, O.

DR. J. H. CERRIER, Cambridgeport, Mass.

DEAM CLARK, 1-yons. Mich.

II. L. CLARK speaks in Thompson, O., the first, in Lercy the second, and in Willoughby the third Sunday of each month. Aduress, Painsville, Lake Co., O.

J. P. COWLES, M. D., OULEWA, III., box 1274.

MRS. J. F. COWLES, M. D., OULEWA, III., box 1274.

MRS. J. F. COWLES, IT D., OULEWA, III., box 1274.

MRS. J. F. COWLES, IT D., OULEWA, III., box 1274.

MRS. J. J. CLARK WIll lecture in Fail River, Mass., April 4.

Address, T. Kneeland piace, Boston, Mass.

Mass. D. CHADWICK, trance speaker, Vineland, N. J., box 272.

IR. JAMES COUPER, Beliefontains, O., will lecture and take subscriptions for the Banner of Light.

MRS. MARS COUPER, Beliefontains, O., will lecture and take subscriptions for the Banner of Light.

MRS. MARIELA F. CROSS, trance speaker, Hampstead, N. H. MRS. CARRIER M. CUSHIMAN, trance speaker, Brooklyn, N. Y., care J. B. Larkin, M. D., 244 Fulton street.

DR. II. H. CRANDALL, P. O. box 778, Bridgeport, Conn.

MRS. AMELIA H. COBST, ATTRICE speaker, Lowell, Ind. III. CURTIS, Hartiord, Conn.

DR. TINDARG C. CONSTANTISH, lecturer, Thornton, N. H. MRS. ELIZA C. CHANE, inspirational speaker, Sturgis, Mich., care J. W. Elliott, drawer 36.

MRS. HETTIK CLANK, trance speaker, West Harwich, Mass. MRS. M. J. COLAURN, Champlin, Hennepin Co., Minn. MISS, ELIZA C. CHANE, inspirational speaker, Vineland, N. J. B. CHANELE, M. D., Chechnati, O.

MRS. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. J. B. CAMPBELL, M. D., Chechnati, O.

MRS. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. J. B. CAMPBELL, M. D., Chechnati, O.

MRS. CHARLES P. DANIELS, B. GIRTONON street, Boston, Mass.

PROF. WH. DENTON, Wellesly, Mass.

MISS CLARE R. DISCONON, Welles

DR. H. P. PARFIELD speaks in Philadelphia during April, Will make other engagements. Address, Blue Anchor, Cam den Co., N. J.

REV. A. J. FISHINACK, Sturgis, Mich.

MRS. FANNIR B. FRETON, Nouth Malden, Mass.

REV. J. FRANCIR, Ogdensburg, N. Y.

J. G. FISH will lecture in Buffalo, N. Y., six months, from February first. Will give courser of factures on geology during week-day ovenings wherever wanted within suitable distance of B. Permanent address, Hammonton, N. J.

MRS. M. L. FRENCH, CHARLES, Hammonton, N. J.

MRS. M. L. FRENCH, CHARLES, Hammonton, N. J.

MRS. M. L. FRENCH, CHARLES, Holdinson, box 834, Chicago, Ill.

N. S. GREENLEAY, LOWELL Mass.

REV. JOREPH C. GILL, Belvidere, Ill.

JOHN P. GHILD, Lawrence, Mass., will answer calls to tecture.

MRS. F. W. GADE, inspirational speaker, 35 Greenwich avenue, New York.

RARAHI GRAVES, inspirational speaker, Berlin, Mich.

MR. J. G. GHERS, Princeton, Mo.

DR. GAMMAGE, Iceturer, 134 South 7th st., Williamsburg, N. Y.

DR. L. P. GRIGOS, inspirational, hox 409, Fort Wayne, Ind.

MRS. LAURA DE PORCE GORDON, Treasure City, Nevada.

KERSEY GRAVES, Richmond, Ind.

MISS JULIA J. HIRBARD, COTHER PEARLES GORDONS STREETS,

CAMPACHEROPAT, Mass.

HUBBARD, corner Pearl and Brooks streets.

MHS. LAURA DE PORCE GORDON. Treasure City, Nevada. Kerrsy Graver, Richmond, Ind. Miss Julia J. Hubbard, corner Pearl and Brooks streets, Cambridgeport, Mass.

J. D. Hascall, M. D., Waterloo, Wis.
J. D. Hascall, M. D., Waterloo, Wis.
JR. J. N. Hodors, trance, 9 Henry street, East Boston, Ms. Miss. Emm. Handings can be addressed, (postpaid.) care of Mrs. Wilkinson, 84. George's Hall, Langham Place, W. London, England.

Moses Hull will speak in Marshail, Mich., during May. Permanent address, Hobart, Ind.

D. W. Hull, inspirational and normal speaker, Fairfield, Is. Mrs. N. Hull, inspirational and normal speaker, Fairfield, Is. Mrs. N. A. Horton, 24 Wamesit atreet, Lowell, Mass. Charles Holl, Warren, Warren Co., Pa. Miss. F. O. Hyzer, 122 East Madison street, Baltimore, Md. Mrs. M. S. Townsen Hoadley, Bridgewater, VI. James H. Harffe, lox 99, Abington, Mass.

WM. A. D. Humry West Side P. O., Cleyclard, O.
I MAN C. Howe, Inspirational, box 99, Fredonia, N. Y. Amos Hunr, trance speaker, Cold Water, Mich. Miss Nester M. Jounson will lecture in Battle Creek, Mich., during April; in Kalamazoo during May.

WM. F. Jameson, editor of Spiritual Rostrum, drawer No. 5966, Chicago, H.
ABRARAM JAMER, Picasantville, Venango Co., Pa., box 34.
N. S. Jones, Esq., Chicago, Hi.
DR. P. T. Johnson, lecturgr, Ypallanti, Mich.
DR. C. W. Jackson, Oswego, Kendall Co., Ill, Geonge Kares, Dayton, G.
O. P. Kellogo, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, and in Farmington the fourth Nunday of every month.

Geonge F. Kitteninge, Buffalo, N. Y.
Mas. M. J. Kutz, Hostwick Lake, Mich.
CERHAS B. Linn, Inspirational speaker, will engage Esst of West for the coming fall and winter. Address, 9 Kingston street, Lyngon, inspirational speaker, 98 East Jefferson street, Syracuse, N. V.
J. S. Lowkand, Monmouth, Ill.
Mrs. F. A. Lowan, Chicago, Ill., care of R. P. Journal.
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Many E. Lowson, Chicago, Ill., care of R. P. Journal.
John A. Lows, Iccturer, tox 17, Sutton, Mass.
B. M. Lawerno

Oc, Juneau Co., Wis. Pros. R. M. M'Cord, Centralia, III. Емия М. Мактін, inspirational speaker, Birmingham, Mich. JAMES B. Morkison, inspirational speaker, box 378, Haver-Ull Mass.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. James B. Morrison, inspirational speaker, box 378, Haverhill, Mass.

MR. F. H. MASON, inspirational speaker, Boxton, Mass. MR. F. H. MASON, inspirational speaker, No. Conway, N. H. O. W. MANCEL, trance speaker, 35 Rutland Square, Boston, Lko Miller, Mouris, N. Y. Dill, J. W. Morrill, J. Y. Tance, and inspirational speaker, Boston, Mass.

MRS. NETTIE COLBURN MAYNARD, White Plains, N. Y. Mirs. Hannah Morre, trance speaker, Joliet, Will Co., Ill. J. W. MATHEWS, lecturer, Heyworth, McLeon Co., Ill. J. W. MATHEWS, lecturer, Heyworth, McLeon Co., Ill. J. W. MATHEWS, lecturer, McLeony, J. M. M. H. M. J. L. MANSPILLD, inspirational, box 137, Clyde, O. Dr. W. H. C. MARTIN, 173 Windsor street, Hartford, Conn. Mrs. Anna M. MIDDLEBROOR will speak in Salem, Mass., during April. Will answer calls for week evenings in the vicinity, on the Spiritual Philosophy or the "Woman Question." Address as above, or box 178, Bridgeport, Conn. Mrs. Aram Helen Mattiews, Quincy, Mass.

J. W. M. VAN NABEL, Decricial, Mich.

A. L. E. Nash, Incturer, Rochester, N. Y.

C. Norwoo, Inspirational speaker, Clitawa, Ill. GROWGE A. PERICE, Inspirational, box 87, Auburn, Mc. J. H. Parker, trance speaker, Illg Flats, N. Y. Mrs. Pirker, Errer Haute, Ind.

Mrs. E. N. Palmer, trance speaker, New Albany Ynd. Mrs. D. Perfer, Haugher, Conley, Mass.

GROWGE A. PERGER, Inspirational, box 87, Auburn, Mo. J. H. Powell, Terre Haute, Ind. MRS. P. Ex. Palmer, trance speaker, Big Piats, N. Y. MRS. PIEE, lecturer, St. Louis, Mo. MRS. PIEE, lecturer, St. Louis, Mo. MRS. PIEE, lecturer, St. Louis, Mo. MRS. P. Perger, Pass, trance speaker, New Albany Ind. MRS. J. Pupyer, trance speaker, Routh Hanover, Mass. A. A. Pond, Inspirational speaker, Bloco, Mich. Dr. D. L. Potter, trance, La Crosse, Wis., care of E. A. Wilson, L. Potter, trance, La Crosse, Wis., care of E. A. Wilson, L. Potter, T. Potter, M. D. lecturer, Adrian, Mich. Henny Packard, 371 Borchester st., W. V., Nouth Boston, Dr. P. B. RANDOLIN, 48 Piensant street, Boston, Mass. Mes., Jennie S. Rudd, 19 Dorchester st., W. V., Nouth Boston, Dr. P. B. RANDOLIN, 48 Piensant street, Boston, Mass. Mes., Jennie S. Rudd, 19 Dorchester st., W. V., Nouth Boston, Dr. P. B. RANDOLIN, 48 Piensant street, Boston, Mass. C. G. R. R. Rudd, 19 Dorchester st., W. V., Nouth Boston, Mrs. E. B. Ruse, Trovidence, R. I. (Indian Bridge.)

A. C. Robinson, Salem, Mass. C. H. (Indian Bridge.)

A. C. Robinson, Salem, Mass. J. H. Randall, inspirational speaker, Upper Lisle, N. Y. Mrs. Frank Reid, Inspirational speaker, Upper Lisle, N. Y. Mrs. Frank Reid, Inspirational speaker, Upper Lisle, N. Y. Mrs. Frank Reid, Inspirational speaker, Upper Lisle, N. Y. Mrs. Frank Reid, Inspirational speaker, Upper Lisle, N. Y. Mrs. Frank Reid, Inspirational speaker, Boston, Mass. J. T. Rodse, 19 Reid, 19 Reid,

E. S. WHERLER, inspirational, 79 Bank street, Cleveland, Q. Mass, Mary M. Wood will lecture in Marblehead, Mass, April 25 and during May. Address, 11 Dewey street, Worcester, Mass.

F. L. Has. Willis, M. D., 16 West 24th street, near Fifth avenue liotel, New York.

Mrs. S. E. Warnen, 598 South Morgan atreet, Chicago, Ill. Henry C. Watcht, care donation for formal field. Mass. S. E. M. Wolcott, Carlon, St. Lawrence Co., N. Y. Prev. E. Whipple. Clyde, U. William F. Wenyort, trance speaker, Stoughton, Mass., until April 12th, care donation Swain, Letus, Ind. Mas. E. M. Wolcott, Canton, St. Lawrence Co., N. Y. Prev. E. Whipple. Clyde, U. William F. Wenyorth, trance speaker, Stoughton, Mass. Mrs. Many J. Wilcorson will lecture in Onarga, Ill., during - une. Address, care S. S. Jones, 84 Dearborn street, Chicago, Ill.

Lois Waisbrooker can be addressed at Charles City, Floyd Co., lowa, can of Frank M. Wheat, till further notice. N. Frank White, Philadelphia, Pa., care Dr. H. T. Child, 634 Race street.

Mrs. Mary E. Wither, 182 Elm atreet, Newark N. J. Dr. R. G. Welles, tranco speaker, Beaufort, N. C. Mrs. N. J. Villis, 35 Windsor street, Cambridgeport, Mass. A. B. Whitting Will lecture in Portland, Me., during May. Permanent address, Albion, Mich.

Mrs. Elvira Wheelock, normal speaker, Janesville, Wis. A. A. Wheelock, Toledo, O., box 643.

Mrs. B. A. Villis, Marsellies, Ill.

Dr. J. C. Wilsen, Burilington, Iowa.

Mrs. Hattie E. Wilson will lecture in Putnam, Conn., during April. Address, 27 Carver street, Roston, Mass.

Rev. Dr. Warelock, inspirational speaker, State Center, Ia. Warren Woolson, trance speaker, Hastings, N. Y. S. Il. Wootman, Buffaio, N. Y., box 144.

J. G. Whitner, Inspirational speaker, Bock Grove City, Floyd Co., lowa.

Mrs. E. A. Williams, Hamibal, Owego Co., N. Y., box 48.

ELIJah Woodwart, inspirational speaker, Bock Grove City, Floyd Co., Lowa.

Mrs. Eliza C. Woodberf, Battle Creek, Mich.

A. O. Woodberf, Battle Creek, Mich.

Mrs. Eliza C. Woodberf, Battle Creek, Mich.

Mrs. Fannik T. Young, tr

care E. II. Gregg.
Ma. & Mas. Wm. J. Young, Boise City, Idaho Territory.

### Celebration of the Twenty-First Anniversary of Modern Spiritualism, At Tremont Temple, Boston, March 30, 1869.

Reported for the Banner of Light. .

On Tuesday evening, March 30th, the Spiritualists of Boston celebrated the Twenty-Pirst Anniversary of the birth of modern Spiritualism by appropriate exercises at Trement Tomple, under the auspices of the First Spiritualist Association; the proceeds going to benefit the Children's Progressive Lyceum.

Mr. A. E. Carpenter, (who was unexpectedly called to officiate as charman, in the absence of Dr. H. B. Storer.) on taking the chair, briefly addressed the audience on the important event which we had assembled to commemorate, and then in a happy manner introduced the Lyceum, which had just taken its place on the platform, after having executed a Grand Banner March, to the music of Hall's Quadrille Band. About one hundred and fifty children were present, comprised in eighteen groups, under the direction of D. N. Ford, Conductor, and Misses M. A. Sanborn and M. P. Haynes, Guardian and Assistant Guardian. Several new banners were borne in the procession, and among others were two bearing the inscriptions:

"It is a beautiful belief That ever round our head Are hovering on viewless wings The spirits of the dead."

"T is a faith sublime and sure When ended our career,
That 't will be our ministry
To watch o'er others here."

At the close of the march the Lycoum united in singing, "Beautiful Land," after which came a Silver Chain recitation. Misses Cora Stone and Florence Newhall recited a dialogue, followed by recitations by Misses Abi le Barlow, Georgie Cayan, Eva Newhall, and Master Willie S. French. and a song from Addle Davenport. The Lyceum then joined in the wing movements, which were finely executed. Recitations followed from Missos Cordie Fenno, Hattle A. Mel-Vin, Emma Quayle, and songs y Edgar A. Davis, and Misses Bertle Lovejoy and Emma Penno. Miss Lillie Edgarton by request gave a fine rendering of Longfellow's "Launching of the Ship," which was enthusiastically applauded. The exercises, as far as regarded the Lyceum, then closed by singing "Sweet Home."

Everything passed off with quietness and good order, which spoke volumes for the discipline of the Lyceum. Great credit is due the officers for their indefatigable labors in its behalf.

At the conclusion of the Lyceum exhibition, A. E. Carpenter, in behalf of the audience, returned thanks to the children for the interesting entertainment they had just witnessed. It was exceedingly appropriate, said the Chairman, that the exercises of the evening should be opened by children, for it was to them that modern Spiritualism came at its advent. It came to us introduced by little children; they were the first to discover that in the mystorious sounds there was at work an invisible power. The learned Judge Edmonds had gained a lesson from childron; he had bowed down before them and learned the truth of immortal life, and what was more appropriate than that at this time he should read a communication from the Judge concerning the occasion which the present audience had met to celebrate?

To those who are here assembled to celebrate the anniversary of the advent of Modern Spiritualism:

Prevented by bodily infirmity-which I hope, however, is only transient-from participating with you personally on this interesting occasion, and yet feeling an interest in the cause, which grows more intense as I advance in age and in a knowledge of the subject, I hope you will yet permit me to address to you a few words of cheer and congratulation, if not of instruction.

It seems to me that we cannot be too careful to have the object of our celebrations distinctly understood. We do not mean to claim that this era is the first time that an intercourse with the spirit-world has been known among men, and we do not celebrate its advent now as a now event in the annals of mankind. As far back as we have any knowledge of the life of man we discover its appearance. Everywhere, both in sacred and profane history, we have accounts of its presence. Every religion ever known among men has had revelation from the spirit-world as its foundation, and we know full well that our age is not the first in which it has appeared. But this age is the first in which it has been dealt with wisely and well. It is now that, for the first time, the human race have advanced far enough in knowledge of man and his relations to God, and in freedom of thought, to make it available to our happiness and progress. And it is now that for the first time we are enabled to rise above the superstition, ignorance and fear which have hitherto shut out the light of heaven from the human soul. It is this emancipation and its consequences that we colobrate; for now when freedom speaks to earth again, the heart of humanity is prepared to receive, to welcome and to

profit by it. Nover till now has the spirit presence been halled by an understanding enlightened enough to comprehend it. At one time it was regarded as a direct communion with God himself: at another time, as the result of an interference of the stars and planets with human affairs. At one time it was viewed as a miracle, involving a suspension of universal law, and at another met with a denial of fact, as incom-patible with the laws of Gol and Nature; now, as coming from angels-an order of exeated intelligence distinct from the human race; and now, as emanating from devils, or angols fallon from their high estate: now, it was astrology. used for the guidance of human affairs, and anon it was witchcraft, involving a compact between the devil and weak and unhonored mortals, and all for evil. At one time the instruments of its appearance would be worshiped as gods; at another, reverenced as prophets; and at another, hung, drowned and burned by thousands as witches; now torn to pieces by riotous violence, and now canonized into the sainthood; tortured to death by a Holy Inquisition, or tried and executed by Courts of Justice, or reverenced as the founder of some mighty religion, all-powerful to persecute and to slay, but impotent to save or to elevate; sometimes healing the sick and comforting the mourner, and at other times scattering affright, and misery, and ruin, broadcast over whole communities; appearing here and there through a long succession of ages, sometimes in broken fragments of scattered visitations, and sometimes with a profuse outpouring and long continuing among men. But at no time do we learn that there was ever a rational, well-sustained effort made to investigate its nature or ascertain the purpose of its coming.

It displayed intelligence, and, ofttimes, that which was above anything that could be expected from mortal life; men actually opened an intercourse with it, but it rarely seemed to have enterd into their minds that it could be made available to reveal what is the life beyond our death; and when that thought did occur, it was either confined to the cloister or suppressed by the priestly denunciation that it was a sin to seek to learn that which God had kept from our knowl edge. And when it came, as it often did, with evidences of identity so strong as to tend powerfully toward conviction it was met with the den nciation-founded upon a fancied condition of existence beyond the grave-that the wicked could not leave their abiding-place and the virtuous would

Thus it floated down the stream of time, perverted by ignorance or fear into an instrument of misery to man, or converted by superstition into a despotism over his freedom of thought, until, within the last quarter of a century, it visited, for a second time, this continent. Here it found a land where there was no persecution for opinion's sake; a people whose education and freedom of thought fitted them to receive and investigate, if not to welcome and embrace it. Here was no authority to give to an unsupported denial the power to crush out a proven truth; no auto da fe to burn to death the instrument of its promulgation; but hundreds and thousands of intelligent people as ready to inquire into it as into any other hidden mystery of God's universe.

Hence it was that when it came among us and displayed as it had of old, that it was intelligent, and that we could commune with it, an intercourse with it was opened, and we began to learn its nature and its purpose.

That is the event that we now comme much the advent of spirits among us as the opening of our intercourse with them, whereby there can come to us a knowledge of what is the life into which we are to pass when we take our departure from this-a revelation, so far as we know, that can come to us only thus, and, if it comes surely as important as any that has ever been vouchsafed to man. And well indeed may we celebrate it. Again has the stone been rolled away from the mouth of the sepulchro. Again has the light of heaven invaded the darkness of the tomb. And that which twenty-one years ago was a strange disturbance in a small family, has swelled up to a magnitude that causes believers in Spiritual Intercourse to

all over the world.

Let us then give thanks to God. Freedom cloes speak to Earth again, as once it spoke from Calvary. It is the Divinity that stirs within this movement, and, through its beneficent influence, man is at length speeding rapidly on in the path of that Progression which is his destiny. J. W. EDMONDS.

After reading the letter, the chairman introduced the speaker of the evening, Prof. Wm. Donton. His appearance was greeted with hearty applause. He compared the advent of modern Spiritualism, in its material and social surroundings, to the birth of Christianity, and was sure that a faith which had produced such grand results in twenty-one years, would be all powerful in coming time. Owing to the cat length of the Professor's remarks we are obliged to defer a report of them till our next issue.

At the close of the regular address, Miss Lizzle Doten was called on to address the assembly, but declined on account of III health. Dr. Gardner being called for, said he had no speech to make, but that his heart was in deep sympathy with the movement.

Moses Hull, yielding to the request of the audience, made a few remarks, his speech being rendered brief by the lateness of the hour. He had often heard it inquired why Spiritualists did not build colleges and meeting houses, but he had found that it was easier for Spiritualists to convert meeting-houses than to build them. He considered that the world had progressed more within the last twenty years than for the (almost) last twenty centuries. Christians and infidels had affirmed and negated for all that time, but nothing new had arisen to cast any light till the advent of Spiritualism, which was sending out a new system of ethics, and doing a grander work. He asked the believers in this new philosophy what they would take for their Spiritualism, freeing them, as it did, from the nightmare load which Old Theology had heaped upon their souls. He hoped all, while they appreciated the benefits of their faith, would also understand their duties to it.

At the close of Mr. Hull's remarks the audience retired. having evidently enjoyed a season of spiritual refreshment, whose lessons will ever be cherished in grateful remom

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The Banner of Light is issued and on sale

# Banner of Light.

BOSTON, SATURDAY, APRIL 10, 1869.

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

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### The Doctrine of Affinity.

The best of theories, and even the profoundest truths, when pushed beyond the limit where they are able to maintain their natural self-poise, become in practice notoriously vicious and untrue. Religion is horrid and hateful when pushed to the verge of fanaticism. Nothing is so excellent in morals that it will bear to be carried to an extreme. Nature has wisely provided that men should scrupulously observe a certain sanity in these matters, by visiting the least tendency to insanity with such penalties as invariably produce correction. Nothing, therefore, is left for us but to take the hint and obey. It is nothing to us that we at present think things ought to be thus and so; our business with them is ended, after having found that they are thus and so, if we proceed with cooperating cheerfulness to take them just as they are.

On this much discussed, but little understood, question of human affinity, we behold a class of vain and superficial persons, who would set up for teachers even before they have been to school as learners, laying down a jargon of sounding phrases and inconsequential notions with all the assumed solemnity of tried principles and enduring maxims. Before they even give satisfactory evidence that they comprehend the generic ing out prudent channels for wise and thorough reforms, they vociferously demand that, to begin with, the institution of marriage shall come down and the rubbish of its ruins be cleared away. Then they will look about and see where and how to construct a better system, on the basis of their ill-digested notions. It may always be taken as a suspicious circumstance, in the case of proposed reforms, that those who propose them are impatient of the delay that attends all important movements which are to produce wide and last ing effects. They convict themselves of being at odds with the true reformatory spirit, by denying that Nature works through visible growth rather than by passionate revolutions. We may all of us he as well persuaded as these men are of the profound necessity that exists for certain improvements on what is temporarily established, get we wisely prefer to work with Nature rather than against ber, and consider that the surest and largest progress is made that requires no second going over of the ground for restoring with much mins and at large cost what was taken away in the blindness of an unreasoning impulse.

So much by way of preface to the discussion of the doctrine of affinity between the sexes, as the foundation principle, and of course the only true and enduring one, of the marriage institution. The problem being how to engraft the true principle into the place of the ignorant practice which socially prevails, it simply remains to be inquired whether it is to be accomplished arbitrarily or by a process quite as natural as that by which society has established itself in its present situation. riage institution as it exists, including as it does all that is dearest, tenderest and most precious in the hopes of the race-or may the process not be more effectual if the change is wrought by working at the foundation itself of the institution, at the very ideas—imperfectly understood as they are-on which it now rests? Reason and prudence, not less than considerations of stability and harmony, advise to the latter course most ought to be divinely natural instead of passionately arbitrary, so it should follow the suggestions of wisdom rather than the promptings of impulse; and all change which is proposed for so important a relation ought to become subject to the control of ideas, whose operation would of itself do the work desired.

Example will go a great ways in this business -a good deal further than mere exhortation and precept. Let any two persons resolve to bring up their children to the faithful recognition of sound and natural ideas on this subject, and, in doing to do in the field of so great a reform. Laws are but the expression and outcome of thoughts, convictions and customs. The way to elevate marshow by actual example how these better and scene.

be numbered by millions in this country, and to be heard of | truer ideas in relation to its bond may be rendered practical. Talking about them, preaching them, and pronouncing ever so vehemently for them will not begin to accomplish what an individual living of them will do. No man or woman need wait to have the millennium of harmonious marriages come round to them. Each may begin, here and now, for himself and herself, to do what can be done to establish the harmony desired. Is a man afflicted, or does he believe himself afflicted, with a wife uncongenial in many respects? What if he should try from this day forth to find out how many congenial points he could discover to exist between them, resolving to see and know none other? The miracle of the result would surprise him beyond all imaginable bounds.

We are infirm, at best. None of us are perfect, and, therefore, no two persons may be at all times and under all conditions agreeable to one another. Suppose, then, that inutual forbearance be tried. Suppose charity be cultivated, by the strongest effort of the will, when it will come in no other way. Suppose, here and there, one side henceforth resolves to overlook and forgive, nay, more, to love even in return for positive dislike and hatred. It is a heavy cross to take up; but who can say he or she is unable to bear it? If it works no effect on the obstinate side, dare any one say that it will not bear a harvest of sweet sentiments and precious improvements on the other? No, effort in the direction of spiritual improvement is vain. Nothing is wasted there. Is it not in every one's power to study affinity at home?

### "Too Much Religion."

We borrow this highly significant phrase from the Gold Hill, Nevada, Evening News, in its comments on the insanity of a poor man of that locality, well known of all, and a most devoted member of the Methodist Church. Now if we were to practice on the rules of our Orthodox brethren, we should jump to the conclusion, in an instant, that he had become a raving maniac because of his religion. The News declares, at any rate, that " he is a sad commentary on the practical effects of too much religion." We seriously question it. No true, religious sentiment and feeling ever made a person mad, and never will. It does not work in that direction nor to such a result. It is fanaticism that in time makes men wholly mad, and that is the furthest from genuine religion possible. This poor man undoubtedly was unable to control the torrents of heated feeling, prejudice, impatience, uncharitableness, and the whole family of undesirable possessions for the character, and so he goes mad as the only means of relief. For ourselves, we require no better evidence of this Mr. Cauwright's fanaticism, leading to his madness, than the statement which we find in the News, that he was "a zealous Christian, and a strong opponent of Spiritualism. He considered the phenomena of Spiritualism as the workings of the devil, and personally informed us, on one or two occasions, that more persons were made insane through Spiritualism than from any other cause." He is an unhappy illustration himself of the fact that a man may sooner become insane from opposing Spiritualish than from believing in its sublime and natural truths.

The Yoke Broken. The abominable law of the Louisiana legislature that lays a heavy tax, in the nature of a fine upon all spiritual mediums within the limits of the State, has finally, and after long and persistent effort, been unconditionally repealed. We heartly congratulate our friends and brethren throughout that great State on the auspicious event. It marks the opening of a new era for the spread and growth of Truth in the whole of that important section of the country. This triumph of reason and right is due to the efforts of two intrepid and unyielding men in the legislature, Messrs, Rev and Isabelle, of Orleans to whom the Spiritualists of the entire country owe their thanks. The law was in its very essence a mean one, making a discrimination against the conscientious belief of a large and increasing class of the population. It was of course the fruit of a combination of sectarian prejudices, which were not willing to permit Spiritualists to be regarded as equal with themselves before the law. What, would be the reflections of these sects, were Spiritualists in certain States to become sufficiently numerous to vote them down in the legislatures, to choke their free utterances by taxes that are virtually fines, and put manacles upon them merely because they have the power? Such is not the religion of Spiritualism, however, and it should not be the inspiring power of Orthodoxy.

Sensation Preaching. From time to time, the New York Herald comes down with all its native savagery at the sensation style of preaching followed by the city churches, and suggests anything and everything which it pretends to believe will tend to its cure. It says "there was a time when men went to Sabbath worship to hear the Bible explained, and the beatitudes of Christ's religion illustrated according to his teachings, and in the pure and simple diction exemplified in His Sermon on the Mount. But now religion is made the medium of notoriety, reputation, and, as a sequence, of pecuniary profit. Whether it profit the soul or not, is not so much the idea as to make it tickle or tingle the ear." We stop with our quotation here, though there is much more in the same vein, in order to bring out a point on which spiritual mediumship has been grossly assailed by just such papers as 'the Herald, and by the pulpits alluded to beside. If these preachers, as the Herald admits, perform their work for "pecuniary profit," why not compel them to take out a liceuse, precisely as they impudently demand that mediums shall do, and assist in defraying Must there be a revolutionary assault on the marthe expenses of the Government? Let the Herald follow this matter up fearlessly, and smoke the railers out of their inconsistencies and tyrannical

## Cambridgeport Lyceum.

This Lyceum, which holds its sessions at Williams Hall, is in a flourishing condition, and gives fair promise of successful action in the future. At a meeting held on Sunday, March 14th, decidedly. They assure us that, as marriage the following officers were elected to serve for the ensuing year: Gonductor, Martin Barri; Assistant Conductor, John J. Wentworth; Guardian. Mrs. H. Newman; Assistant Guardian, Mrs. Dolbeare; Musical Director, G. W. Leavitt; Librarian, D. W. Bullard; Assistant Librarian, Frank Patch; Guards, Messrs. W. Greenwood, C. Wentworth, E. Stevens, W. Betterson.

We recently paid a flying visit to our mutual friends Andrew Jackson Davis and Mary F. Davis, at their rural residence in Orange, N. J., twelve miles distant from New York City. We that, they will have done all that they can hope never spent two hours more agreeably in the whole course of our life. We will not invoke the blessings of Heaven upon this harmonious household, for it is already blessed. Happy hearts, riage to the divine place where it belongs, is to happy faces and happy soul-love pervaded the

### The Spiritual Press.

It gives us pleasure to know that our efforts in behalf of humanity's highest good are appreciated by our cotemporaries, and that the spirit of harmony is rapidly taking the place of inharmony. This is indeed encouraging, and augurs well for the cause we all have at heart. The RELIGIO-PHILOSOPHICAL JOURNAL thus handsomely notices the BANNER:

tices the BANNER:

"Our worthy cotemporary, the Banner of Light, comes to hand, just as we are going to press, looking neater, more tidy, and with a cleaner face than ever; not but what beauty and a pleasing address has ever given evidence of a soul filled with vivacity and life, but now it comes forth, at the commencement of a new volume, with a head-dress significant of the leveliness of spirit-life. Also an amended code of principles is displayed, recognizing Spiritual Philosophy as chief. That is right. Let us carry at our mast-head, and display to the gaze of the world, the thought that our system of philosophy is based upon the internal—the spirit—the moving life-principle of all things existing in and upon all subserces of life.

The Banner of Light enters upon its twenty-fifth volume, one week in advance of the time that the Religio-Philosophical Journal enters upon its sixth volume. Both are of one size, nearly the same type and paper, and both advocating Spiritualism—the philosophy of life. Both are journal-tiling passing events in spiritual unfoldment, phonomenal and mental, and heralding the utterances of spirits and our inspired men and women to the world. As we would prosper in the great work to which was are devated so our as per in the great work to which was are devated so our as per in the great work to which was are devated so our as per in the great work to which was are devated so our as per in the great work to which was are devated so our as per in the great work to which was are devated so our as per in the great work to which was are devated so our as per in the great work of the processing of the processing the unitered and worked as we would prosper in the great work to which was are devated so our as per in the great worked and and mental and the processing the unitered and worked as a supplication and the processing the unitered and worked as a supplication and the processing the unitered and the processing the processing the processing the processing the processing the processing t

inspired men and women to the world. As we would pros-per in the great work to which we are devoted, so our aspirations ever reach out and go forth, invoking angelic and guardian care for the welfare and prospority of our older co-

Thanks, Bro. Jones. Yes, both papers are advocating the most glorious religion ever vouchsafed to man. We are, however, fully aware of the perplexities incident to the advent of papers devoted to an unpopular cause-unpopular through ignorance-and we would therefore tender all the sympathy and aid in our power to every paper devoted to so holy a work.

The JOURNAL, after experiencing nameless vicissitudes, has entered upon its sixth volume under highly favorable auspices. We are more than gratified that its continuation is assured.

THE PRESENT AGE, top, as will be seen below is making important improvements:

"THE PRESENT AGE.—Among the recent important changes and improvements of this journal, new nearing the close of its first volume, we notice a Chicago Department, close of its first volume, we notice a Chicago Department, and more artistic typography. Nos. 38 and 39 have interested us particularly, and we feel a thrill of real pleasure at the apparent progress of our cotemporary. How important it is that love for the glorious labor, yet to be accomplished through various instrumentalities, should eclipse all merely personal considerations, and blot out all feeling of rivalry!—

American Sairtinglist. American Spiritualist.

We thank our brother Editors for the above-not so much

We thank our brother Editors for the above—not so much for its favorable notice of the Present Age, as for the noble sentiments uitered in the closing words, which we repeat and emphasize—"How important it is that love for the glorious labor, yet to be accomplished through various instrumentalities, should eclipse all merely personal considerations, and blot out all feelings of rivalry."

Those indeed are noble uiterances, and we hope to be able ever the exemplify them, and that all the laborers in this great fingeressive work may indeed avoid all feelings of rivalry. The interests of one, are the interests of all; particularly is this true in relation to the press. The failure of any one of our present journals, would prove injurious to all. The reading of one good paper but prepares the mind, and makes room for another. Confidently viewing this subject in this light, we were glad to read the announcement in last number, that The business of the American Spiritualist exceeds its present expenses." This would seem to make sure its permanency, in which every Spiritualist sure its permanency, in which every Spiritualist

make sure its permanency, in which should rejoice.
We hope soon to see the same statement in the R. P. Journal, and all other Spiritual papers and publications.
As we require a diversity of talent in our speakers, may not the same rule apply with equal if not greater force to our various gifted writers, who choose some one of our papers as the medium through which to express their views to the world. Let it be the aim, then, of each, to use every honorable means to extend its circulation, and thus reach as many of the people as possible with the beautiful teaching. as many of the people as possible with the beautiful teachings of our philosophy, realizing that our interests are indeed identical."—The Present Age.

We endorse the above in toto; and shall in the future, as we have in the past, aid our brothers in the West.

THE AMERICAN SPIRITUALIST, we learn by a slip just received, is on the road to pecuniary prosperity, and promises many important changes in the immediate future. This is indeed gratifying. We congratulate Bro. Hudson Tuttle and his associates, for they certainly deserve abundant suc-

The April number of THE SPIRITUAL ROS-TRUM is before us. A cursory glance at its contents assures us that this periodical, too, is a live institution. May its shadow never be less.

THE WHITE BANNER, published in Philadelphia, which has heretofore appeared semi-monthly, is to be issued weekly before the middle of April; so say the publishers. It is an independent sheet, and should be supported.

## Interposition by Spirits.

A princess-Isabeau Craon-has of late been uted by her family relatives cause she chose to entertain at her Chateau, in cities, but mainly from Philadelphia, and reprewhich she resided in strict seclusion, a Russian medium and his wife. The real motive, of course. was to obtain possession, or at least control, of her property, by proving her before the court to be of unsound, incompetent mind for its management, Just previous to the commencement of this lawsuit, her brother was killed by the accidental discharge of a pistol which he carried, while descending from a cab in front of the Jockey Club, A Paris correspondent writes an account of the circumstance to a London journal, and says "that people wondered at the time what on earth couldinduce a young man of high birth, and moving in the highest circles, to carry loaded firearms about with him in a place like Paris. The lawsuit now going on has afforded an explanation. The deceased had a sister, the Princess Isabeau, who enjoyed a large fortune in her own right, and owns there in utter seclusion, refusing to see any member of her family, and receiving only two persons -a Russian "spirit rapper," well known in Paris. Baron Guldenstubbe, and his sister. They are not adventurers, but propound the most extraor dinary doctrines respecting the communication between the spirits of the dead and the senses of the living-a communication which takes place in hieroglyphics which no one but the baron is able to decipher. The family of the Princess Isabean adjudged her to be mad, and thinking that the company of the Guldenstubbes must increase her insanity, and perhaps doubting the disinterestedness of their intentions, made every effort to induce her to break off the connection. Prince Louis went with his pistol to try and frighten the spirit rapping Russian into leaving his sister alone, but failed; and it was on his return from that sinister dwelling that he perished in the tragic way stated above." There is ample room here to connect the catastrophe with the ill-starred object which the young man had in his mind, and to comprehend how the spirits invariably employ the most effective means to carry out their ends.

## More New Subscribers.

We continue the list of names of our patrons who have procured us one or more new subscribers, received since our last issue. Friends, we thank you for the energetic and practical method you are pursuing to circulate the Banner of Light more generally among the people, feeding them with the truths of Spiritualism which it contains each week. L. Armstrong sends the money for four renewals and one new subscriber; Mrs. E. M. Wallace, one new; M. Colburn, one; J. J. Johnson, one; O. Bishop, one; G. Taylor, one; A. B. Walker, one; D. C. Gates, one; O. H. Burton, one; Dr. 1. L. Broffitt, one; a friend, three; A. J. Andrew, Jr., one; D. L. Wyman, one; C. Crockett, one; B. O. Arnold, two; C. Westover, one; N. H. Reynolds, one; Z. B. Taylor, one; E. S. Davis, one; H. Chamberlain, one.

### Cheaper Living.

There is an institution in New York, established for the special purpose of securing to workingwomen, at reasonable prices, those comforts of living which they are not ordinarily able to obtain. It is styled the Workingwomen's Home, and is located in Elizabeth street. Another similar establishment is situated in Washington Square, and is known as the Young Women's Home. At the former, two hundred and thirty boarders pay the wages of a superintendent and numerous servants, and live well at an average of \$3.50 a week, including washing. At the latter, the eighty ladies enjoy a palatial home, food and washing included, at an average of \$4.50 a week. At the St. Nicholas, Metropolitan and Fifth Avenue Hotels, the board ranges from \$21 to \$30 a week, for the occupants of small single rooms. The St. Nicholas accommodates one thousand guests, and each of the other two nearly five hundred. The profits afforded are enormous, and realize large fortunes annually. The same may be said of many other hotels in this city. It has been estimated that if five hundred persons were to engage to live permanently through the year at either of the above establishments, they could pay the wages of a superintendent and servants, fare equally well, and cover all expenses of rent, food, heating and washing, at an average of \$5 a week. A collection of five hundred persons could, therefore, by mutual agreement, hire a block of intercommunicating houses, in a cheaper location, and live for less than that sum. This difference is enormous: living for \$30 per week, and living just as well, by the cooperative process, at \$5 per week. This whole matter deserves, nay, demands a thorough overhauling. The rich may consent to be fleeced if they like it, but the poor laboring population, with tastes to be developed and gratified equally with them, ought in conscience not to be driven to starvation. We hope that this modern principle of cooperation will be pushed on to its ultimate, so that, in our large cities especially, those whose means are limited may have the opportunity to live as well as the best, and feel that the means of culture are thus brought within their

### The True Pentecost.

reach.

Many people believe that the Pentecost described in the Bible was a reality, but refuse any credit to precisely similar outpourings of the spirit in these times. What was the secret of the wonderful visitation which is reported to have occurred in the experience of the Apostles, who can tell that is still ignorant of the simple laws of spiritual manifestation? The love-feasts of the Methodists have much in common with those special seasons which professed Christians hold in such high regard. At the camp meetings we witness scenes belonging to the same experience. We have one such described before us, reported to have occurred in a town in Pennsylvania. The writer says: "Two thousand earnest hearts bowed before God, and for a few moments engaged in silent prayer. In a few moments some one commenced praying, when almost as though a flash of lightning from the heavens had fallen upon the people, one spontaneous burst of agony, and then of glory was heard; and then for one hour the scene was indescribable. It was the most sublime spectacle ever witnessed. Waves of glory rolled from the stand to the outer circle. Sinners stood awe-stricken and trembling; the people of God shouted for joy, reminding one of the sound of many waters. No one who witnessed that scene need regret not being present at Pentecost. It was Pentecost repeated.

Now that is the description of a genuine spiritual visitation. It is an outpouring from the heavenly influences upon the multitude. The "outer circle" is a reality in spiritual life. There is an inner circle also. The "waves of glory" are the true spirit influences which those who come under their power profoundly understand. When will people at large get rid of their prejudices, and put themselves within the reach of direct and unmistakable spirit power?

## The New Indian Policy.

President Grant has given an interview to a elegation of prominent gentlemen from different senting the sentiment of the Society of Friends, who urged upon him the new policy of kindness in reference to the Indian tribes. The President fell in with all their suggestions, as the Secretary of the Interior-who was also present at the interview-had done before him. The delegation immediately afterwards waited on Gen. Butler and Speaker Blaine, and were responded to in the same strain as by the President and Secretary Cox, of the Interior Department. Both of the latter are army officers, and such a policy as this would derive immense vigor from their support of it. In his Inaugural Address, the President observed thus: "I will favor any course toward them which tends to their civilization, Christianization and ultimate citizenship." This is the spirit in which the present movement has been undertaken. The distinct purpose is, to sethe magnificent Chateau of St. Ouen. She lived lect an association of competent men from the hody of Friends, and send them out among the Indians to exert a humanizing influence over a fading race who have hitherto been plundered and hunted alternately. Indian agents will become another class of men under the new management. There will be an end made of cheating and robbing, and the red men will have an opportunity to show whether they are fonder of truth and fair dealing than falsehood and violence. But we must be patient, too; for the treatment they have received has bred a crop of suspicions and deceitful ways which cannot be eradicated all at once.

### Cespedes, the Cuban Leader. Carlos Manuel Cespedes, the military leader of

he Cuban rebellion, is forty-five years old, and was born at Bayamo. He studied law at Havana and in Europe, and has for some time ranked as the leading lawyer in his section of the island. At the commencement of the present rebellion he freed all his slaves, and most of them followed him to the military camp. The Cubans have great confidence in him, and his power as the leader of the revolution is practically unlimited, so far as his countrymen and followers are concerned.

## Music Hall Meetings.

On Sunday afternoon, March 28th, Moses Hull ectured at Music Hall, Boston, taking for his subject: "Is Spiritualism a Delusion?" His remarks (a report of which we shall publish hereafter) were attentively listened to by a good audience, and were received with evident satisfac-

The next speaker will be announced in the daily papers of Saturday.

An experienced paper hanger states that turpentine mingled in the paste at the time of papering, is a sure remedy against bugs and insects of all kinds in walls that are papered.

### Spiritualism in Lewiston and Auburn, - Maine.

We condense, for lack of room for the whole document, the following particulars of the doings of the Spiritualists of Lewiston and Auburn, Me., furnished us by Mr. George A. Pierce:

The believers in Spiritualism have associated themselves for concerted action, under the style of the "First Lewiston and Auburn Cooperative Union of Spiritualists," and have adopted a Declaration of Principles, Constitution and By-Laws. The duties of officers and committees are the same as usual in such instruments; the qualification for membership requires that the person applying "accept the distinctive principles of modern Spiritualism."

Art. 1st of this Constitution declares that " woman shall have equal rights with man in all the business transactions and objects of this union; to vote, hold office," &c. &c. Its members are onjoined to show good fruits to the world, so that all England, she knows not; it is a certain fact that at Old perceiving them may be attracted to them. The Town, whereof she writes, at this time, the presence of the following extract from the Declaration of Princi- minister and his lady was not held to be in the slightest ples will give an idea of the belief and aims of degree incompatible with this amusement.

"We style ourselves Spiritualists because we believe the real man and woman is the spirit; that it inhabits this material bedy, awaiting to be more eventualized after the change called death; that in the unseen or immortal state still live our friends who have gone before, and they there await our coming; and that they have the power under certain favorable conditions to communicate to mortals. These truths being revealed and demonstrated to our senses beyond a reasonable question or doubt, we are assured of man's individual, conscious immortality."

The articles go on to state that in fraternal harmony lies the strength of all to do good; that "we do not have a creed or any form of faith with which to fence ourselves in or out from the rest of the world"; that "we claim all mankind as our brothers, whether white or black, bond or free, rich or poor," and that in the precepts of the golden rule "we recognize embodied all the necessary laws and requirements demanded of us for the welfare of humanity."

The meetings have continued for three Sabbaths with much apparent success. In addition to services in the forencon and afternoon a scance is held every Sunday evening: the day meetings being free, but a small fee being charged for admittance to the scance, to help defray expenses. Several mediums take part in these scances, and various phases of spirit intercourse are manifested. Among the mediums are Mrs. Mary A. Ross, of Lewiston, Mrs. Sarah B. Spates and Mrs. David McCain.

All sympathizers with this movement in Lewiston, Auburn and vicinity, are cordially invited to join their efforts with those already at work, that this Society may be established on a basis which shall secure harmony and usefulness.

### Educated Physicians

Are gradually becoming mediums, and adopting the practice of healing the sick by the impartation of vital magnetism, or by "the laying on of hands," as it was called in Christ's time. It shows that the methods of healing more fully developed by Spiritualism are the true ones, and ere long will become general in practice. The learned Dr. J. R. Buchanan, of New York, in a letter to his friend Dr. Grosvenor Swan, an educated physician, (now practicing in Albany, N. Y., as a healer) gives some good advice in regard to blending scientific knowledge and the magnetic power of healing, which will be read with interest by all. He says:

"I see by your pamphlet that you are treating disease by your personal potency more successfully even than I could have anticipated. I rejoice greatly in your success, but I wish to give you two hints:

1st, While exercising your norvauric and perhaps spiritual power, do not lose any of the advantages that belong to your position and your skill as a surgeon and physician; take a little pains to keep that prominent, and thereby maintain your standing and your influence for good. Do not become a mere personal healer, as others do who are not entitled to and cannot attain your standing in science; but let the public understand always that you are a surgeon and a physician-one of the learned and distinguished gentlemen who are entitled to speak ex cathedra, and to be recognized by the colleges, as well as the people, as an authority in

2d, Do not depend solely upon your personal fund of vitality and health, and what the spirits may also give you, but study the organology; and in operating avail yourself of the keys of the human machine. The engineer does not reduce himself to a more fireman, and depend only on ineasing his engine power by adding more fire and waterhe studies the use of valves, pipes, condensers, &c.; so the vital engineer, without drawing too much on his own resources, will control and direct the vital power of his sub-

Study my sanognomy and concentrate the vital forces to the region of health on the shoulder blades and away from the region of disease; but I cannot give the science of manual healing in a letter, I only call your attention to it as an important mode of simplifying your labors, diminishing your expenditure of vital force, and insuring more satisfac-

## Movements of Lecturers and Mediums.

Moses Hull lectures in Springfield, Mass., Sunday, April 11th; and in East Abington (Underwood's Hall) forenoon and afternoon of Sunday, April 18th. His subjects in the latter place will be, "God's Revelations" and "Angel Ministry." During Mr. Hull's two months' visit East he has been kept busy at work, lecturing Sundays and week-evenings. He spoke three times in Music Hall, Boston, to large audiences, and gave excellent satisfaction.

H. T. Leonard has changed his residence from New Ipswich, N. H., to Taunton, Mass., where he is ready to receive calls to lecture.

Mrs. J. J. Clark will lecture in Fall River, Mass., Sunday, April 11th.

J. M. Peebles lectures before the First Society of Spiritualists in Washington, D. C., during Aprile

Mrs. Lois Waisbrooker is coming East. She will be in Boston by the middle of April, and will accept engagements to lecture during the spring and summer. She can be addressed during April, care of this office.

Mrs. A. P. Brown would like to make lecture engagements for the month of May. Address at Plymouth or Quincy, Mass.

### Mary F. Davis. Our readers will no doubt be pleased to learn

that we have secured the literary services of this able writer, who will from time to time treat upon the great reform questions of the day. As Mrs. Davis takes much interest in the Children's Lyceums, onr readers may expect from her pen interesting matter appertaining thereto.

How to Punchase a Clothes Wringer.—In purchasing a Clothos Wringer we prefer one with cog-wheels, as they greatly relieve the rubber rolls from strain that would othervise occur, and add much to the durability of the machine.

The next point is to see that the cog-wheels are so arranged as not to fly apart when a large article is passing between the rollers. It matters not whether the cog-wheels are on one one of or both ends of the shaft, if the large article disconnect them, they are entirely useless. This is very important, for, as the large rthe article, the greater the strain, therefore if the cog-wheels separate so as to disconnect, they are of no service when must needed. We have taken some pains to examine the various wringers, and much prefer the "Universal" as lately improved, because it has long and strong gears (Rowell's Patent Double Guar), and is the only wringer with "patent stop "for preventing the cog-wheels from separating so far as to lose their power. Geo. H. Hood, 97 Water street, Boston, is the General Agent.—New England Events.

### ALL SORTS OF PARAGRAPHS.

Thanks to Senator Pomeroy for public documents. Dean Swift used to say that little souled people were like narrow nocked bottles; the less they have in them the

more noise they make in pouring it out. WOMAN AS LAWYER .- The papers say Iowa has one demale lawyer. In North English, Iowa County, there may be seen, in front of a neat office, a sign with the inscription in gilt letters, "Mrs. Mary E. Magoon, Attorney at Law." Mrs. Magoon is having a good practice, and is said to be very successful as a jury lawyer.

A child, speaking of his home to a friend, was asked: Where is your home?" Looking with loving eyes at his mother, he replied: "Where mother is."

DANCING AMONG THE PURITANS .- Mrs. Stowe says in the Hearth and Home, that in the old Puritanic days dancing was regarded as an innocent amusement, in which even the minister could join. She says, too, whenever or wherever it was that the idea of the sinfulness of dancing arose in New

The New York Medical College for Women held its sixth annual commoncement on Tuesday, and graduated a class of ten doctresses.

There are five hundred and fifty American students in the various German universities, and over one thousand male and female American pupils at first-class boarding schools.

Why is a sausage like a woodchuck? Because it is a round-hog.

The greatest truths are the simplest, and so are the great-

Ouba's population last year was 1,370,000-of whom 764,500 were whites, and 605,550 colored.-Hundreds of United States soldiers stationed in Dakota

are said to be married to Indian women, who make faithful and industrious wives. A telegraphic message was recently sent from London, and

reply received from Calcutta, in less than 71 hours,

In feeding their young, a single pair of sparrows are believed to prevent annually the production of 14,000 grubs.

Spanks .- Light diet-lamp-rays. . . . There is a type f trouble connected with a printing-office. . . . A brief existence—a barris er's. . . The way of the whirlwind —a railway. . . When a man's boots are sound, who can see a hole in his stockings? Suggestive, very. . . . Dr. Mary Walker, in pantaloons, desires to see President Grant. But he won't grant her an audience in that shape. . . . The fog on Long Island Sound agrees with Theologians on board the steamers. It gives them a chance to tincture

The New Yorkers do n't consider the opening of public libraries on Sunday very wicked. Neither do we. Granny Theology objects, for she does n't want her subjects to think for themselves. Her apron-strings, however, are getting

Vanderbilt never gives money to churches.

A merchant in this city was accustomed to demand an excuse of his clerks whenever they arrived late. To the excuse given he invariably added, "Very well, but don't let it happen again," One morning a married clerk, being behind time, was promptly interrogated as to the cause Slightly embarrassed, he replied, " The truth is, sir, I had an addition to my family this morning, and it was not convenient to be here sooner." "Very well," said the merchant. in his quick, nervous manner, "very well, but do n't let it happen again."

What did Adam first plant in the Gardon of Eden? His

Massachusetts manufactured one hundred million dellars worth of boots and shoos in 1868,

A three-year-old youngster saw a drunken man "tacking" through the street. "Mother." said he. "did God make that man?" She replied in the affirmative. The little fellow reflected for a moment, and then exclaimed: " I would n't have done it."

If you desire to be certain that your eggs are good and fresh, put them in the water. If the butt turns up they are

SOUTHWAYD'S SIX FACTS .- In our advertising columns Mr. J. K. Southmayd, the confectioner, sets forth in a candid manner six facts in regard to the manufacture of candy, upon which consumers of confectionery are requested to ponder and reflect,

A velocipedist at Indianapolis, Ind., lately made a mile in

There is talk of uniting all the scientific bodies of London into one institution, under the title of the British Academy of Science.

Why is dancing like new milk? Because it strongthens the calves.

An American sluger, Signorina Maria Calisto (Miss Huntlev), after a most successful debut in Berlin, has won even greater laurels in Belgium, where she is as much praised for her fine tragic acting as for her extraordinary musical

When do firemen resemble gardeners? When putting up their hose (hoes.)

Trinity Church, New York, has an income of \$300,000 a

WORKINGMEN'S CONVENTION,-The New Haven Convention is postponed to Tuesday, April 20th. Josh Billings says: "When a young man aint good for

anything else I like tew see him carry a gold-headed cane If he can't buy a cane, let him part his hair in the middle."

At an election in Janesville, Wis., Miss Angeline King (sister of the late Rev. T. Starr King) received a majority of orty-three votes as the preferred candidate for the post-office at that place. There were seven other candidates.

Why is an egg overdone like one underdone? Because it a hardly done.

Let our repentance be a lively will, a firm resolution Complaints and mourning over past errors avail nothing.

Why is a selfish friend like the letter P? Because, though first in pity, he is the last in help.

ADULTERATED MILE .- A bill has passed both branches of the Legislature which punishes with a fine for each offence of not less than \$20, nor more than \$100, any one who sells or exchanges, or has in his possession, with intent to sell or exchange, adulterated or watered milk, either for general consumption or for manufacture into butter and cheese. It ropeals the law passed last year which inserted the word "knowingly." Now the fact of a sale is proof of criminal

An entire family in Montreal last week were attacked with trichinosis from eating ham. None of the patients show any signs of recovery.

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

SUNDAY AFTERNOON, AT 21 O'CLOCK, and will continue until next May, under the manage

Mr. L. B. Wilson. Engagements have been made with able normal, tranco 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.

The next speaker will be announced in the dally papers

## Spiritual Periodicals for Sale at this

THE LONDON SPIRITUAL MAGAZINE, Price 30 cts. percopy. Human Nature: A Monthly Journal of Zoistic Science and lutelligence. Published in London. Price 25 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Single copies can be procured at our counters in Boston and New York Price Sents.

New York. Price 8 cents.

The Restrum: A. Monthly Magazine, devoted to the Harmonial Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single cupies 20 cents.

The Present Ace: Devoted to the Spiritual Philosophy.

Published by the Michigan Spiritual Publication Company.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

BANNER OF LIGHT BRANCH OFFICE,

544 BROADWAY.

WARREN CHASE ......LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVERTISEMENTS BRE SEVENTH PAGE. Large Assortment of Spiritual and Liberal Books.

Complete works of A. J. Davis, comprising twenty-two volumes, all neatly and substantially bound in cioth: Nature's Divine Revolations, 13th edition. Great Harmonia, in five volumes, each complete—Physician, Teacher, Seer, Reformer and Thinker. Magic Staff, an Autobiography of the author, Penetralla, Harbinger of Health, Answers to Ever-Recurring Questions, Morsing Lectures (20 discourses, History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Spirit Intercourse, Philosophy of Spirit Intercourse, Philosophy of Spirit Mysteries Frogressive Lyceum Manual, Arabula, or Divine Guest, Stellar Key to the Sunmer-Land, Harmonial Man, Spirit Mysteries Explained, Inner Life, Truth versus Theology, and Memoranda. Whole act (twenty-two volumes) \$26; a most valuable present for a library, public or private.
Four books by Warren Chase—Life Line; Fugitive Wife; American Crisis, and Gist of Spiritualism—can be had for \$2. Complete works of Thomas Paine, in three volumes, price \$5: postage 90 cts.
Persons sending as \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new aw.

London Spiritual Magazine, a most valuable montbly, mall-

London Spiritual Magazine, a most valuable monthly, mall-London Spiritual Magazine, a most valuable monthly, malled on receipt of price, 30 cents. Iluman Nature, also a London monthly of rare merit; price 25 cents. The Rostrum, a Chicago spiritual monthly, can be had at our stores; and also the Radical, the ablest monthly published in our country 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 videspread and fast spreading philosophy of Spiritualism.

All persons having unsettled accounts at this office, (544 Broadway, New York,) are requested to call, or send, and adjust the same before the first of May, as important business changes will be made at that time.

### New York City.

Few persons who have never resided in New York can have any correct idea of its constituent elements. Commercially, it is a great central point of radiation from which are running streams of goods, wares and merchandise, notes, bills, checks, drafts, &c., night and day, Sundays and all, with no cessation and little variation; only slackened a little on Sunday, to be proportionally increased on Monday. Streams are also, of course, running in from land and water to keep up the supply. All this of course employs a vast amount of labor, which is, in large part, supplied by foreigners and a floating and homeless population that amounts largely in the census and at elections, and is not made much account of elsewhere. The majority of the population which stands like cyphers at the right of a few figures, and increases by tens the numbers, is foreign-born, untaxed, and but little cared for except to count, to work, and to drink the miserably made and highly taxed liquors, and use up the refuse of the enormously but justly taxed tobacco. These two articles, which are the principal cause of the poverty, misery and crime of this poorer class, are kept in supply by the business men and taxed heavily by our law-makers to make those who will abuse themselves by their use pay well for the misery. If the poor laborers were wise they would at once abandon both liquor and tobacco; but they are too tired, or too besotted, to listen to the advice of their best friends.

This class of our population is, naturally, the most honest, most religious and most moral part of the community, and, if freed from the foregoing evil and the neglect and abuse of their employers would soon become owners of property, tax-payers, and more consistent voters and supporters of

the Government and good society. There is another very large class of people who count in the population, in whom very little virtue can be found. They are not largely of foreign nations, though born out of New York, for they drift in there as floodwood. They steal and rob and cheat for a livelihood; work when they must, but never when they can live without it. They hang around, or sometimes keep, liquor saloons and dens of vice and misery. They form into groups and clubs, and often aid and support one another, generally vote together, and always on the side of rum and tobacco. They watch and mark new comers into their respective neighborhoods, and soon learn what chance there is for feeding on each one, and act accordingly. There is probably no place in our country, if in any, where there are so many of these vampires as in New York, and yet a wise, cautious citizen can generally keep out of their grasp and need not support them. They sometimes rule, or nearly rule, the courts and officers of the city, and keep their members from punishment for crimes. This has become so much the case of late as to alarm the better class of citizens, and even the judges, and measures are taken to arrest it. There is one other class, less in numbers than the first, if not less than the lastnamed, but with more power than both, because it can call and command aid from both State and nation when needed. It is the business and wealthy part of the population. Of this class many are rich in intellect and not in bank, and many rich in property and not in intellect, and a few in both; and when these are combined, as they often are, their power is immense. They can control the masses, sway them, divide them, and even, if they choose, set them to fighting each other. They control the press, the pulpit, the rostrum, the markets, the currency, almost everything in the city, and largely influence the whole nation in its politics, religion and commerce; more the latter, as they care less for the other two, especially for religion, which is, with most of them, like a Sunday suit, only to dress up in for a visit, and to be used only out of business, not mixed with it. There are enough of this class still engaged in the liquor and tobacco trade to keep both respectable, and impose them on the people, and sway the voters to do it against their own interest. There are enough of them engaged in swindling the people and wasting enormous sums of public money to control votes enough to elect them and give them a chance to get rich on the legal stealings, and retire with honor and wealth, to give place to other hungry office seekers, while the property-owners pay the enormous taxes and cheat it out of customers if they can, or squeeze it out of laborers and renters when they can, or, do-

Taken all in all, New York is a fair specimen of ripened Christian civilization, and is quite an advance on barbarism, and with a good chance for improvement, the first step toward which we think is temperance, which should be, in some way, effected by law.

ing both, double their profits.

## The Davenport Brothers.

Whatever may be said of these world-renowned mediums, their success in New York has been complete and triumphant, as we learn it was also in Washington. They engaged Steinway Hall for six nights, (one of the most popular and aristocratic halls in the city,) and their very large audiences were entertained each evening with the exhibition of the most complete demonstration of some mysterious agency, with power to untie and tie ropes, show hands, handle bells and musical instruments, &c., when the boys were as securely tied as they could be, either by the unseen power or the committee selected from the audience. We have never witnessed a more

Hew york Department. complete success in a private circle than was given in these large audiences, so far as the performances went.

> The reporters, who have so long ridiculed the whole subject, seemed confounded and confused, and did not know how to make reports to con form to former notices of spirit manifestations. and hence several of them turned to moralizing, and thought it too bad to turn sacred subjects to such showy exhibitions. To us it was interesting as an item of progress to see these young men, whom we have known from their boyhood as mediums, on the platform where we have seen Dickens and Ole Bull delighting similar audiences. "The world moves.".

NO We had a call from Abraham James a

few days ago, and learned from him that be had leased new territory in the oil regions and intended to extend his operations, under his spiritguides, in pursuit of the hidden oily treasures of that hilly portion of Pennsylvania. Since we never engage in such enterprises per recommend them to our friends, perhaps we do not sufficiently appreciate their importance; but we are always glad for the success of every good work, and sorry for every misfortune that causes disanpointment, and we find both are incidental to human and spiritual enterprises. As we do not know anything about the oil business, we have no advice to give. But we do know about Spiritualism, and advise everybody to take hold of it, without any selfish object or purpose, except for soul-growth and the love of truth, and in them we can warrant success.

Those who have axes to grind, prejudices to gratify, enmity to indulge in, or private enterprises to advertise, need not apply to us, as we are engaged in the work of building up and extending the most universal and world-wide charity, religlon and philosophy that was ever entrusted to mortals, and cannot stop to deal with the little personal, temporary and frivolous affars that Annoy and perplex some individuals, rendering them almost uscless to themselves and the world they live in. We do, however, often regret that many persons, with talents entrusted to them, should dig in the earth to hide them, or bury them in prejudices against their fellow-beings, and thus fritter away the valuable time of life in a worse than useless annoyance, when there is so much real and good work for all to engage in.

We clip the following excellent advice from an exchange, for the benefit of all who write for the public:

BOIL IT DOWN.

BOIL IT DOWN.

Whatever you have to say, my friend,
Whether witty, or grave, or gay,
Condense as much as ever you can,
And say in the readlest way:
And whether you write of rural affairs,
Or particular things in town,
Just take a word of friendly advice—
Boil it down.

For if you go spluttering over a page

When a couple of lines would do,
Your butter is spread so much, you see,
That the bread looks plainly through.
So when you have a story to tell,
And would like a little renown, To make quite sure of your wish, my friend, Boll it down.

When writing an article for the press, Whether prose or verse, just try
To utter your thoughts in the fewest words,
And let them be crisp and dry.
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then
Boil it down.

For editors do not like to proceed An article lazily long,
And the general render does not care
For a couple of yards of song.
Sogather your wits in the smallest space:
If you'd win the author's crown,
And every time you write, my friend,
Boil it down. For editors do not like to print

## Note from a Lecturer.

DEAR BANNER-I have closed my engagement at Deersteld, and am now speaking in Brooklyn, N. Y. I shall remain in the East some time, and trust to have calls from various societies. "Ripples on the Tide of Life," unavoidably delayed, will be out in a few days. Yours truly, J. W. VAN NAMEE.

Brooklyn, N. Y., March 30th, 1869.

### Caution to the Public. THE MAYOR OF NEW YORK ON SWINDLING

MAYOR'S OFFICE. NEW YORK, March 27,1869.
To the Press of the United States:
I beg to caution strangers against New York circulars, tickets, shares, chances and prospectuses in cooperative unions or gift enterprises, or dollar stores, or in any other possible scheme whereby property or value is promised greater than the price asked to be paid. Every such advertised scheme is necessarily a swindle and a false pretence. There does not and cannot tangibly exist any such schemes in this city. Country newspapers which advertise them simply aid in the swindle. If all the newspapers in the Union would now make a point of publishing and reiterating this information, they will charitably, and I think effectually, counteract the swindling intentions of those who use the mails for the false pretences, and will also save to the country hundreds of thousands of dollars.

(Signed) A. OAKEY HALL,

Mayor of the City of New York.

The Chicago Sorosis. This is the name of a large weekly paper, published from Chicago, Ill., in the interests of woman; Mrs. N. A. Knowlton, Proprietor. It is devoted to the social and political elevation of woman, and the equal rights of all. Some of the best American authors contribute to its columns. We call to it the special attention of those who are interested in the Womans' Rights movement.

Subscription, three dollars a year; single number ten cents. Address, CHICAGO SOROSIS, Room 14, No. 104 Madison street, Chicago, Ill.

## Business Matters.

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

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

DR.L.K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J. ANSWERS TO SEALED LETTERS, by R.

Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. MRS. R. L. MOORE sends clairvoyant prescrip-

tions on receipt of \$1 and two stamps. Address care of Warren Chase, 544 Broadway, New York.

THE BEST PLACE-The CITY HALL DINING ROOMS for ladles and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays.

A34w C. D. & I. H. PRESHO, Proprietors.

A POPULAR DENTIFRICE.-Microscopical Ex aminations by H. I. Bowditch, of the matter de-posited on the teeth, have proved that those only who used soap as a dentifrice were free from accumulations of animal and vegetable parasites upon the teeth and gums. The addition of Camphor strengthens and relieves soreness of the gums and test and applying them. and teeth, and maintains them constantly healthy state. Used daily, as a preventive for the toothache, it is invaluable. OBTAIN only "Brown's Camphorated Saponaceous Dentifrice," made only by John I. Brown & Sons, and sold by most dealers at 25 cents.

The New Republic.

All the subscribers to the NEW REPUBLIC who paid for more numbers than they received will, hy informing me of their present address, receive the REVOLUTION (double the price) for an equal length of time. FRANCIS BARRY 555 9th Avenue, New York.

### Special Notices.

Agents wanted for Mus. Spence's Positive AND NEGA TIVE POWDERS. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another

DE YE HEALED of whitsoever Disease ye have by the Great Sentreal Reports. MRN. SPENCE'S POSSTIVE AND NEGATIVE POWDERS, send a brief description of your diseasety PROF. PAYTON Senses, st. D., Box 5317. New York City, and those mysterious, wonder-working Powders will be unlied to you, post paid. 1 box \$1. 6 hoxes \$6. Apr. 5.

### ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and afteen cents per line for every subse-quent insertion. Paymentin afterses in advance-TP For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

FACTS ARE STUBBORN THINGS! CONSUMERS OF

### CONFECTIONERY!

Read, Ponder and Reflect

ON THE POLLOWING

## FACTS:

Fact First.-Within the past three months Checolate Creams have been sold to Confectioners for 23 cents per pound, both seller and buyer knowing them to be adulterated

of the same quality have been sold for 25 cents per pound to the same dealers, and they are sold around the country for pure goods. Fact Third .- White Burnt Almonds have been made

Fact Second .- Within the past week Chocolate Creams

with 7 pounds of Sugar, 15 pounds of Terra Alba, and 6 pounds Fact Fourth .- A dealer in cheap candles contracted for

large quantity of Peppermints, and they were made of Terra Alba and Sugar. These facts were given to me by the person who made the

Fact Fifth.-A great many goods have been sold as my manufacture to dealers in Candles in this city and elsewhere that never were inside of Southmayd & Co.'s store. Fact Sixth .- I never have directly or indirectly manu-

factured any Confectionery but of the best and purest Sugar. and am willing that my Confectionery should be tested by best Chemists in the country, and will warrant all kinds of pure Sugar, and nothing else.

### J. K. SOUTHMAYD,

CORNER TREMONT AND BROMFIELD STREETS,

(Under Hortleultural Hall.)

Apr. 10.

BOSTON.

DR. GROSVENOR SWAN BRORIVES PATIENTS AT 159 NORTH PEARL STREET,

ALBANY, N. Y., Until Further Notice.

THAT "STARSPANGLED BANNER" STILL Waves. See the April Number, just out—40 Long Col-umns, overflowing with Wit, Humor, Fun, and Real Com-mon SENSE. Eight Large Pages, filled to the brim, with Comic Pictures, Pootry, Puzzles, Sketches and other Valuable matter. See the New Swindles Fully Exposed. It will save you many a dollar. A sure cure for the "blues" is the (Ledger size,) and costs only 75 ets. for a whole year; and we acid, free gratis, mounted on a roller and postpaid, the Ele-gant Parlor Engraving (usual price 82.) entitled "Past and Future." Remember for only 75 cts. you can get this splendid Engraving, size, 13 by two FRET, and the paper a whole year, 1,000 new subscribers every week. It's no humbug, no new thing—established in 1863. This is its secenth 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 ets. And here's another offer. If you fear it 's a " sell." read this: To every one subscribing who is not perfectly satisfied, we nepund his money. Now is the time-75 ets, for a whole year. Buy it at any newsman's.

Specimens mailed for only 6 cents. Send your address to STAR SPANGLED BANNER, Apr. 10 -1 w Illustate, N. H.

"HUNTING AND TRAPPING -AN OLD HUNTING AND TRAPPING.—AN OLD trapper writes: "I have already, by the us of your book, caught more game in one month than I usually caught in the whole season." Every-man, boy, bunter and trapper should have it. 15,000 already sold of the HUNTER SUIDE, Revised and Enlarged. New Socrets added. The Sixteenth edition of 5 000 copies NOW READY. Twenty New Tanning Secrets added (3 cost \$5, cach.) The Hunter's Guide and Trapper's Companion tells how to hunt and trap All. Animals from a mink to a bear; to make traps, boats. &c., thow to tan and dress all index, &c., &c., to color fuis: and skint, New Socrets tast added. The secret recipes in this book would cost \$30 anywhere else. Tells how to hunt, fish; has hunting narratives, &c. A NEW BOOK, well printed and bound, 64 pp. Price (not \$1,0) but only 25 cents; \$6 for \$1, Malled free. Sold by all denders. All wholesale news dealers sell it. Send for one. Worth \$10 to any Farmer, hunter or hoy. Only a "quarter." Address HUNTER & CO., Publishers, Hinsidale, N. H.

noy, Omy a quarter. Address HUNTER CO., Tourishers, Hinsdale, N. H. Iw—Apr. 10.

MICH. St. A. R. WATHERM a.N.

PSYCHOMETER, Chairvoyant and Medium, world respectfully announced to the public that she will answer letters (scaled or otherwise) on business, to split friends, for tests, medical advice, delineations of character, &c.

Those wishing personal information, should enclose separately the person's advograph, hand-writine, or lock of hac.

Short letters, \$1 and two red stamps; delineations, tests, medical advice and lengthy letters, \$2 to \$5 and three red stamps. Send for a circular.

Address, MRS. S. A. R. WATERMAN, Apr. 10.—1ws.

## PLANCHETTE OUTDONE!

Have you seen the Electro-Magnetle Disc! DERSONS may by the aid of this valuable combination of metals ascerisin who are mediumistic, and all the remarkable manifestations of Electro-Psychology may be induced. The Electro-Magnetic Disc is in common use by professors throughout tenrope. It can be obtained only by addressing CHARLES VAL'GHN, 59 Bunker Hill street, charlestown, Mass., P. O. Box 198, by enclosing 50 cents, and 3 red stamps. Wholesale price, \$5,09 per dozen.

Apr. 10.—iw\*

810 TO \$20 Per Day Sure, and no commission or by the month, to sell our Parent Erritating White Wire Clubes Lines. For full particulars, astress the AMERICAN WIRE Co., 75 William street, New York, or 16 Dearborn street, Chicago, 111.

LATE of Ohio, Magnetic Physician, 127 Bleecker street, New York city.

CLAIRVOYANT MATERIAL STREET, New York city.

CLAIRVOYANT MEDICAL PRACTICE
M. FRIEND, Clairvoyant. Office hours from 9 A. M. to 5 P. M.
Apr. 10.-4w MRS. E A HOWLAND, Clairvoyant, Business and Test Medium, 61 Kneeland street, Boston Circles Sunday and Wednesday evenings, at 72 o'clock. Terms 25cts. Apr. 10.—1w\*

MRS. EWELL, Clairvoyant and Healing Medium, 11 Dix Place, Boston.

## DO YOUR OWN PRINTING.

CHEAPEST AND BEST.

YOUNG AND OLD MAKING MONEY. Prices of Offices, with Press, \$15, \$20, \$30 and \$42. Send for Circular to LOWE PRESS COMPANY.

Mar. &—12wis\* 23 Water street, Boston, Mass Mar. 6-12wis\*

### JUST RECEIVED. PLANCHETTE SONG:

"Set the Truth-Echoes Humming." WORD' by J. O. BARRETT; music by S. W. FOSTER. For sale at this office. Price 30 cents. FIFTH EDITION-JUST ISSUED.

The Lite-Line of the Lone One;

OR, AUTOBIOGRAPHY OF THE WORLD'S CHILD. BY WARREN CHASE.

Two steel-plate Portraits. Price \$1,00; postage 16 cents.
For sale at the BANNER OF LIGHT BUOKNTORES, 158
yashington street, Boston, and 544 Broadway, New York. ٠ , ,

EACH Message in this Department of the BANNER OF LIERT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant, Mrs. J. H. Comant, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an underveloped state, eventually progress into a higher condition. We sak 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 sent more.

The Banner of Light Free Circles.

These Escaled:
These-Circles are held at No. 158 Washington Street,
Boom No. 4, (up stairs,) on Monday, Tuesday and ThursDAY AFTERNOONS. The Circle Room will be upon for visitors
M two cjuck; services commence at precisely three o'clock,
after which time no one will be admitted. Beats reserved

for strangers. Donations solicited.

Mas. Commun receives no visitors on Mondays, Tuesdays,
Wednesdays or Thursdays, until after six o'clock r. m. She
gives no private sittings.

Invocation.

Oh thou who art the same in life and in death. whose loving kindness and tender mercies are our perpetual shields, thou whose dew of inspiration falls upon our souls at all times and under all circumstances, thou, our Father, and our Mother too, we pray thee to illume the darkened chambers of our being; we pray thee to guide us still further away from our ignorance; we pray thee for greater bestowai of thy wisdom. Infinite and perfect art thou in all thy ways, and thou art so far beyond our understanding that we cannot measure thee. Our senses vainly endeavor to analyze thee. Thou art God, and therefore incomprehensible. Oh teacher of the world, oh light of every age, oh Saviour of every soul, we bless thee for all thy loving kindness; for him who in times of darkness in the past gave forth the light of thy love and thy truth unto needy humanity. We praise thee for the gift of our brother, Jesus the Christ, who came in humble life to minister unto the needs of souls who call for light; and we praise thee none the less for the saviours of this day, for the christs of the present, for those who, in the darkness of this age, have risen up and heard thy voice and answered, and have given light unto those who are in darkness. Oh we praise thee for all the lights of every age. But we praise thee no less, oh Lord, for the shadows, for the deep, dark nights of human misery, wherein the soul sometimes doubts thy love. Oh, even for these we praise thee, for out of the darkness cometh forth greater light; out of the midnight of despair the soul rises with wings plumed for a better heaven—for a more perfect life. Our father, let thy kingdom of peace, and love, and everlasting righteousness, find a resting place in the hearts of these thy children, this day and all the days that are to come. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.—I am now ready to

hear your propositions,

QUES.—(By J. N. S.—.) Being at a phrenological lecture lately, the lecture said there were a community of equal genders—say one-half black and the other half white persons—to be separated from all others; that in three generations they would become extinct on earth. Will such be true?

ANS -No. certainly not-absolutely false. Q.—Do the offspring of such enjoy as great a state of future bliss as the unmixed races? and does it degenerate the race of mankind so as to becloud their intellect against rising in as high order of being as the white, or any other race alone, in the future? Is not the progressive tendency of the age leading to the recognition by establishing human laws, claiming indisputable right of all nativities on earth to intermarry, to the subjugation of prejudice between races? And if so, will it not be unavoidable, because it will be in the order of Divine Providence?

A.—It is pretty hard to tell what Divine Providence may be. We hear a great deal of talk about Divine Providence, but no one is able to tell what it is. The joys of heaven of the miseries of the opposite state are not at all dependent upon caste or color; for it so happens that every individual woul who feels the need of heaven will individual soul who feels the need of heaven, will gain a supply adequate to the need—the demand. No intermingling of the races can by any possi-bility enhance the joys of heaven, or make one individual soul a whit happier therefor. The dog his kind of heaven to satisfy his nature; and there is a supply for him, else there would be no demand. His heaven is just as perfect a heaven as mand. His heaven is just as perfect a heaven as that of the highest angel—just as perfect to him. The unlettered Indian, who prays to the God of the elements, worships the sun and wind. He demands a heaven in happy hunting grounds. Will his demand be supplied? Surely it will, and the heaven will be just as perfect a heaven to him as if he had amalgamated with the white—as if his outer life had been charged by the contect. if his outer life had been changed by the contact All ye who seek to measure heaven by caste, and color, and creed, will find that you have been measuring it by a wrong standard, by that which will bear no test whatever after death. You may be sure of that.
Q.—Will it be right to extend suffrage to both

sexes and all nativities, thereby recognizing the brotherhood of man universal, by legal and wise

safeguards?

A.—Since it has been proved that sex does not rob the individual of power, of wisdom, of all the attributes that make up God on earth, the right of suffrage should be denied none. This special authority which one soul sets up over another soul is earth-born, consequently it must pass away. It is one of the conditions that have been born of human ignorance, therefore must be short-lived; for as you are all growing out of your ignorance, just as you have grown out of your childhood, so all these things you will lay by, as you have lain by the toys of your baby days. You will by and by recognize the individual right of every soul as standing upon the same plat-form, precious alike in the eyes of the source of their being. You are living in the dawn of a great age, and a political and spiritual epoch is bursting in upon you, and however much be-nighted souls may cry out against the light, it will roll on till its mighty waves have baptized all the darkness and changed it to light. You may

be sure of that.

Q.—If it is injurious to amalgamate the races of maskind, is it possible to avoid the same in the present condition of the human family as it exists on the earth? Can such be remedied?

A .- I am not aware that it is injurious, either to the external or to the internal of life. I do not see the need of setting up a barrier between the natural instincts of the soul and human life. The natural instincts of the soul and human life. The only remedy known for any kind of ignorance is knowledge. Seek it, then, and having found it, make the very best individual use of it that you know how to. That is all you can do.

CONTROLLING SPIRIT—I have received a question from an individual who has but recently come out from the shadow of the Church, upon

whom the shadow, to some extent, still falls. The question is this: "Are there not some souls who, in consequence of their wickedness, will never reach heaven, or a state of happiness? Are there not some who will be constantly striving for it and not finding it? Is not this the everlast-ing hell that we are told of in the Holy Scriptures?" I do not propose to answer this question, but I do propose that it shall be answered by the reading of two Scotch poems, given by Miss Lizzle Doten, under the inspiration of Robert Burns, entitled, "For a' That," and "Words o' Cheer." The author there has clearly defined the position of all souls after death—has done it much better than I could, should I attempt it.

## Elizabeth Graham.

I have been away from earth since the first week in April last. I died in Albany street, Bos-ton. Elizabeth Graham is my name. I left two children, one eight and the other ten years old.
Lizzie and Thomas, their names. Their father came here before me. He was killed in battle. I found it very hard to live and support myself and two children after his death. I did the best I and two children after his death. I this destriction of the light and then I got up too soon, and I died of consumption. I suppose it was induced by overwork, and exposure and trouble. Thank God, it is over. And I thank him, too, for the blessed privilege of return. I know that I shall be able, on going from here, to watch over my children,

and be to them a guardian spirit, to shield them from many of the temptations of this world. One has been adopted, and the other is cared for in one of your temporary homes.

My hope in coming here, is to gain that magnetic strength that I have need of that I may go to them, and parking also that I may reach their

to them, and perhaps also that I may reach their uncle, my brother. He is somewhere in the State of Illinois. My one object in hoping to reach him is to assure bim that it makes no difference what one believes here in this spirit-world. Each one has the right to happiness, to life, and each one has the right to seek according to their best powhas the right to seek according to their best pow-ers. It matters not what they believe here, His name is William H. Shorey. He had some very queer religious ideas, with which I never could agree. He used to tell me, at the judgment day I should learn that he was right. I know not whether there is any final judgment day or not. I do not believe there is, and I am satisfied that he is wrong, very wrong in his belief.

You see, I married a man who was opposed to all religious, and sometimes he denounced them in very harsh terms. In consequence of that, there was a feud between my brother and my-self. So he went his way and I went mine. Ocself. So he went his way and I went mine. Oc-casionally I would hear from him. I heard from him as being at one time in Kansas, at another in Michigan, and later, as being in Illinois. Whether he believes in my coming or not, it will make no difference to me; but the time will come, and it will be when he changes worlds, when he will see his mistake and mourn over it, as much as any one ever did over anything. I am sure of that. Should my message reach those who are guardians over my little ones, let them know that a mother's love will watch over them, and though seem to be dead, I am not. Farewell, sir. Dec. 24.

### Gen. Hindman.

I feel myself to be under almost infinite obligations to you Yankee people for this privilege of return. I once heard is remarked that there was nothing too hard for a Yankee to accomplish, and I am quite sensibly impressed with the truth of the statement. Not content with a knowledge of this world, you have sought to know of the world beyond, and have obtained information. All honor to you for it.

-I had heard much of this power of return after

death before I was an inhabitant of the shadowy world, but I personally knew nothing of it. But on two different occasions I was in company with a friend, who was very zealous in advocat-ing its truth. He said to me, "Hindman, I am just as sure that I can communicate with my friends who are dead, as I am sure I am talking riends who are dead, as I am sure I am talking with you. It is no faith or belief with me. It is knowledge. I know I commune with my father. I am satisfied of it. Nothing could ever change me, or make my faith waver. A thousand les would-never-change the one truth that I have received." He says, "Now then, be honest. If you should go before me, and should find that there was a way of return, will you make use of it?"
I said, "Yes, to be sure I will," But then I inwardly believed the man was loony, and I never
should be called upon to travel back here again. should be called upon to travel back here again, if I was once fortunate enough to get away. But life is a something which none of us understand, I am satisfied of that. In talking with that friend he said, "Whenever you go to New York or Boston, or if you go to Chicago or Cleveland or Detroit, any of the large places North or West or East, won't you do your best to look a little into this matter? Call on some of the persons who are used as mediums between the two worlds." I said, "Yes, I will try to do so, if I can." But I never had the opportunity. But I to-day have the opportunity of return, and I am exceedingly grateful for the privilege. I am very glad to be grateful for the privilege. I am very glad to be able to say that the way is open—that this Spiritable to say that the way is open—that this spiritualism is true. And still better, I am glad to be able to demonstrate it by my presence here. I will not say that I am ashamed of the ignorance of my past life. No, oh no. I am not ashamed of it, because it attached itself to me, by and through conditions over which I had no control Those who are fortunate enough to have sunlight and kindly breezes enough to blow away the darkness, should be very grateful. And those who have been compelled to sit in the shadow, should not be ashamed of the shadow. At least I do not so understand it.

I do not so understand it.

I now from this place, this honored Yankee platform, announce myself ready to communicate with my friends, wherever and whenever they may see fit to give me an opportunity to return. Gen. Hindman. Good-day, Dec. 24.

## Annie Leland,

vant to come. Tell her that Yes. And sav I'm not any homesick now. I have a great many friends here, and we have lots of fun; and say, too, that I shall be glad when it is right for her to come here to live with me, because it is a better place, and people don't have to work hard better place, and people don't have to work hard for a living, and they have nice things to wear, and all they want every way, and nobody can—can hinder it. And say, too, that I can go to college if I want to. They laugued at me when we moved to Cambridgeport because I said I wished we lived in Old Cambridge, because it was nearer the colleges, and I should go sometime. Well, I was in fun then. They thought I was n't, but I was. I can go to college here. They aint so—aint so foolish where I live now as to think that it's only boys that can learn. Girls know just as much, and sometimes a good deal more. I am much, and sometimes a good deal more Iam going now.

Prayer by Theodore Parker; questions answered by Thomas Paine; reading by "Prairie

Invocation. Oh Life, in whose presence we are and ever must be, oh Holy Spirit, may thy benediction of love fall within our conscious lives this hour. May it fall within our conscious lives this hour. May it rest upon the altar of each heart, illuminating each soul, and giving unto each individual a glimpse of the better life, a forecasting of that future world to which all must go. Our Father, and our Mother, too, thou art our life, and in thee we live and move and have our being forever; we live helming to rest upon us to forever; we ask thy blessing to rest upon us, yet forever and forever it is with us in our inner life. It is light; it surrounds us; it is ever our shield; wherever we go it is our strength. Our Father, thy blessings come upon us by day and by night, in shadow and in sunshine, in pleasure and in sorrow. For thou art always blessing us, and never cursing. Thou art the great Infinite Spirit of Good, who can only bestow good upon us. Thou art the Infinite Spirit of Love, who can only love us, never hate us. So, our Father, since thou art good, since thou art all wise, since thy love is boundless as life, since thon art life itself, we are secure in thee. And as we ever have been and are, we helieve we ever must be in thy presence, upheld by thy wisdom and thy love and thy power, and forever thou wilt call us unto a nearer recognition of thyself, forever thou wilt beckon us away from the shadows into brighter light, forever thou wilt charm us away from error into the clearer light of wisdom, forever thou wilt bathe our souls in these beautiful changes of light and perfectness, casting off the old and putting on the new, for-ever we shall be called to attend the marriage feast of Nature and the soul, for thou art ever active in earth and in all worlds. Thy name is eternity, and thy power is boundless as thy name. Our poor offerings we lay upon the altar of life; thy blessing hath already rested thereon, and thus thy kingdom of heaven comes to us, and thy law is made known to us, and we are called out of the darkness of the past into the present to enjoy thee in thy smiles of the hour. Amen. Dec 28.

## Questions and Answers.

Ques.—Is Spiritualism as a religion to supplant Christianity?

Christianity?

ANS.—Spiritualism as a religion I believe is to supplant Christianity. The era of the Christian religion is passing away, changing. It will lose nothing of its life, nothing of that that the world of mind has need of, but it will part with its dross and become absorbed in the newer and more perfect.

Q.-Have you ever seen a person while inhabiting the body, in spirit-life?

A .- Yes, very many times-times without num-Q—Are there any spirits of the present day that have seen Christ?

A —Yes; I have seen him myself.

Q —What is his mission in the world? A — A mission of love, as it was when here—s moral teacher.

Q—Daes he profess to be one with God?

A—Yes, he professes to be one with God—but as I profess to be one with God; in no different sense. Not according to the Christian idea of his oneness with God. Oh no, by no means.

Q.—Does this same Christ visit the earth as other spirits do, for the purpose of inaugurating

this new dispensation? A .- Yes, he is in the work, and he does visit the

Q.—Has he visited Boston, to your knowledge?
A.—Yes, many thousand times.
Q.—Will you not invite him to speak to us here at this circle?

A.—No, certainly not. He needs no invitation. He comes unbidden, and partakes of the feast of wisdom prepared by every individual soul; does not need any special invitation to be your guest. Q.—Does the spirit, while inhabiting the physical body, ever manifest like one that has laid off the form?

A.—Yes. that is quite a common occurrence.

A.—Yes, that is quite a common occurrence.
Q.—Then we are living in both worlds?
A.—You are. The senses of the body take cognizance of the things of this world, the objective and material life. The senses of the spirit take cognizance of both worlds, live in the inner life, and understand what is being done in the external life.

nal life.
Q—Is not that the way we receive messages from the spirit-life? Are not spirits here traveling to the spirit-world and bringing them to our con-

A.—No, not precisely that. That may be the mode by which some manifestations or communimode by which some manifestations or communications are received. It is not the mode by which all are received. This room is just as much the spirit-world as you will ever find. You are living in the spirit-world at the present time. You will never live in the spirit-world more properly, not even when you have laid off the physical form. It will be the spirit-world still. You will only have changed conditions. The world will not change—not at all. The spirit-world is everywhere; it is not any special locality set apart for departed spirits.

where; it is not any special locality set apart for departed spirits.

Q.—Do spirits have any particular locality?

A.—They are not confined to any special locality; certainly not; they are free. Time, space, all the conditions of eternity are theirs. They dwell wherever it best suits them. Q.—Have they the power to travel where they

A.—They have the power to travel where it is necessary for them to go—where they gravitate spiritually. They do not wish to go where they do not, because it would be unnatural. Wherever they are attracted, in other words, there they can go, there they wish to go. Therefore you see the desire and the power go together. Q.—(By one of the audience.) Is the spirit of any of my departed friends present?

A.—That I do not know, as I am not acquainted either with you or your spirit friends.
Q.—Could they give their name?
A.—No. No personal communication is given, except in rare cases, to any one in the audlence. Those wishing special communications with their departed friends can generally obtain them in this manner: by enclosing one or two questions—no more, for more confuses—in a sealed envelope laid upon the table, and they will generally receive an answer.

Dec. 28.

### Matthew Jennings.

Say that Matthew Jennings, from New Haven, Conn., desires to communicate with his friends with those he has in Connecticut and in Western New York, and those in the far West. I was for-tunate enough to lay down my life in the cause of freedom. I believed, when I entered the army, that I was fighting for the abolition of slavery. I did not believe I was fighting for the Constitution and the Union, by any means, although it was so declared by my comrades. I told my friends I entered the army to fight for that. Many of them looked at me with a speer, and they said. "When looked at me with a sucer, and they said, "When there is no Government of the United States there will be perhaps no slavery; but so long as this Government lasts, so long slavery will exist, so long the negro will be held in slavery by certain States.

I told them I was just as sure that God had inaugurated this civil war for the purpose of larger freedom, as I was sure that the war had begun. I want to know what they think now, and would like to have a good old fashioned chat with them. I have thrown my life into the scale, and do not I am Annie Leland. I was nine years old. I lived in Brighton. [In this State?] Yes, sir. And afterwards I moved to Cambridgeport, and I died there; it is now nineteen mouths ago. And won't you tell mother that Cousin Alice and Charlie, and Uncle Nathan, and Stephen his son, and Josie—Josephine—and Lizzie and Sadie and little Olivia and Grandmother Gray, and—and Grandfather Leland, and his mother, that they used to call Old Aunt Betsey, and Mr. Brooks, and Josie Thomas, oh and ever so many more, want to come. Tell her that? [Yes.] And say was very joyous, I assure you! Tell my friends was very joyous, I assure you! Tell my friends it is my turn to laugh now, and theirs to cry—if they have lost anything by the abolition of slavery, and some of them have, I know. Do n't forget my name. [Your age?] Twenty-seven. I am expected in a sort of shadowy way. That is to say, my friends have supposed that I might return if there was any hopes of any spirit's returning. ing. Say to them, whenever they can find an opportunity of approaching me through one of these persons, I shall come as near to them as they do to me, and, if we both try hard enough, I trust I can talk with them as I do here with you. One friend in particular—he told me when slavery was abolished the stars would forget to shine. His name was Crozier. Slavery is abolished, and the stars shine, I believe. Ask him what he thinks now. Good-day. From Yale, Yale! I forget that forgot that.

## Theodore Thompson.

[You look smiling.] Why should n't I? Theodore Thompson, of the 73d New York. I told them If there's any truth in this moonshine I will come back by the first boat. But you see I'm late. So many booked ahead of me I had to wait. There was n't so much as a chance on a string plank. I wish to make a special communication, if I can, to wish to make a special communication, it I can, to my friend, Albert Carter, of New York. A hard boy, but has a good heart as well as head, only the circumstances of this world have hardened him. You know some bodies are put through a hardening process, and some through a softening process, and I do n't know as the body is to blame if it gets showed in without its will or consent. if it gets shoved in without its will or consent.

We were once, in our kind of way, speculating about this coming back, and he said to me, "I should n't dare to believe it, should you?" Said I, "No; I should n't dare to." "Well," said he, "I do n't want to look into it, anyway, because you see, if I believed in it I should have to turn you see, if I believed in it I should have to turn right square round and do altogether different from what I 've been doing for the last half dozen years." Well, it's the very best thing he can do, Might as well turn round here as when you get on the other side, same as I have. It is easier to turn here. You don't have to do it under such hard conditions as you do when you get on the other side. I tell you what it is, you may think it easy to turn round and go right here, after you get out of the body, but it's easier to do it in the body. You may be sure of that. And then the body. You may be sure of that. And then, again, it's quite pleasant to know something about the place you have got to go to. Might as well have some little guide—a map of the place, and if you don't know anything about spirit's returning, of course you can't have that knowl-

Now there's one reason why I am particularly anxious to come into communication with him. He has a sister, and she is a medium, but do n't know it, and he can-if he knows about these things-make her acquainted with the fact in a things—make her acquainted with the fact in a way that won't frighten her perhaps, when somebody else would. She is just as much afraid of these things as he is, but if he goes ahead and learns about these things first, she will be very likely to follow. You see, I see a way by which a good many might come back, and I am anxious to open it—to lat down the hars. Tell him I know to open it—to let down the bara. Tell him I know all about his kindness to those I left, and I am under great obligations for it, and when he makes unuer great obligations for it, and when he makes up his mind to take a start in these matters I will try to pay him—seeing as I can't pay in green-backs and nothing of the sort—will pay in some-thing better, by giving him a knowledge of the place he is coming to, and helping him across when he gets ready to come. Now please, when this message has come to time—that is, when it is published—if I find I have not succeeded in per-moderate and trust the first of the sort of

fecting my plans so as to make him buy the paper, or so as to get it to him, through his own consciousness in some way, if I come here and ask the favor will you send it? [Certainly.] All right. Always like to have things understood on the start. Good-day to you, sir. Dec. 28.

### Lydia Miller.

I am Lydia Miller. I died in Marysville, Cal. but I went from Missouri. I left one child, and I am so anxious to come into some position where am so anxious to come into some position where I can communicate with my sister-in law who has it. I want her to bring it up in this light; to tell her that its mother is not dead, but is alive, although unseen, and can watch over it. Sarah, her name. [Miller?] Yes; and I want her to find some one of these persons I can come to, so I can speak, and I will tell her all about Thomas, my husband and her brother. I will tell her all about him if she will let me speak. In my thirabout him if she will let me speak. In my thirtieth year; and I have been here—it will be three years—it is now December? [Yes.]—three years the first week in January. Good-day. sir. Dec. 28.

### Carl Targowski.

I have permission to speak with my friends, but I not know when I could have power to control. I have permission to come and say a few words now; I have the opportunity of meeting my friend here. [Who is your friend?] Adolph Wiener. Carl Targowski, my name. I have pretty hard work, you see, to speak.

(Mr. Adolph Wiener, the person addressed, here

came forward, and the following conversation en-

Adolph, I am glad to come this way. I am most rejoiced. I come to impress you with what I was doing. I see by the papers that a requisition is needed to come from the Russian Governtion is needed to come from the Russian Government establishing your claim. [Yes.] Now, as soon as you have sent for the papers, you must go to Washington, and with that requisition you establish your claim, and you take the first steps toward getting what I left, you see. [Yes.] Write home for the papers. [Yes; and you will help me?] Yes; I not want to wait. I asked permission of the superintendent here to come, because I not want to wait—because you have to consume much time in sending home for the papers—you understand? [Yes.] You underthe papers—you understand? [Yes.] You understand, you send to the Russian Government for the requisition establishing your claim. Then you will be recognized by the Government of the you will be recognized by the Government of the United States as my heir. [Can you tell where you died?] Yes, will tell you another time. In the meantime write home for the papers. [Yes, I will write to-day.] No time to waste. You want this thing to be done—you been quite a long time. [Yes, I could not help it.] I want to tell you. I go to Mr. Mansfield and do the very best time. [Yes, I could not help it.] I want to ten you. I go to Mr. Mansfield and do the very best I could, but I labor under difficulties, as you will learn by-and-by. I am in a very mystified state, not as clear as I would wish. [Was you killed?] Well, I was. It was a very black thing. It bring much sorrow. [Was —— one?] Well, he was interested. Oh yes, he was, and others. Adolph, it brings me back a black picture, you see—very sad, very sad. Now you write, right away. In the meantime I will be with you. I am going to Washington to learn more, and then come again. God bless you, Adolph. Think of me. [Yon will come to me?] I hope I will. I was glad I could come.

### James Devine.

James Devine.

[How do you do?] Pretty well; and a merry Christmas to you. [Thank you.] Yes, sir. You see, it's a wheel what can turn out the Russian bear and the Irish bog-trotter. Well, sir, I been a pretty long time waiting to come round this way. But the old saying is, "A patient waiter is no loser," and I been waiting. I been watching the wheel turning, and seeing how the thing was done. Now, you see, I've got a numerous company of friends here—some in Boston, and some in New York, and some in the Provinces, and some in the old country. I want to make a communication, if I can, to my brother, and my wife and children. My own name is James Devine. My brother's name is Michael. Well, he is a jour. tailor here, and he come to this country after myself—and I was—well, I was at most anything I tailor here, and he come to this country after myself—and I was—well, I was at most anything I
could get to do. I don't know, at all, how it
happened. I took some kind of a fever, and—
well, I don't know—I was—I not think of dying
at all, but somehow I did die. It seems to me,
when we think we are going to live the longest,
then it is we pop off. Well, sir, I been here, oh
Lord, it's now three years—yes, sir, it's three
years since I came to this spirit-world. I suppose
I took a bad cold, and it run into a fever, and
that's how it come. They say it's the rule here I took a bad cold, and it run into a fever, and that's how it come. They say it's the rule here you must tell what you died with—well, if nobody ever told you, why, it's pretty hard. Suppose you gets knocked on the head and don't know anything about it till you are landed on the other side, what then? [Then, of course, you cannot tell.] Well, sir, I was out of my head most of the time; have sort of a dim remembrance of some kind of a fever—can't tell whether it was a lung fever or a head fever, or whatever kind it was. [Never mind.] But, you see, what brings me back here is to come into communication with my friends; want them to know I can come if they give me a chance. I am in a state so come if they give me a chance. I am in a state so I can give them some intelligence of our friends in the old country. [Do you go there?] Oh yes, sir. [Do you enjoy it?] Oh yes, I enjoy myself well. You see, it is n't such a hard way to go. It was a hard way to go, and a hard way of getting the money to go with. But, you see, the travel is free to all here, and that's the way it ought to be. That's what makes people so much more happy in the spirit world. Everybody can go where they likes, you know. It is n't the clothes and the money, the wealth, and all that, to stop him. No, sir. Now, see here: my brother here has got some sort of news from the old country, that our eldest brother has died, and has left two orphan children and that they are destitute there. Now dren, and that they are destitute there. Now that's a lie from the beginning down to the tail-end. That's a lie. [We will say so for you.] end. That's a lie. [We will say so for you.] And say there is no need of any more money being sent in that direction. It is all a ruse on the part of my cousin there. My brother do n't know anything about it at all. He is alive. [Is his object to get money?] Yes, it is then; what the devil else of an object would he have? Well, sir, now I expect my message will get in through the priest, you see. It is all right, I suppose. [Yes, they will take it to him.] Yes, sir. Lord bless yout and whenever you come this way I bless you; and whenever you come this way I hope you will come with a clear head, so you will know all about your bearings when you get here.
[I intend to.] Yes, sir, that's right, [Yet our intentions are not always carried out.] No, they are sometimes nipped in the bud.

Dec. 28.

## "Belle Wide-Awake."

[How do you do?] Comfortable. I come with a vote of thanks. [To the Doctor?] Yes; I come with a vote of thanks to Dr. Newton, for his timey services in assisting Annie Lord Chamberlain ay to him that Dr. De Forcerancea says he shall be very happy to assist him in all possible ways, hereafter, and shall be better able to do it by the magnetic connection that was formed at the time Dec. 28. of the operation.

Prayer by Theodore Parker; questions answered by Thomas Paine.

## MESSAGES TO BE PUBLISHED.

Tuesday, Dec. 29.—Invocation; Questions and Answers; Jane McCirath, of Giencoe, Scotland; Nathan Wheeler, of Montpelier, Vt., to his friends; Elien Warren, kilied at the fa'l of the Pemberton Millis, Lawrence, to her brother and sister; William Lee Craig, of Richmond, Va; Margaret Murray, of South Boston, to her sister Mary.

Thursday, Dec. 31.—Invocation; Questions and Answers; Robert C. Arderson, of Chicago; Henry Stieber, to his hrother Frederick, in Boston, Mass.; Annie Hamilton, to her parents; Addie Coburn, of Lunenburg, to her parents; James Leary.

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### INDEPENDENCE OF CUBA. SPEECH BY REV. HENRY WARD BEECHER.

The following speech was delivered by Mr. Beecher at a public meeting held in Steinway Hall, New York, Thursday evening, March 25th. The object set forth in the call for the meeting was "to confer upon matters connected with the present condition of affairs in Cuba." The hall was crowded to its utmost capacity, a large portion of the audience being ladies. Mayor Hall presided. Several prominent gentlemen mado speeches.

Mr. Beecher came forward amid enthusiastic cheering.

He felt honored, he said, for having been invited to the meeting to make an address upon the liberties of Cuba. He should hope to see the hour of his death when the tidings of any people, however small or remote, on the globe, having felt the touch of manhood, and having had aroused in them the joyous feelings of liberty, should fail to awaken in their souls a responsive enthusiasm. The reverend gentleman then went on to state that he desired not so much to have a patriotic and entifusiastic meeting as an able and influential discussion of the subject at issue, in order that it might spread the intelligent convictions founded upon knowledge throughout every State of the Union, so that the American people might, without distinction of party, stand together upon this Cuban question. (Cheers.) He was thoroughly in earnest. He desired to see Cuba shake off her shackles. He desired that she should stand absolutely free, (loud cheers) the most beautiful island in the Gulf, large enough to be separate and independent, and wise enough to be self-governing. (Cheers.) He desired to see the day when the iron should no longer be upon her hands and upon her feet, and when she should stand among the independent nations of the earth. (Cheers.) He begged the indulgence of the audience in the remarks he should make, appealing rather to their reason than to their feelings. which at present needed no excitement. He would therefore say, and he supposed he would say it without prejudice, or without deteriorating from the enthusiasm of the meeting, that the assemblage did not entertain any unkind feeling toward the Spanish or Spain in their own preper sphere and dominion. (Applause.) So far from entertaining any unfriendly feeling toward Spain, the meeting was indebted to the patriotic hearts of the citizens of Spain, who had encouraged and had so far been the successful agents of the revolution. Instead of being their enemy, he was their friend. The Spaniards did not forget the pangs which tyranny had taught them. He believed that the old Spanish blood, that was once the strongest blood in Europe, was now the weakest; but although it had degenerated in practice, the Spanish people were destined to a glorious future (Cheers.) Freedom of religion was the watchword of Spain to-day; freedom from tyranny was the watchword of Spaniards. Among others, independence and patriotism were the feelings that added fuel to the national fire. As long as the people were for freedom, for intelligence, for sacred independence in religion, so long as Cubans had our hearts and our confidence, their cause was sure to succeed. He would not have it supposed that this was a meeting of

self-interest, mixed with patriotism or a love for liberty. He would say freely that the movement was not actuated by the

idea that perhaps Cuba might be annexed to the United

States. His sincere aspiration was that in the future Cuba

would be left free to do that which her own interest required hor to do-(loud cheers)-which would be best, all

things considered, that she should stand independent as well as free. Let her so stand, but if it were best that she should have a government modified in one, let her choose, And if she chose to make application for admission into the States, he could only say, so far as he was concerned, that she was welcome. Why should Cuba be independent? Because, first, she was a settled territory; because, too, there was a right in the minority as well as in the majority. Cuba was not a province—mere smallness had nothing to do with merit or with beauty. (Applause.) Now Cuba had a perfect right to be free-as much right as any nation on the earth. She was independent to this continent, and certainly independent to any other. She had a population that desired freedom. That very subject recalled one great fundamental principlo. Every people had an inherent right to self-government, and that was known throughout all ages of the earth. A government may not be the wisest, or may not adopt the most judicious course for the maintenance of its laws, but the right of the common people to self-government was a right as old as the hour of the primary creation. He advanced this argument on behalf of the Cubans, not because they were Cubans, but because they belonged to the great family of mankind, of whatever creed or denomination. (Cheers.) He contended that every people had a right to determine their own laws, and to be absolutely free from foreign interference. It was true that possession may in law give property certain rights, but it never could give political rights. The rights of man were not altogether lost, because, perhaps, they had been deferred, and because Spain had so long sucked the vital blood from Cuba it did not give her the right to one suck more. (Cheers.) The reverend gentleman continued his arguments in favor of the independence of Cuba, and eulogized the Cuban patriots who had sold their estates and largely contributed to the support of the movement for the liberation of their beloved isle. He asked the audience to consider how long the Culans had groaned beneath the yoke of oppression, and he trusted the time had at length arrived when the Cubans would no longer submit to tyrannical rule and subjection. They had been able thus far, by the wealth of the people, to hold their own, and there was every reason to believe they would be able still longer to sustain their power when their belligerent rights were recognized. (Applause.) If it had been able by the wealth and patriotism of its citizens to manifest its strength so far, how would it be when the generous sympathy pours acro-s Cuba and they know that thirty millions of freemen pray for them, that they might do or die. If Cuba were to be governed by any foreign nation, Spain was the last nation in the world that ought to do it. Spain was the last, because she knew the least as yet how to govern. She had slumbered so long that she forgot everything but the days of Charles V. She had just awakened from her sleep like a Rip Van Winkle in the world and sought to identify herself. Spain had not learned yet what France had not learned yet, what Italy had not yet learned, what England, Germany, Turkey or America had not learned, what God did not wish any nation to learn-how to govern a foreign Power that was reluctant to be governed. Cuba was not awake. She did not know herself. She did not know her own future, either in an agricultural or commercial point of view.

He then alluded to the extravagance of the taxation imposed by Spain; the tyranny of the Spanish officers. Herexports were also taxed. Cuba sent about nine per cent. to Spain, while about thirty-three per cent. went to America, showing naturally where her customers were; cabined, cribbed and confined, with nothing to suck at but the breast of the old crone across the water. (Laughter.) Let Cuba have commercial liberty without foreign taxation, and she will ride triumphant in a brilliant future. He pointed out the difference between Americans recognizing the belligerent rights of the Cubans, contending that a malignant feeling characterized the action of England, as it pretended all the while to have a great friendship for the North, yet in a moment turning round and endeavoring to divide the great Union. This nation cannot afford to be mean and cannot afford to be wronged. We have striven to establish that doctrine throughout the world, although we have suffered much by the effort. Yet America was still able to sustain it. (Cheers.) If England declared belligerent rights on behalf of despotism, how much more was it desirable that a republican government should declare belligerent rights on behalf of liberty. (Loud cheers.) He commended the wording of the resolutions, and he hoped earnestly for the day when the Cubans would have belligerent rights. (Cheers.) In conclusion Mr. Beecher said, I exhort all to remember and pray for the struggling Cubans; for although their religion is the Roman Catholic and ours is the Protestant, men and churches agree when men are brought into a common distress. Then men are all of one religion. When men pray for the rescue of the imperiled, for the freedom and enlightenment of the oppressed and degraded, no matter whether the prayer goes up from the priest or the unordained layman, it all comes molten to the ears of him who knows the sighing of the captive and who will give him deliverance. I pray the merchants not to turn illiberally from the petition made to them on behalf of the patriotic army of Cubs. Shall I touch in a solemn hour like this, amid the tender sympathies that unite us, so low a strain as interest? It is base; and yet there is a strong sentiment that

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When you have the

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(that I have just got through with,) that most awful, most heart-withering, most strength-destroying, most spirit-break-ing and mind-weakening of all the diseases that can afflict our nour human nature: ig and minu-weap.
Our human nature;
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POWDERS.

ASTHMA,

CATARRII, NEURALGIA, BLOATED BOWELS.

South Williamstown, Mars., Oct. 25th. 1869.
PROF. SPENCE—Bear Sir: Wherever I hear of a hard case of disease, I go and leave the POSITIVE AND NEGATIVE POWDERS, and urgo them to try them. I did this with Richard Estes, our neighbor, a man 75 years old, who has had the Asthmia rising 40 years. He also had the Outarrh, and the Neuraiglin, and was badly bloated across the bowels. He commenced using the Powders on the 10th of this month, a do in the 15th he declared himself perfectly free from Asthmia, and alt the above mentioned ills. Illis wife told me she did not think he could live through the coming winter; but she says he now cars and works as well as ever he could, and sleoos like a kilcen. A harder case of Asthmia is seidom known, as all who know him will testify. Yours truly, Mas. Mary E. Jenks.

### ERYSIPELAS.

Manchester, Mais., Feb. 9th, 1869.
PROF. Spence—Dear Sir: A year ago last June 1 had a swelling just above my ankle, and every one that saw it said it was Erysipelas. In a fortnight it became a sore, and from that time for fifteen months I was hardly able to g about the house. As I take Banner of Light I had read about and from that time for fifteen months I was hardly able to go about the house. As I take Ranner of Light, I had read about your POSITIVE AND NEGATIVE POW-DERS; and thinking they might reach my case. I sent to the Banner office and got a box. I had had, before taking them, eleven sores in that fitteen months, and another one was nearly ready to break. Before taking them three days, the sore began to disappear, and, after using one box, was entirely well. I have taken over two hoxes, and can now walk as well as ever I could. The swelling is all gone. I have nothing to show but the scars.

Yours truly,

MRS. SALLIE YOUNG.

FITS,

CATARRII, DYSPEPSIA,

NEURALGIA, LIVER COMPLAINT, CHRONIC DIARRHOLA.

ALBERT FROST, of Bucksport, Me., under date of Nov. 21th, 1888, writes as follows: "When I first toid the people here about the POSITIVE AND NEGATIVE POW-DERS, they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fits sent for one box, and they cured her right away."

I make the following extract from a letter written by A. S. BRAINARD, of North Manchester, Conn., Oct. 18th, 1868: "Mrs. Daer and daughter have been taking the POWDERS, the one for Ontarrh, and the other for Dyspepsia and Neuralgia. They are about as good as now. My wife has taken them for Liver Compliaint and Chronic Diarrhoea. She is now well. Mrs. Ames gave them to a child five months old, for Fits. It is now well.

ST. VITUS' DANCE,

GENERAL PROSTRATION. DIPTHERIA, SCARLET FEVER,

CHOLERA MORBUS. FEVER AND AGUE, SPASMS OF

> STOMACII, DELIRIUM TREMENS.

Winona, Minn., Sept. 25th, 1868.
This is to certify that I have cured the following case

This is to certify that I have cured the following cases, and many others too numerous to mention, with MIRN. SPENGE'S POSITIVE AND NEGATIVE POWDERS:

A young lady of St. Vitus' Dance, of near six years' standing, and given up by all other doctors. Cured by five boxes of POSITIVES.

A lady of General Prostration of the nervous system. She had tried everything. One box of NEGATIVES' cured her. She is now in better health than she has been for five years, and is delighted at the happy change.

A lady of Chronic Dipthereias. Two boxes of POSITIVES cured her, after the Doctors had made her worse with hodine and such harsh things.

A little boy of Scarlet Fever.

A woman of Cholera Morbus. She was so had that her life was despaired of. She was cured in a few hours.

A woman who had the Fever and Ague all spring and aummer. Cured with one box of POSITIVE AND NEGATIVE POWDERS, after trying almost every other remedy.

man of **Delirium Tremens.** He is now a Good Templar.

A woman of Spasms of the Stomach, from which she had suffered for five or six years. The Spasms were so bad that when she took one her friends would despair of ever seeing her come to again.

JARE M. DAVIS.

DEAFNESS.

I make the following extract from a letter from F. W. Green, of Columbia, S. C., dated Jan. 23d, 1839; "I got half a dozen, hoxes of MES. SPENOE'S POSITIVE AND NEGATIVE POWDERS 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 NEGATIVE POWDERS which you compilmented me with for Dearness, and am cured. I am treating two cases of Neuralgia. One is cured."

OLIVER PEPPARD, of Kansas City, Mo., under date of Frb 2d, 1869, writes as follows: "Two months ago I got six boxes of your POSITIVE AND NEGATIVE POW-DERS for Dentress of three or four months standing, and I am happy to state that I am much relieved; in fact, nearly as well as ever."

RHEUMATISM, FITS.

DYSENTERY, DEAFNESS. Yorkville, Itt., Dec. 21st, 1868.
DR. SPENCE-Dear Sir: I received a letter from you almos DR. SPENCE—Dear Sir: 4-received a letter from you almost a year ago, asking me to give an account of the cures made by the POSITIVE AND NEGATIVE POW-DERS under my directions. One was a case of Mik-leg of sixteen years' standing, one of Raheumattsm, one of Failing Sickness or Fits of sixteen years' standing, and a number of cases of Dysentery. The Powders have also helped my Deafaces, and cured the Numbress in my legs. You can use my name.

POWELL HALLOOK.

FEVER AND AGUE, DYSENTERY.

COUGHS AND COLDS. Slove, Vt., Dec. 2d, 1868.

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J. P. Mist, of Ridgwood, Long Island, under date of Jan. 30th, 1889, reports substantially as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints. Disease of the Kidneys. Wetting it has been of medicine relieved him. Require several services and several and among other complaints, Disease of the Kidneys. Nothing in the shape of medicine rolleved him. Bought six boxes of POSITIVE POWDERS, took them according to directions, and was cured. Also a lady triend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of Diseased Kidneys, probably inherited. The POSITIVE POWDERS were administered. They gave it relief, and it has never been troubled since.

thas never been troubled since.

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### Young Lecturers.

Knowing the difficulties that encumber-such as inexperience, embarrassment of facing audiences, lack of high educational privileges, and conscious of the struggles and trials that await young speakers during their first years of public life-we are often reminded of Longfellow's familliar poem-Excelsior.

Transporting us to the Alps, he shows us an Alpine mountain towering among the clouds. At the base stands a noble youth desirous of making the dangerous ascent. It is in the gray of a winter's evening. The storms howl, and the upland trees are eased in key crystals. The prospect is fearful. Long stands the aspirant, weighing the matter and counting the cost. Finally, from his firm-set lips break these words, "I will-I will stand upon the pinnacle!" It was the outburst of a holy enthusiasm burning in his soul-the expression of a well-defined purpose.

Well on his way, the stars above, and beautiful ideals within for companions, he encounters various temptations—ease, comfort, pleasure; but a voice within rings clear, saying, "To reach that altitude you must persevere-application alone can secure the prize. It is the tempestuous ocean that makes the skillful mariner—the storm-tossed waters that wash the pearls on shore."

His third temptation came in the form of passional love. Many a ship has foundered upon

"Oh stay," the maiden said, 'and rest.
Thy weary head upon this breast!
A tear stood in his bright blue eye,
But still he answered with a sigh,
Evanisher." Excelsior.

The "tear" and the "sigh" showed how ardently earthly fires burned in his bosom, and how powerfully he felt the charmer's appeal. It was a fearful struggle; but the better nature, the divine, the God within, triumphed. Fired with true ambition, lifting him above the passional plane, he doubtless replied thus: "Young woman, I have no desire to stop. Must on. Have no time to lean my head anywhere. This leaning, lopping, grinning aweetness, do not become the energetic and aspirational youth of this century. The summit of the mountain is almost in sight. I have counted the cost, and with the aid of good angels and God overhead, I am determined to scale the heights!" Lingering not, halting not, full of nerve and high-toned purpose, he ultimately planted his fast upon the pinnacle, and looking down the mountain side rejoiced at every trial, at every temptation overcome, and smiled at the very thorus that, piercing, drank his blood. At this point, flushed with success, the poet brings in the death of the youth-strange as it may seemto teach the sublime lesson that of all crowns worn the martyr's is the brightest, and that all who aspire to reach the most exalted mental and spiritual standpoints, not only secure the best harvests of time, but the fitness, the better capacity for that endless march through the heavens.

Charles Dickens, writing of Thackeray, the humorist, says, "He had a particular delight in young boys, always wanting to give them sovereigns to aid them in their literary course." There are young men and women in the range of our acquaintance, gifted, inspired, entranced at times by spirits, waiting for some friendly hand to be extended, helping them to start-helping them to finance, and the means of culture, preparatory to achieving distinction in the lecturefield. Will not wealthy Spiritualists help such? A little aid at the proper time, and these young media may become stars in the borizon of thought, lighting, beckoning others up on to the mountains of the Beautiful.

Our older speakers-those long in our ranksbanishing all jealousies and unworthy ambitions, should manifest a deeper interest in young lecturers. Youth is no crime. Che more aged are doubtless the better counselors; but all the gathered lore of the ages is not hived in their craniums. Under the entrancing and inspiring power of angels, these youth often completely eclipse their seniors; and this should and will gladden the soul of every true disciple of the Spiritual Philosophy.

No kind, encouraging word spoken to the young is lost. The drop mingling with the flood; the sand dropped upon the sea-shore; each gentle word breathed in the ear of the disheartened, has -all have their influence. Drop words of sympathy and encouragement into an assembled group, and they will make a dozen happy, who, returning to their homes, will widen the influence to hundreds more. Thus may blessings be diffused. Sensitive, and subject by virtue of mediumship to alternating moods, comparable to crested billows and wave-valleys, none more need kind words, substantial friends, pleasant surroundings, home comforts, and the feeling of financial independence, than media and Spiritualist speakers. Schools for culture and mental discipline are indispensable for young lecturers. Who will take the initiatory steps in such a movement?

## Mrs. Fannie T. Young, Iowa.

From that missionary point in the West, Fort-Dodge, Iowa, Mrs. Young writes an interesting letter relating to her lecture experiences, the condition of societies, the bitterness manifest by sectarists, the indifference exhibited by some professed Spiritualists, the need of more test mediums, and the general prosperity of all legitimate movements connected with the Spiritual Philos-

An efficient laborer, Mrs. Young's heart and soul are in the work. The wilderness blossoms where she so ws the seeds of truth. Address her during April, Cedar Falls, Iowa, care of E. H.

### Mrs. A. Wilhelm Slade, M. D. Jackson, Mich.

It is glorious to see speakers devoted - ay, thoroughly consecrated to their work, loving truth, principle and spiritual progress more than ease or any worldly aggrandizement. We take pleasure in laying the following paragraphs before the readers of the Banner of Light, from a private letter just received from Mrs. Slade, M. D.

Speaking of her recent marriage and the future lecture-work purposed to be done by Dr. Slade and herself—a duality in unity—she says:

"With a proper recognition of each other's rights, and the deepest confidence in each other's integrity, we work singly and together as one in thought and purpose, inspired by our angel-guidos—those who decreed and consocrated our marriage upon affection's holy altar.

The nobility of soul, the high-toned, moral dignity of character, with keen spiritual susceptibilities, combined in a devoted, faithful companion, brings fresh inspiration to my

labors, sunshine to my pathway, and greater courage and zeal to dedicate time, talent and energy to the office of pro-

zeal to dedicate time, talent and energy to the services usefulness.

Thus tinked by the magnet of mutual adaptation, strengthened by angel-lests and teachings, guided by experience and intuition, we are growing stronger under the discipline of life's practical lessons, and hope, in the elforts for human elevation, to enter into the broader, deeper avenues of humanity's needs, blessing and being blest.

ALLIE WILHELM SLADE, M. D."

### ftems, with Comments.

A "protracted meeting" was held at Union, Ind., by Revs. E. Case and 1. H. Grandy, Universalists, during the week from January 17 to 24.—Exchange.

This downward step, aping the Orthodox, is the legitimate tendency of sectarianism. How long will it be before this professedly "liberal' denomination will go the whole figure, adopting as means of grace the "prayer circle," the "mourner's bench," and the "young people's inquiry inceting "?

The Clereland Leader gives "Three Objections to Woman's Preaching." First, women are not logicians; second, they are too sensitive; third, they are too slable to jealousy.

—Exchange.

"Not logicians." Are there no batches of reformatory foam and phlegin dropping from the lips of musculines in public? Many men are more 'sensitive" than some coarse, suspicious, mannish women. Relative to little petty "jealousies," we whole, we favor woman's preaching!

The number of suits for divorce commenced in the courts of Chicago during the year 1808 amounted to 460, in 284 of which wives were plaintiffs, and in 176 husbands, the increase over 1807 being altogether 122.—Chicago Tribuna.

The truly married are never divorced-never separated, though oceans or deathly Jordans roll between them. Love is the soul of marriagewithout it the form is a sham. True marriage is heautiful, divine, eternal.

### H. A. Barns, Muncle, Ind.

There are many true souls, and some excellent mediums, in this place. With unity of action, and an enthusiasm becoming Spiritualism, meetings might be supported the whole time. H. A. Barns writes an interesting letter. It contains a good test, with pleasant lines from a sister spirit. All true workers may appropriate them.

"A chaplet we are twining Of never-fading flowers, Culled by angelic fingers. From ever-Eden bowers. Wo'll crown you with it, brother, When you reach this land of light; 'T is bordered round with laurel,

### Inwrought with lilies white." Sacramento, Cal.

L. Armstrong, writing under date of March 5th, says: "Miss Eliza Howe Fuller is lecturing here to large and increasing audiences. The Children's Lyceum is in excellent condition. It contains one hundred and twenty-five children, who are regular in attendance. The Society and Lyceum work together harmoniously; both are self-supporting and out of debt. I think our May Picnic will be the grandest yet.

Real estate in this city has gone up about one hundred per cent., and outside the heart of the city from three to four hundred per cent. within the last six months."

### Scaled Letters-Mrs. Waterman.

It will interest many of the Western friends of Spiritualism to learn that this lady has become, through angel helpers, an excellent psychometrist and medium for answering scaled letters. Mr. and Mrs. Waterman formerly resided in Battle Creek, Mich.; they were then churchmen instead of Spiritualists. The sealed letter we forwarded as well as those sent by our friends, was answered perfectly satisfactorily. See her advertisement and address in another column.

### Astoria, Oregon. The Spiritualists of Astoria have built a splen-

did hall, now the best and the most popular in the place, in which they hold regular meetings.

## Requisites for Mediumship.

Often have I heard it asked by earnest seekers. How may I become a good medium?" or, "How improve my mediumistic powers?

Friends-To you who are desirous of spirit advancement, asking strength; to you who are looking forward to the time when spirit-communion shall become the day-star of your life, I would present a few thoughts, which, if heeded, will place you far on the road to happiness, and bring to you that contentment and peace of mind which " passeth all understanding."

First, Your nature must be plastic, easily molded, quiet, spiritual and even in its daily life; and above all others, regarding those exalted immortals who have obtained possession as the most sacred, most treasured guests, entertaining these as friends, counselors, as guides-inviting them always to come because of their wisdom and their love.

Second, When giving up your own individual natures for a time, permitting others to possess, occupy and use those elements belonging directly to yourselves, you should make your life in perfect barmony with those who are ready, and so earnestly desire to return, to help the erring, to soothe the afflicted, and gather up a broad harvest for another life.

Third, Your natures should be freed from all that is gross and heavy—from the crude matter belonging to this material life; your aspirations must he to receive and to give unto others truth in its most perfect form, that desire may ascend and be borne along from home to home, until it shall find an answering voice that "all is well."

Living out daily and hourly these simple yet truthful suggestions, you will be ready to do the work-to meet the foe clasping or bearing that standard given to you from that world of light and truth which shall make the hours unnumbered beautiful with the effulgence of a life well spent; and when the change comes-when the cypress shaded gateway is passed," will you hear the angels' voices chant the joyous sound of welcome home, " well done, faithful."

MILTON RATHBUN. New York, Feb. 7th, 1869.

THE GOSPEL OF GOOD AND EVIL. Boston: Ranner of Light office, 158 Washington street. New York: 544 Broadway. Messrs. White & Co. think, comparable to this. If the soul and spirit are as beautiful as the body, there will be little to mend by any new birth. It consists of one hundred dred and thirty-two short essays, designed to iluntrate the nature and uses of the various evils which are supposed to afflict mankind and the world. The principal questions seem to be, "How can we reconcile evil with the attributes of Omnipotent wisdom and goodness," and, "could not the same purposes have been effected without evil?" Disciples of John Baptist, John Calvin, John Wesley, or even John Murray, it is to be feared, will not be greatly edited by it; but a greater than any or all of these said many things which are not out of place when reproduced in this hook .- Revolution.

Why are the clouds like coachmen?-Because they hold the rains.

The best of writing-to right wrong.

## New Publications.

LORING publishes "MY TEN-ROD FARM, OR HOW I BE-CAMB A FLORIST," by Maria Gliman (some clever writer's pseudonym), and its reading will prove as attractive, in that field, as any which has been offered for many a day. It shows how an energetic woman, having herself and two young children to support, learned the art of floriculture, and soon managed to extract from it an income of two thousand dollars a year. It is told in the form of a story, and that makes it all the more attractive. We do not doubt that its perusal will incite many a person, who had not thought of such a resource before, to fall to and cultivate illowers under glass for the market, at a satisfactory profit.

Adams & Co., Boston, publish a neat little volume of striking poems, by Augusta Cooper Bristol. They contain many original thoughts and bright and cheering fancies, in verses musical and flowing, yet not shorn of strength by vain struggles with expression. But the chief characteristic of her poems is, that they are born out of her own heart and life. She chooses her colthets with singular felicity, and we can readily discover, even in them, that her words all fall from the lips of a veritable experience.

The New England News Company have for sale a neatlyprinted, pamphlet-bound novel-The General's Daughter -written by Anna Argyle, author of "Money and Marriage," which is a truly pleasing foreign story, and develops some characters and situations to the reader's delight. Vithink the sexes pretty equally matched. On the ola and Helena are female portraitures of a truly fascinating type, and very skillfully and effectively drawn.

> THE VOLUNTEER is the name of a new and small magazine. published in New York weekly, and devoted to the revival of old army reminiscences.

> THE RADICAL for April has the following list of contents: The Religion of Organization; Self-Possession; The Palaces of America; Transition; Chips; Why? Horaco Mann; Words versus Deeds, a Paraphrase; From the Country; Notes; Reviews and Notices.

> Oliver Ditson publishes the music to be performed at the. Grand National Peace Jubilee, in a very neat and conve-

### SPIRITUALIST MEETINGS. Alphabetically Arranged.

ADRIAN, MIGH.—Regular Bunday meetings at 10 M A. M. and 14 v. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

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

APPLETON, Wis.—Children's Lyceum meets at 3 P. M. every

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

Boston, Mass.—Mercantile Hall.—The First Spiritualist Association meet The Lits hall, 32 Summer street. M. T. Dole, President; Samed II. Jones, Vice President; Samed II. Jones, Seres, II. Jones, Johns Mary A. Sanborn, Guardian. Ali letters should be hidressed for the present to Charles W. Hunt, Secretary, Sil Pleusant street.

Music Itali.—Services are held every Sunday afternoon, at 23 o'clock, under the management of Mr. L. B. Wilson. Engagements have been unde with able normal trauce and inspirational speakers. Season tickets (securing a reserved seat), 810; smale admission, 10 cents. Tickets obtained at the Misse Itali office, day or evening, and at the Banner of Light office, 158 Washington street. Tickets obtained at the Misse Itali office, day or evening, and at the Banner of Light office, 158 Washington street. Children's Progressive Lyceum meets every Sunday at 104 A. M. J. W. Mc. Guire, Conductor; Dr. C. C. York, Assistant Conductor; Mrs. M. J. Stewart, Guardian; Mrs. Anna St. Johns, Musicul Directress; A. J. Chase, Secretary. Address all communications to A. J. Chase, Itali, corner Fulton Avenue and Jay street, every Sunday, at 3 and 7 p. M. Renjamin Odione, 91 Lexington street, Cor. Sec. Speakers engaged:—Mrs. Juliette Yeaw during April; J. M. Peebles during May.

Brooklyn, N. Y.—Saucyer's Hall.—The Spiritualists hold meetings in Nawyer's Hall, corner Fulton Avenue and Jay street, every Sunday at 3 and 7 p. M.

Brooklyn, N. Y.—Saucyer's Hall.—The Spiritualist Society hold meetings overy Sunday at 10 A. M.

Broakean Asaratoga streets. Miss. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum mee

at 29 f. m. H. D. Fitzgorald, Conductor; Mrs. Mary Lane, Guardian.

BATTLE CHERK, MICH.—Meetings are held in Wakelee's Hall overy Sunday morning and evening. Lyccum between services. Jeremials Brown, Secretary.

Bridgroff, Conn.—Children's Progressive Lyccum meets overy Sunday at 104 h. m. at Lanyette Hall. Travis Swan, Conductor; Mrs. J. Wilson, Guardian.

Brividraff, LL.—The Spiritual Society hold meetings in Green's liall two Sundays in each month, forenoon and evening, at 104 and 17 o'clock. Children's Progressive Lyccum meets at 20 c'clock. W. F. Jamieson, Conductor; S. C. Ilaywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Charlestown, Mass.—Central Hall.—The First Spiritual stassociation hold regular meetings at Central Hall, No. 12 Elm street, every Sinday, at 23 and 78 f. m. Dr. A. H. Hichardson, Corresponding Secretary.

Washington Hall.—The Children's Progressive Lyccum No. 1 hold their sessions every Sunday at 12 square. G. W. Bragdon, Conductor; Lizzle Saul, Guardian, N. G. Warren, Musical Director.

Musical Director.

Tropy, N.—Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and Riversteets, at 10 a. M. and 12 f. m. Children's Lyccum in Spine Masson, Corresponding Secretary.

Washington Hall.—The Children's Progressive Lyccum No. 1 hold their sessions every Sunday at 12 f. m. and 12 f. m

Director.

CHELSEA, MASS.—Fremont Hall.—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 11½ A. M. Conductor, John II. Crandon: Asst. Conductor, F. C. Davis; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salisbury; Secretary, Mrs. S. E. Davis.

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

er, sup't.

CABBRIDGEPORT, MASS.—The Children's Progressive Lyceum meets every Sunday morning at 10½ A. M., in Williams Hall. M. Barri, Conductor; John J. Wentworth, Assistant Conductor; Mrs. H. Newman Guardian; Mrs. Dolbeare, Assistant Guardian. Meetings at 3 and 1½ o'clock.

sistant Guardian. Meetings at 3 and 73 o'clock.

CLEVELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lyceum session. Lecture at 73 p. M., by E. S. Wheeler, regular speaker. Lyceum at 93 a. M. L. King. Conductor; Mirs. D. A. Eddy, Guardian; D. A. Eddy, Secretary.

Chichoo, ILL—Library Hall.—First Society of Spiritualists meet in Library Hall. every Sunday, at 103 a. M. and 73 p. M. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture.

Crosby's Music Hall.—The Liberal and Spiritual Association hold meeting, every Sunday at 103 a. M. and 73 p. M., in Crosby's Music Hall. Opera House Building, entrance on State street. J. Spettigue, President.

Canthaor, Mo.—The friends of progress hold their regular

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

CLYDE, O.—Progressive Association hold meetings every unday in Wills Hall. Children's Progressive Lyceum meets n Kline's New Hall at 11 A. M. S. M. Terry, Conductor; . Dewey, Guardian.

. Donchester, Mass.—Free meetings in Union Hall, Hancock treet, every Sunday evening at 7% o'clock. Good speakers

engaged.

DOVEE AND FOXCEOFT, Mr.—The Children's Progressive
Lyceum holds its Sunday sessior. In Merrick Hall, in Dover,
at 101 A.M. E. B. Averill, Conductor; Mrs. K. Thompson,
Guardian. A conference is held at 12 P. M. Duarnian. A conference is delu at gr. s..
DES MOINES, IOWA.—The First Spiritualist Association will
meet regularly each Sunday at Good Templar's Hall (West
Slde), for lectures, conferences and music, at 10½ A. s. and 7
P. M., and the Children's Progressive Lyceum at 1½ P. M.

F. M., and the Children's Progressive Lyceum at 1½ P. M.
FITCHBURG, MASS.—The Spiritualists hold meetings every
Sunday afternoon and evening in Belding & Dickinson's Hall.
The Children's Progressive Lyceum meets at same place at 10½
A. M. Dr. H. H. Brigham, Conductor; Mrs. M. E. B. Bawyer,
Guardian; Fred. W. Davis, Secretary.
FOXDORO', MASS.—Meetings are held every Sabbath in
Town Hail, at 1½ P. M. Progressive Lyceum meets at 10 A. M.
Maj. C. F. Howard, Conductor; Miss Addie Summer, Guardlan. Lyceum paper published and read on the fart Jabbath
of each month. Lecture at 1½ P. M.
GERAT FALLS. N. II.—The Progressive Brotherhood hold
meetings every Sunday ovening, at Union Hail. The Chil
drein's Progressive Lyceum meets at the same place at 2½ P.
M. Dr. Rouben Barron, Conductor; Mrs. M. II. Sayward,
Guardian; Mrs. M. H. Illill, Corresponding Secretary.
GEORGETOWN, COLORADO.—The Spiritualists meet three

Guardian; Mrs. M. Hill, Corresponding Secretary.

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

HAMMORTON, N. J.—Meetings held every Sunday at 10%

A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 r. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

Guardian of Groups.

Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hail, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Guardian. Houltrox, Mr.—Meetings are held in Liberty Hail (owned by the Spiritualist Society) Sunday afternoons and evenings.

Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 23 p. m., in Lyceum Hail, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10 M. Am. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

LEOMINGTER. MASS.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. W. H. Yeaw, Sec. Speaker engaged:—Mrs. M. M. Wood, March 28.

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

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

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday at 2 and 63 r. M., at Museum Hall, corner of Elm and Pleasant streets. Stephen Austin, President; Moses H. Johnson, Secretary. Progressive Lycoum meets every Sunday at 103 at the same hall. Albert Story, Conductor; Mrs. Fannie Sheapard, Guardian.

# MILWAUKER, WIS.—The First Boolety of Spiritualists hold meetings every Sunday in Bowman's Hall, at 194 A. M. and 22 p. M. George Godfrey, Chairman. Speaker engaged: —J. L. Pouter. The Children's Progressive Lycoum meets at 2 p. M. T. M. Watson, Conductor; Betty Parker, Quardian; Dr. T. J. Freeman, Musical Director.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian. MORRISANIA, N. Y.—First Society of Progressive Spiritual-sts—Assembly Rooms, corner Washington avenue and Fifth treet. Services at 3½ p. m.

Milyono, Mass.—Children's Progressive Lyceum meets at vashington Hall, at H.A.M. Prescott West, Conductor; Mrs. Igria L. Buxton, Guardian; S. W. Uhbert, Musical Director and Corresponding Secretary.

and Corresponding Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 104 A. M. and 74 P. M. Children's Progressive Lycoum at 24 P. M. P. E. Farnsworth, Secretary, P. O. box 5678. NEWBURTPORT, Mass.—The Children's Progressive Lycoum meets in Lycoum Hall overy Sunday at 2 P. M. D. W. Green. Conductor; Mrs. S. L. Tarr, Guardan; Mrs. Lumford, Musl-cal Director; J. T. Loring, Secretary. Conference or lecture in same hall at 72 o'clock.

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

NEW OBLEANS, LA.—Lectures and Conference on the Philosophy of Shiritualism, every Sunday, at 10% A. M., in the hail, No. 110 Carondelet street, up stairs. William R. Miller. President; J. C. Norwood, Vice President.

President; J. C. Norwood, Vice President.

NEW ALBANY, IND.—The Society of Progressive Spirituallists hold meetings every Sunday at 2 and 7 r. w. Dr. Daniel
White, President; Isaac Bruce, Vice President; A. R. Sharp,
Recording Secretary; A. C. McFaddon, Corresponding Secretary; J. W. Hartly, Treasurer.

tary; J. W. Hartly, Treasurer.

OSWEGO, N. Y.—The Spiritualists hold regular meetings at their new "Lyccum Hall." Grant Block, every Sunday at II A. M., and 78 P. M. John Austen, President. Children's Progressive Lyccum meets at 2 P. M. J. L. Pool. Conductor; Mrs. C. E. Richards, Guardian; F. II. Jones, Musical Director. PLYMOUTH, MASS:—Lyccum Association of Spiritualists hold meetings in Lyccum Hall two Sundays in each month. Children's Progressive Lyccum meets at 11 o'clock A. M. Speakers engaged:—Mrs. A. P. Brown, April 11; J. M. Peebles, June 6 and 13.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 1½ p. M. Progressive Lyceum at 10½ A. M. PAINESVILLE, O.—Progressive Lyceum meens Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian. TORTIAND, ML.—The "First Portland Spiritual Association" hold meetings every Sunday in their (new) Congress Hall, Congress street, at Jand 7% o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Chil dren's Lyccum meets at 10g A.M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Giardian; Miss Clara F. Smith and Miss Incz A. Blanchard, Assistant Guardians.

PHILABLIGHT FROM THE PROPRIET OF TOWARD FOR THE PROPRIET OF THE PRINCIPLE PROPRIET.

HICZ A. Bianchard, Assistant Guardians.

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

meets at Concert Hall, Cheannut, above 12th Mizect, at \$\frac{1}{2}\lambda.M.

on Sundays, M. B. Dyott, Conductor; Mrb. Mary J. Dyott

Guardian.—Lyceum No. 2, at Thompson street: church, at Id.

A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian.

The First Association of Spiritualists has its lectures at Concert Hall, at 3% and 8 p M. every Sunday.—"The Phila

delphia Spiritual Union" meets at Washington Hall overy

Sunday, the morning devotor to their Lyceum, and the even

ing to lectures.

Ouniof? Mass.—Meetings at 2% and 7 o'clock R. M. Pro-

ng to fectures.

QUINOT, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

ROGHESTER, N. Y.—Religious Society of Progressive Spirit ualists meet in Sciltzer's Hall Sunday and Thursday evenings.

W. W. Parsells, President. Children's Progressive Lyceum meets every Sunday, at 25 P. M. Mrs. Collins, Conductor; Miss E. G. Beche, Assistant Conductor.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10 A.M. Children's Progressive Lyceum meets in the same hall at 2 P.M. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

STONEIAN, MASS. —The Spiritualist Association hold meet ings at Harmony hall two Sundays in each month, at 24 and 7 F. M. Aftermon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 104 A. M. E. T. Whittier, Conduct or; Mrs. A. M. Kempton, Quardian.

or; Mrs. A. M. Kempton, Güardian.

SALEM, Mass.—The Children's Progressive Lyceima meets in Habon Hall, every Sunday, at 10½ A. M. A. O. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake. Sec.

SYCAMORE, ILL.—The Children's Progressive Lyceim meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatlo 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 Eliwood, Fsq., President of Society; Mrs. Barah D. P. Jones, Corresponding and Recording Sec y. Springfield Suritual Association.

minutes can. Chauncey Eliwood, Esq., Fresident of Seciety; Mrs. Sarah D. P. Jones, Corresponding and Recording Secy. Springfold. P. P. Jones, Corresponding and Recording Secy. Springfold Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphear, Secretary. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Miss Lizzio Porter, Guardian.

SAGRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. Street, every Sunday at 11 A. H. and 7 F. M. E. F. Wood ward, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. J. H. Lowis. Conductor; Miss G. A. Brewster, Guardian. Speaker engaged:—Miss Elizal Howe Fuller.

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

Br. Louis, Mo.—The "Seciety of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and 8 P. M.; Lyceum 34 A. M. Charles A. Fenn, President; Myra A. Fairchild, Vice President: W. S. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Musical Director.
TROY, N.Y.—ProgressiveSpiritualists hold meetings in Har
nony Hall, corner of Third and Riverstreets, at 10½ A. M. and
\$\frac{1}{2}\$. M. Children's Lyceum at 2½ P. M. Selden J. Finney,
\$\frac{1}{2}\$ onductor; Miss Libbie Maccoy, Guardian.

Alien, Condictor; Mrs. Julia Brigham, Guardan; Shis Beach, Musical Director; D. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretary.

Wordfstra, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 P. M. E. D. Weatherboe, President; Mrs. E. P. Spring, Corresponding Secretary.

Williamsburg, 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 committee, or of H. Witt, Secretary, 67 Fourth street.

Washington, D. C.—The First Society of Progressive

too, or of H. Witt, Secretary, 67 Fourth street.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Penn spivania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 7½ r. M. Lecturers engaged:—April, J. M. Pecbles; May, Alcinda Wilhelin Slade. Children's Progressive Lyceum every Sunday, at 12½ o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhow, President.

Mayhow, President.

YATES CITY, ILL.—The First Society of Spiritualists and Friencs of Progress meet for conference Sundays at 2 P. M.

## Rew Books.

## TO BEE-KEEPERS:

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in condensed form, printed with fine type, on thin paper, containing about two hundred pages, embracing about the same
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KERNER---STILLING; SOMNAMBULISM, MESMERISM, &c.; MISCELLANEOUS PHENOMENA:

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