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Literary Deyartment. **REMINISCENCES AND EXPERIENCES** OF A WORKINGMAN.

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

CHAPTER XI.

More Troubles-A Domestic Affliction-Despondency-Return of Mauric let-A Duty Fulfilled. Return of Mauricet-The Bridge of the Châte-

We had obtained a judgment which recognized our title and secured a part of our debt on the bail-bond of our employer, but all the formalities required by law had not yet been completed. Geneveive and I made use of every expedient we could devise, living from hand to mouth, and never having to-morrow's bread in the larder. My days were spent in doing transient jobs, in visiting and consulting with those who were interested in the lawsuit, and in going to the courthouse. Although I had often said to myself that the wisest plan would be to bury the past in oblivion and to recommence life with renewed courage, like a new-born babe, yet I was so infatuated with the idea of getting several thousand france, which were continually held before me in perspective, that I busied myself building castles in the air instead of going to work.

Several months passed in this uncertainty. I had lost the habit of regular occupation; my life was wholly deranged. Instead of returning to my business as a day laborer, I found myself standing still in company with those poor devils who eat their dry bread under the scent of roast beef which they are always promising themselves, but which they never get. I was wasting the present in vain expectation of what the future might bring.

To crown our misfortunes our child was taken ill. I was forced to go to see after my business affairs, so that the whole care and labor devolved upon Genevieve; but every spare moment was spent at home. The disease did not diminish; on the contrary, the poor sufferer moaned continually, and his breathing was labored. When his mother and myself bent over his bed he extended to us his little hands and looked at us with a supplicating air which seemed to plead for help.

Accustomed to receive everything from us, he thought that we could restore him to health. Our voices and our caresses encouraged him for a moment, then suffering resumed its sway; he pushed us from him; he seemed to be reproaching us; he contorted his little limbs and uttered cries which rent our hearts. At first I combatted the fears of his mother, but at length I could say nothing to her. I sat with my arms crossed, diswith her despair, which augmented my own, and having no heart to inspire her with hope. The physician pronounced no opinion: he went to the cradle where the little sufferer lay, examined him hastily, ordered what was to be done, and then disappeared without one word of sympathy or consolation. He showed as little feeling as an architect surveying bricks and mortar. Sometimes I felt almost like seizing him by his arms and crying out: "Speak! destroy our flusory hopes or our fears!" but he never allowed me time. What was to us agony unspeakable was to him the common occupation of every day. Oh my God! the hours of anguish passed by hat little bed! the long, cold nights! How I metimes longed for the power to hasten the isis, that I might drink at once this cup of bitness. Since then I have seen that all this proacted suffering was a blessing from God. By licting so much torture he prepared us for the l stroke; the pain of expectation even made desire it; we turned our thoughts to meeting in heaven, and, when we attained that faith, scepted it as a sweet solace to our sorrow. A contract of the set Marcel died. I was prepared for this sad event, but Genevieve did not appear to have realized it. Mothers cannot renounce the hope of retaining mose to whom they have given birth. Separation seems an impossibility to them. This was an overwhelming affliction to my beloved wife. Days passed away, and nothing seemed to afford her any consolation. I always found her sitting bealde the empty cradle or mending some of the little garments of the deceased, accompanying every stitch with a tear and a kiss. In vain 1 reasoned, or rebuked her; she listened patiently, without raising her head, like one whose heartstrings are broken. Her utter desolation at length produced a similar state of feeling in me. I beame listless, and took an interest in nothing. I would stand whole hours before the window rumming on the panes of glass and looking out ato space. We were both paralyzed by this aflction. We had not seen Mauricet for two years, durg his residence in Burgundy. I only heard rerts that the old master-mason had launched it into great undertakings. Two or three times had thought of informing him of my embarrassments, and asking him to give me a lift. I know ot why, but a feeling of pride restrained me. ow that I supposed he was in such prosperous rcumstances I felt less at my ease with him. I as afraid he might suspect me of wishing to ke advantage of our old, long friendship. This non-intercourse had all the appearance of r having forgotten each other. I was thinking this when, one evening, the new contractor ared, not in a carriage, as I supposed he would, t on foot, a traveling blouse over his coat of uviers cloth. He got out of the diligence, and, safer here." ter the first salutations were over, said he had me to dine with us.

seemed fidgetty, and asked questions without waiting for any reply. But all this animation and hilarity seemed assumed; his gaiety was feverish and unnatural. He scarcely said a word about the death of our dear child. When I began to tell him about my own affairs, he interrupted me to talk of his own. He handed me some notes and memorandums which he explained to me, and requested me to arrange them and put everything to rights. Although his manner somewhat repelled me, I did as he requested. Whilst I-was occupied in doing this, Mauricet walked the room, his hands in his pockets, whistling in a low key. From time to time he stopped and looked at the sheet of paper which I was covering with figures, as if he wanted to understand them, to know the result. Then he resumed his music and his walk. It took a long time to make the necessary calculations. When I got through I informed Mauricet how the accounts stood; the debts were nearly double the amount of the assets. At this statement he could not restrain an exclamation.

and as rapidly as ever; he laughed at everything,

"Are you certain you are right?" demanded he in a tone which indicated his distress.

I explained to him the causes which had necessarily produced this result. The first was the multiplicity of loans and the accumulation of interest, which he had never taken into consideration. The absence of written bona fide contracts had evidently deceived him. He listened to my explanations, his elbows leaning on the table and his eyes fixed upon me.

"I understand! I understand!" said he, when I had finished. "I have admitted into my stable all the horses they offered to lend me, without reflecting that it would ruin me to feed them. Good Heavens! Only see where they lead a man when he does not know how to trace your fly tracks and is not acquainted with your conjuring book. Those who have only their headpiece for an account book ought to do all their business from hand to hand, and not bury themselves under a pile of paners. It is like one who does not know how to swim venturing into the river; he always gets drowned."

I inquired, with some anxiety, if he had no other resources but those which I had just examined, and if that was the schedule of all his property.

"Not at all! Not at all" said he precipitately. You say there are twenty-three thousand francs lacking. Well, they will be forthcoming; they are elsewhere.'

And as I insisted more strenuously, "When people tell you that everything can be arranged," interrupted he impatiently, "it is only to see, as they say, the bottom of the well. Now that is done-twenty-three thousand francs deficit. Well, that's enough. Let the rest go. Let us dine, by way of preparation, my old friend. I am as hungry as thirty wolves."

Notwithstanding this affirmation, Mauricet ate scarcely anything, but to make up for this he drank a great deal, and talked incessantly. It was evident that he was trying to escape from his own thoughts. It was twilight when we rose from table. Mauricet gathered up his papers, put them in order, looked for some time at the statement I had drawn, as if he could read it. He said nothing, but I, thought his hand trembled. Then he laid the papers on the bureau, and began to pace the room, and at length asked us where our son was. Genevieve answered by a shrick. I stared at him with a bewildered air. When the child died I wrote to him, and since he had been with us he had himself spoken of our affliction. He perceived his aberration, and pressed his hands against his forehead.

change had come over him. He talked as freely | away... But when he got half way down stairs | But to accomplish this he needed money, or | that my evil genius had been too strong for me, he returned.

"Come! Come!" said he, in a softened tone, don't let us part in a passion."

He kissed my wife, wrung my hand, and disappeared. We stood on the landing very anxious, and

much distressed. When we no longer heard his footsteps on the staircase, Genevieve turned hastily to me.

"My God! Pierre Henri! There is something the matter with him."

"Yes, I think so too."

"We must not let Mauricet go alone."

"But he will be angry if I follow him." "Well, let us go together," replied she, tying

on her bonnet, and adjusting her little woolen shawl.

I ran to get my hat, and we went out. It was uightfall. Mauricet was nowhere to be seen. We took our way through the first street which turned off. There, fortunately, we saw our poor friend going along close to the houses. Sometimes he walked with a rapid step, sometimes very slowly, making gestures, and talking loud. But we could not hear what he said. He went through several streets, apparently at haphazard, sometimes turning back, like a man who was not thinking about where he was going. At last he reached the market place; and thence directed his steps toward the quays.

Arrived at the bridge of the Châtelet, he turned suddenly toward one of the slips which lead reluctant. down to the river. Genevieve grasped my arm with a stifled cry. The same idea had presented coming, he tried to throw himself in. I had barely time to seize him by the waist. He turned upon me with an imprecation. The darkness of the night prevented his seeing me; but he recognized my voice.

"What business have you here? What do you want?" he exclaimed. " Did I not tell you to let me alone? Hands off, Pierre Henri. I tell you, let me go!"

"No, I will not let you go," cried I, struggling to draw him back toward the bridge. He made an effort to disengage himself.

"You don't comprehend then that I am a ruined man," he exclaimed. "I can no longer honor my signature! Cursed be the day when I learned to put it on paper! So long as I did not know how to write, I kept my reputation unsullied. I did not risk it by signing notes. May God confound them! But now the thing is done; there is no drawing back. I must become bankrupt or die. I have made my choice between these two alternatives. Don't attempt to coerce where nothing shall stop me. I am capable of doing anything. In the name of God or of the devil, let me alone!"

credit, and where could either be obtained? In vain I racked my brains; nothing feasible presented itself. I made some attempts, however, the next day, but they were fruitless. I was sent from one to another with rude rebuffs. Seeing that I took such a deep interest in the affairs of Mauricet, people thought I must have some selfish end to answer, and I injured my own credit without serving him.

Nevertheless, I persisted in my efforts, resolved to do my duty and to leave no stone unturned. My poor friend had fallen into a state of mute despondency. It was useless to expect from him any investigation into his affairs, or any effort to help himself. When I talked to him of resuming business he would simply say," My sinews are cut-let me alone. I am what I am, and I can never be anything else."

I had come to the end of all-my plannings to extricate Mauricet from his troubles, when I suddealy remembered the rich contractor, who had formerly encouraged me to educate myself. I had often thought of him while struggling under my own difficulties, but without any wish to soficit his assistance. I always remembered that first interview, in which he had proved to me that success was the reward of zeal and talent. To go to him to acknowledge that I had failed, would be to condemn myself as negligent or incompetent. Right or wrong, I had always shrunk from this humiliation. For Mauricet I felt less

I feared that the millionaire might have forgotten me, but he recognized me at the first glance. itself to both of us. We ran down together. It That was some relief, but I felt greatly embarwas already very dark. Mauricet glided before rassed when I attempted to tell the occasion of us like a shadow, and disappeared under one of my visit. I had my speech all prepared, but the arches of the bridge. When I arrived, he had when I came to repeat it I was all confused. just taken off his coat and approached the water. The contractor saw at once that I was in some which was rushing along violently at the foot of strait, and that I had come to ask him for money. the pile, forming a strong eddy. He heard us I saw him contract his brow and compress his lips tightly, like a man who begins to mistrust. Strange as it may seem, this suddenly roused my courage.

> "Do not suppose that I have come to solicit ny favor for myself," I exclaimed. "I came on behalf of a friend, who has been a father to me and with whom you are acquainted-father Mauricet. What he asks is neither a loan nor any sacrifice on your part, but that you will save him from the disgrace of an utter failure, without any injury to yourself. It will be a noble action, which may bring you no remuneration, but which, at all events, will cost you nothing."

"Let us see," said the contractor, who continued to fix his eyes upon me.

I then explained to him, as rapidly as possible, the whole affair, without any supernumerary phrases, but without losing the thread of my story, and like a capitalist who is conversing with his equal. My strong interest in the matter had lifted me above myself. He listened to all I had to say, asked many questions, requested me to me, Pierre Henri! I have arrived at that point let him see the proofs, and to revisit him the next

and I wanted to protest against my defeat by appearing not to feel it. As for my wife, who had less to regret, she never thought of concenling her tears. Loaded with baskets and bundles, the dear woman answered all their salutations and wishes for a safe journey with thanks, accompanied by sighs. She stopped at every door to kiss the children for the last time. I felt impatient at her delay, and went along whistling that I might keep a cheerful countenance. At last when I turned into another street, when the last house of the faubourg had disappeared, I breathed more freely.

Genevieve had rejoined me. We got into the vehicle which was to convey our poor furniture and ourselves to our new home, and took the road to Montmorency: God knows how many curses I inwardly bestowed on the slow pace of the horse and the frequent stoppings of the driver. My blood boiled in my veins; however, I had self-control sufficient to keep silence. I was a fraid if I spoke I should say too much. Genevieve followed my example. About sunset we arrived. The little place I

had hired was at the lower end of the village in a narrow lane, through which the wagon could scarcely pass. I opened the door-my heart sunk within me. I motioned to Genevieve to go in and returned to help the driver unload our goods; I could not hear to see the disappointment of my beloved wife at the sight of our miserable abode. She quickly comprehended my feelings, for she soon reappeared on the threshold with a smile, declaring that we should have all our hearts could desire. She assisted to carry in the things and to put them in order. By the time we had finished it was quite dark. The stage drove off and we were left alone. Our room was on the ground floor, lower than the lane. It had formerly been payed, but now the broken tiles formed a sort of uneven and damp macadamized floor. A little window, opening on our next neighbor's yard, admitted the fumes of the dunghill, and a high chimney, which occupied nearly the whole width of the gable end, sent forth thick clouds of smoke. I contemplated this small and dirty lodging with a sort of stupefaction, Whether I had first seen it under more favorable aspects, or whether I was in a different mood of mind, I cannot tell; but now it wore a dilaphäated and unwholesome air which had not previously struck me. Our scanty furniture was soon set in order. The presence of Genevieve, far from cheering, only served to make me more gloomy. Furnished with all that we owned there was no longer any room for doubt, and the place appeared in all its desolate unsightliness. Notwithstanding her efforts to appear contented, Genevieve was too ill at ease to conceal her feelings. She was seated on the hearth, her elbows resting on her knees, and looking straight before her. I seated myself at the other end of the room, my arms crossed, A little candle, nearly burnt out, in a flat tin candlestick, gave just sufficient light to show us our

"Good Heavens!" he murmured. "I have no brains left! Pardon me, excuse me, my friends. It is all the fault of Pierre Henri; he made me drink too much; but no matter for that, I ought not to have forgotten your sorrow."

He seated himself and remained some time apparently overwhelmed. I asked him again if his affairs made him anxious.

"Why do you ask that?" replied he brusquely; 'have I made any complaint? have I solicited anything from you?"

Then suddenly assuming a gentler tone he said Let us talk no longer about business: tell me all about Genevieve and yourself. You are always happy, are you not? When people love each other, when they are young, when they owe no man anything-" He stopped a minute, and then resumed, "Ah! if I were as young as you are! But we cannot be, and have been. Every one must have his turn. I have already seen many of my cotemporaries depart-thy father Jerome. Madeline, and many others. The devil take melancholy! Let us be merry till we die."

'I felt astonished at these unconnected sentences. Mauricet had not drank enough to produce such an effect. His gaiety did not reässure me; he had a wild, bewildered air which distressed me. As we did not join in his mirth he soon stopped. Genevieve inquired about his children, who were living in the country, and whose little business was prospering. At the mention of his children, his countenance softened, and he lavished praises upon them for a long time; then suddenly interrupting himself, he rose, as with a desperate effort, and said in a broken voice,

"Come, my friends, we have chatted long enough The time has arrived for me to go to my business," He looked round in search of his bat, which

was lying on the table before him, felt about as if he was trying to find his head, took a step toward the door, then stopped and took out his watch, which he laid down upon his papers.

"I would prefer to leave everything here," he said, stammering. "I might lose them; they are

We tried to detain him. He refused to stay. I then proposed to accompany him home. He reefforts was about to escape, when Genevieve threw her arms around his neck, exclaiming, Mauricot, think of your children!"

These words were like a blow with a club. The unfortunate man uttered a groan; I felt him stagger, and he fell prostrate on the ground. We heard him weeping. Genevieve threw herself on her knees on one side of him, and I on the other. We wept with him, and he became more tranquil. But sympathy was all I had to give, I could not utter a word of consolation, whilst every word that Genevieve snoke went straight to his heart. None but women are acquainted with this science; they alone know how to pour the wine and oil into the broken, wounded heart. The master-mason, a few minutes since so terrible, was suddenly transformed into a child, who had no power to resist. He told us, in a voice interrupted by sobs, all that he had suffered during the last eight days, since he began to see clearly into the condition of his affairs. I then perceived that his incapacity to keep accounts had been the true cause of his ruin. ' Carried away by the strong current of unexpected success, nothing warned him of his danger until he was shipwrecked.

I profited by this same ignorance to persuade Mauricet that his situation was not desperate; that there were resources of which he was not aware, and that if he would avail himself of them, he might surmount all his difficulties. The master-mason was like all people who affect to despise writing and arithmetic; in his heart he believed that they possessed a secret power, to which everything must yield. We succeeded in persuading him to return home with us, if not consoled, at least strengthened.

In truth the danger was only deferred. I knew that on the morrow the wicked thoughts would return. Above all, I dreaded for him the shame which men feel who are detected in the act of committing suicide and are foiled. For fear of being thought cowards they return to their first idea with stubborn desperation. They regard death as the only means of proving their courage. Their amour propre stimulates them to kill themselves. I warned Genevieve of this, and she promised to watch him. Indeed, she alone could do this without irritating Mauricet. Indeed, true hearts have no strength to resist either women or children.

As for me, I had to think what could be done to prevent a total failure. I spent part of the night in going over the balance sheet of the master-mason, making use of his documents and his accounts. But it was in vain that I again and again made the calculations; the deficit came out always nearly the same. By continuing the work he had engaged to do there was at least a chance of retrieving his affairs by making a show, At the first glance I perceived that a great jected my offer rather angrily, and abruptly went | as we express it, in the jargon of the trade.

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I went, but I had no hope of a favorable answer. The case appeared to me so perfectly clear He struggled furiously, and in spite of all my and simple, that I saw no reason for this postponement, which seemed only an expedient to give to his refusal the appearance of having considered the subject. I went, however, at the appointed time.

> "I have examined all the accounts," said the contractor. "Your calculations are right. I will take charge of the business. You may request Mauricet to come and see me. He is a worthy man, and we will find him some employment with which he will be satisfied."

CHAPTER XII.

We leave Paris-The New Home-The Master-Mason of Montmorency—The Revenge of a Good Man —What Profit may be Derived from an Infirmity.

After the departure of our friend Mauricet I was occupied in winding up my own affairs. The courts had at last spoken, and I was free. When everything was settled I had nothing left but stamped paper. I had met all my engagements, but I found myself for the second time a ruined man.

I was going to resume my trowel, when an architect, under whom I had worked, proposed to me to quit Paris and establish myself at Montmorency. He insured me work for the coming season, and promised to aid me in procuring more. "The country is fine," he said. "There is only one master-mason in the place. He is a skillful workman, but he is such a brutal fellow that he is only employed for want of a better. With diligence and enterprise most of the work will fall into your hands. Here you can never rise; you are lost in the crowd of large and wealthy contractors. It is better to be a tree among bushes than a bush in the midst of a forest."

I felt the force of his arguments too strongly to hesitate. The matter was soon settled. The architect took me to see the works which he proposed that I should undertake, and explained to me the course I ought to pursue. Then I returned to Paris for Genevieve.

The moment of our departure was deeply trying. It was the first time that I had ever quitted the great city. I was accustomed to the dirt of its streets and to its pavements, as the peasant is accustomed to the verdure of the fields and the odor of the new mown hay. I was in the daily habit of traversing certain streets; my eye was familiar with the people and the houses. All my surroundings had become by long usage, as it were, a part of myself. To leave Paris, round which all my associations clustered, was to make an entire chauge in my tastes, my memories, my whole life. Our neighbors, who had known us so long, came to their doors to bid us farewell. Some of them began to pity us. This gave me courage to put on a good face, and L returned their salutation smiling. I would not for the world have betrayed my sadness. I felt as if this compulsory departure was a humiliation; it proved

e habitation. My wife was the first to rouse herself from this despondency. She arose, and heaving a sigh she looked round for the basket of provisions she had brought from Paris and began to set the table, but she lacked a loaf of bread, and I went out to buy one.

The baker's shop was at some distance. When I entered several of the neighbors were standing in the doorway. They appeared to be listening to a large man, who was talking very loud and seemed to be angry. I paid no attention at first to what he was saying. I was waiting for the loaf they had gone for in the back shop, when I heard the big man pronounce my own name.

" His name is Pierro Honri, surnamed The Just." he exclaimed; "but the devil twist my neck if I do n't change his name into that of starveling. If I am compelled to sell my last shirt, I will play him such tricks and give him such knocks as will bring him to a bed of straw."

"The fact is, if we let these Parisians quarter themselves in this country, they will soon take the bread out of our mouths," observed a neighbor, whom I recognized as a worker in iron by his black hands.

"Without taking into the calculation that they always end by being bankrupt," added the gro-"Witness the clock-maker who went off without paying me."

"And you'll see the new master-mason will have no better memory," replied the big man. 'It's my opinion he's some felon who has come here to escape from the police."

Until now I had listoned, not being sure whether I had better let it be known that I overheard the conversation, but at these last words the blood rushed to my face, and I turned toward the door.

"Pierre Henri has no need to hide himself from anybody!" I exclaimed, "and to prove it I will let you know it is he who speaks to you." There was a general stir among the spectators. The big man approached the threshold.

"Ah ha! Then this is the bird," said he, staring me full in the face with an air of great insolence. 'Well, I should not have known him by his plumage. Considering that the master comes from the great city, I think he has rather a simple air."

"You shall soon see," replied I bluntly; " the work I know how to do will tell. Insults only prove jealousy or malice. You can only judge a workman by his work."

"It remains to be seen whether anybody wants vour work." said the master-mason rudely. " You have taken one piece of work out of my hands: but if you take another, as sure as my name is John Ferou I will break your back the first chance I get."

I felt that I turned pale, not from fear but passion. That gross countenance. red with anger. and those little gray eyes flaming with defiance, stirred my blood. I looked the man full in the face.

We shall see about that, Master Ferou," re-

plied I, suppressing my anger. "Those whose backs you wish to break may not be willing to submit to the operation. So far I have been able to defend my life against more than one ill-intentioned fellow-laborer, and I hope I shall not lose it at Montmorency."

"Well and good!" cried the mason, who took off his cap. "Let's see how you handle your fists! The devil burn me! I'll have a clear conscience about it. It shall never be said that John Ferou allowed the grass to be cut under his feet by a botcher from Paris."

I did not answer. I was choked by passion, and felt as if I was ready to burst. I hastily seized the loaf I had come for, and was going out, when the baker demanded his pay. I answered that I had laid the money on the counter; but the baker declared he had never seen it. Then followed a contention, which the mason did all he could to aggravate. As my honor was implicated, I persisted in my affirmation. At the height of the contest, a little girl who was present declared, in an under tone, that I was holding the money between my fingers. I instantly opened my hand. She spoke the truth. In my confusion I had taken up the twelve sous and was carrying them off without being aware of it.

The commotion which this excited among the spectators made my head reel. I tried to stammer out an explanation, but, perceiving that I was suspected, I lost my self-possession. I was a stranger, surrounded by ill-disposed persons, and without any means of proving that my mistake had been involuntary. I saw at once that all attempt at self-justification was useless, so, tarning round quickly, I paid the baker and advanced toward the door. The master-mason was standing in the door-way, one shoulder braced against the frame and his feet set against the opposite side. He looked at me sneeringly.

"Missed your aim this time!" said he in an ironical tone. "This time you will have to pay for your bread your bread's worth."

Let me pass!" I exclaimed impatiently. "What! what!" replied he in a tone still more provoking. "The Parisian looks angry."

"The Párisian has had enough of your insults," said I, trembling with passion. "Let him pass."

"Indeed! and if I do not choose to!" "Then I shall make you."

"Ah! truly! let us see!"

I advanced resolutely toward him: he was still

braced against the wall with his arms crossed. "John Ferou, will you let me pass?" cried I

with my fists clenched. "Nol" said he with a sneering laugh.

I spized him violently by the arm and pushed him, determined to force a passage for myself. He did not expect such a bold attack, for he nearly lost his balance; but he instantly recovered himself, and, uttoring an oath, advanced with his arm uplifted and gave me a blow on the forehead which made me stagger. I tried, however, to set myself on the defensive, and the struggle continued until I stumbled against the threshold, dragging down the master-mason in my fall. He fell upon me, and I soon felt his two knees on my breast, whilst he pommeled my face with his fists. The spectators, who had thus far not interfered, now decided to separate us. They extricated me with some difficulty, put my loaf of bread under my arm and set me on my way. I mechanically took the road to my house.

I staggered like a drunken man. I was aching in every limb, and felt heart broken. At sight of my home I slackened my pace. I was afraid of the questions of my poor wife when she saw my bruised and bloody face. I could not endure the idea of recounting to her the humiliating scenes through which I had just passed. Fortunately, overcome by the fatigue of the day, she had fallen asleep.

I hastened to extinguish the candle, which was still burning, and to go to bed. But it was in vain I sought to sleep. I was devoured by a secret rage! Hatred of the master-mason had taken possession of me. I wished him all the evil that he had tried to inflict upon me. I determined by some means to injure him, and revenge myself. Everything else was indifferent to me. I prayed in a low voice for the help of the good God against my enemy. Reflection, instead of calming, only excited more and more my wicked thoughts. My rancor was like an abyss, which grows deeper the more you dig it. | ance I made by chance, and whose example If I fell asleep for a few minutes, it was only to be tormented by dreams. Sometimes I saw Ferou ruined, with a beggar's wallet upon his shoulder. Sometimes I held him under my feet as he had held me, and forced him to erv for mercy. At other times I saw him with his hands tied between four gens d'armes, who were conducting him to the felon's jail, and I gave him back his insults and his succes. In the midst of one of these nightmares, I was suddenly awakened by Genevieve. I started up in bed; a bright light illuminated our room. We heard without a great tumult of voices, the noise of people who seemed to be running. Then the cry of "Fire! fire!" echoed on every side. I jumped out of bed, dressed myself hastily, and went out. I saw two men crossing the street.

when a loud cry issuing from behind, stopped me short. I returned, John Ferou, awakened at ten more to perfecting his house and the surroundlast by the uproar, had just appeared at one of lings of his little domain. He dug a well, he the windows of the summer-house.

quite bewildered, he looked around with exclama- one of which he planted an orchard, and of the tions of terror, without seeming to comprehend his situation. A kundred voices cried out at quainted with him he had overleaped the gulf once, "Come down and fly!" But the unhappy man, beside himself, continued to gaze upon the could afford to sacrifice some fruit trees, that he flames which enveloped the yard, repeating in a tone of despair, " Fire! fire!"

Two or three of us determined to return to the summer-house. The flames had already begun to scorch the flooring. We warned the master-mason that the least delay might cost him his life. At length he seemed to understand his perilous situation, for he withdrew quickly, as if he was going toward the door, and we approached to render him some assistance. The sparks which burst out through the shutters of the groundfloor, showed us that the flames had already spread from the upper story to the lower. John Ferou soon reappeared at the window, crying out that the staircase was on fire, and begging for a ance which had produced such happy results. ladder. Some ran to look for one, but in the midst of this confusion and destruction it was God, who deprived me of freedom of speech," retime. The conflagration increased rapidly; instead of crackling, the flames began to roar, as in | Our happiness depends much more on our own entreating in a pitiable tone that some one would | turned to our profit." help him to descend. But those who were there spired with superhuman courage. The idea of undertook to wash for some gentlemen in the human being to be saved.

I ran to one of the windows of the ground floor. and by the assistance of the shutters I reached te | the master-mason suddenly quitted Montmorency, the first story, so that my shoulders were nearly on a level with the feet of the master-mason. I called to him to use them as a prop. Ferou, who himself slide down upon me. His weight nearly made me lose my hold. I shook, but catching at around us and grew apace; money flowed sponof the stones, and by a great effort kept my footing. The mason used my body as a ladder, and descended in safety.

It was only after I rejoined him that he recognized me. He recoiled a few steps, precsed his hand to his foreliead, and after stammering out a few words, which I could not understand, seated himself on a beam which was still smoking. So many events following each other in quick succession had crushed him; he was nowerless to speak or to thank me.

Perhaps he had no desire to do this. John for sentiments of gratitude to find entrance as for a wedge to cleave a stope. It required a great effort not to treat me like an enemy. His wife had quitted him after eighteen years of patient endurance, his children had been compelled to seek a living among strangers, and of all those with whom he had labored and lived, he had not a single friend. Become my debtor since the fire in the lumber-yard, he forbore to try to injure me, but that was all. When we met accidentally he passed me by as if he had never seen me. If my name was mentioned, he observed entire silence or soon left the room abruptly. The bear had only ceased to bite, he was not tamed.

Happily those who witnessed the service I had rendered him indemnified me fully for his coldness. They recounted how I had saved the master-mason, and their good will was increased. by hearing at the same time what I had suffered at his hands the preceding evening. Simply to have done my duty, appeared to them like an act of great generosity, and every one rewarded me by their esteem for the ingratitude of John Ferou.

An acquaintance, which I made by chance, afforded me a useful lesson, as well as encouragement. On the road leading from the market town of Sarcelles to that of Ecouen, stands a small house with a thatched roof. There was a little garden in front, where fruits, vegetables and flowers were growing promiscuously, and yet not without taste in their arrangement. It was the residence of a poor day-laborer whose acquaintproved a blessing to me. He was a foundling, brought up and educated at the hospital, and when he was old enough to work he was employed in the most menial labor. Ugly. attenuated and forsaken, he tried to make amends for all that he lacked by his good will and pleasant disposition. At first he was employed on account of his faithfulness; but almost imperceptibly this faithfulness had developed into capacity. His perseverance stood him in the stead of strength, his application of dexterity. Like the tortoise in the fable, he always arrived before the hares, who had relied upon their swiftness. To all his other misfortunes, God had added an infirmity, which seemed to surpass all the others. Francis had the calamity of stuttering terribly, so that it was almost impossible to hear him speak without laughing. Even in his childhood he had been the laughing-stock of his companions, and when he became a youth, he was the amusement of young men and girls. He forbore to speak, except when it was indispensable, and resigned himself, in parties of pleasure, to play the part of a supernumerary on the stage, a role always so humiliating to our vanity and selflove. As he wanted a pretext for his silence, he learned from a basket-maker to manufacture coarse baskets. During the winter evenings he pursued his occupation, seated on the hearth. At social gatherings, in summer, he stationed himself before the entrance, still busy with his work. Whilst the other young people smoked, laughed and talked, their idle hands in their laps, he twisted his osiers in silence. At first he was ridiculed for what they termed his mania, but he soon became accustomed to that, and took no notice of The infirmity of Francis had thus led him to occupy usefully the hours wasted by his companions. He derived from it also another advantage. His tongue being half chained, he avoided all useless words. He never spoke without having something to say. Consequently he was generally silent, but in this forced introversion his mind slowly matured. He pursued quietly, and without distraction, his own thoughts; he gathered up and meditated upon those which he heard exchanged among others. His baskets, sold in the neighborhood, increased by degrees his little savings. His stuttering kept him apart from the village boys, and thus he was spared the temptation of running into uscless expenses. At the end of several years he was rich enough to buy a little piece of land, which he cultivated in his leisure moments and the harvests of his farm were more profitable than his baskets. He then resolved to build himself a house. The little tenement went on slowly, but always increased in height, until at length it was ready for the roof,

All this occupied ten years. Francis devoted planted fruit trees, swarmed bees, which soon Suddenly roused from his intoxication, and still multiplied his hives, bought two other fields, in other he made a meadow. When I became acwhich separates poverty from competence. He might have a lawn, and substitute rose bushes for grain. His cottage, shaded by acacias, stood on the right hand side of the road, and looked like a hee-hive in a parterre of flowers.

He related to me what I have just written, not at one time, but at many intervals, in short and frequently interrupted sentences. Although he no longer found it necessary to work for his living, Francis continued to make his baskets, for the pleasure of using his fingers, and because so he could claim the privilege of being silent. One day as we were walking over his grounds I expressed my admiration at the order which everywhere prevailed, and at the energy and persever-

"The merit is not to be ascribed to me, but to very doubtful whether one could be found in plied he smiling. "Not being able to spend my time in talking, I have employed it in working. a furnace. John Ferou, loaded with papers and will than upon our advantages, and you see in sacks of money, was astride on the window-sill, my case how even a great misfortune may be

I learned a useful lesson from the example of remained motionless. Suddenly I felt myself in-| Francis, and I spent no idle moments. Genevieve any danger I might incur vanished; I only saw a neighborhood. Everything prospered under our hands. As the architect had predicted, work crowded upon me. After struggling two years without assigning any reason, and I never heard of him afterwards.

Ere long a son and daughter consoled us for the had been sobered by fright, did not need to have loss of our first born. Affection, joy, competence it repeated. He got out of the window, and let and health blessed our household. Genevieve sang the livelong day; the little ones frolicked the wall, I drove my fingers between the joints taneously into our treasury, and good fortune shone upon us like the sun in its noonday splendor. Truly, these were the best years of my life, for it was in these years of uninterrupted prosperity that I was most touched with the goodness of God, and that my heart sent up to him the incense of praise and of gratitude. Too often we get accustomed to the enjoyment of happiness, and we claim it as the payment of a back debt, instead of receiving it as a gift. I do not think, however, that I was spoiled by the blessings which clustered round me. I still had upon my lips the bitterness of the bread of poverty, Forou had a heart into which it was as difficult and that gave double zest to the pleasant taste of the bread of prosperity.

[To be continued.]

Written for the Banner of Light. THE PHILANTHROPIST AND THE FARMER.

BY E. R. PLACE.

The merchant prince had giv'n with liberal hand, To feed the starving, and to bloss the land. Ten thousand hearts gush forth in grateful song. -While pen and press the just award prolong. The morchant prince, one genial day in spring, Rode out of town to hear the robin sing. A farmer spied he in a peach-tree top. Whose axo and saw did withered branches lop. Wise man," thought he-the noble millionaire-"Those lifeless branches have no business there." Still on he rode; the birds so sweetly sang, His heart of joy with blonding cadonce rang. Ere long another husbandman he found, Not in the tree, but digging it around. He saw, surprised, the tree-top fresh and fair. Strange man," thought he-sagacious millionaire ! Good friend," he spoke, new reining up, "thy toll Seems thrown away, here dolving in the soil. Sound is the tree, and good-trunk, branch and twig-Then wherefore round it, tell me, dost thou dig ?" . To keep it so," ho answered, digging still; Provention 's better 'n cure ; the wise man's pill. Some wait till death doth fruit or limb attack ; Wait till they're robbed, then drive the robber back.

REPORT OF THE CELEBRATION TWENTY-FIRST ANNIVERSARY MODERN SPIRITUALISM,

By the Spiritualists of Philadelphia, under the auspices of

the First Association of + piritualists, at Concert Hall, March Sist, 1869.

Phonographically Reported for the Banner of Light by Dr. H. T. Child.

MORNING SESSION-FREE CONFERENCE.

Dr. H. T. Child opened the meeting, saying: Friends-We have assembled this day to celebrate an event which has have assembled this day to celebrate an event which has already marked an era, not only in the history of our nation and the world, but in that vast inner world of life and beau-ty peopled by the unnumbered hosts of the living past---hosts not of our little globe alone, but of all the vast and innumerable nyriads of worlds that have rolled through the illimitable spaces of this incomprehensible universe, of which our planet forms but the merest dust atom. It seems that we new shmat hear the coloring notes of the Sourds of which our planet forms but the merced dust atom. It seems that we may almost hear the cerioing notes of the sours of rejoicing, as they reverberate through the vast corridors of the beautiful Summer-Land. Twenty-one years ngo to-day the world was groping in darkness. Mankind were either wearing the chains of blind sectarianism, or moving anid the murky shades of a gross materialism, that saw no light beyond no shope for the future. The ary area on the the murky shades of a gross materialism, that saw no light beyond, no hope for the future. The cry came up from weeping souls all over our land, "Watchman, what of the night?" and the low murmuring response was, "All is well. But there is no light, no new inspirations to-day. The groat All-Kather has poured out his loving inspirations on Judean hills and the plains round about, but he has closed the vol-ume of the book forever, and to day we are as mariners upon the sea of life, out upon a starless night; clouds are all over the horizon; we have our chart, the record of the inspirations of a few favored ones of the past ages. Lot us all search and study this chart well, and have faith that the light which once shone so brightly as an inspiration to the children of Israel will be sufficient to guide us through un-tions we as to the harbor of eternal rest and pleace." But children of Israel will be sufficient to guilde us through un-known seas to the harbor of eternal rest and peace." But oh I how hard this seemed to the free souls of humanity, in the dark prison-house of earth, and the cry was continually going forth, "dive us light, more light." Twenty-one years age to-day a small star arose in the west. At frat its faint glimmering attracted but little attention, and many said, "It is only a gleaming meteor, that will flash for a moment-across the horizon, and then go out forever." But it shone on brighter and clearer, and year after year it has grown more distinctly visible, and thousands upon thousands, un-til they number millions, have not only seen its light, but through that light have seen that the whole firmament of the past is studded all over with beautiful stars, that have ever been as lights along the pathway of mortals in thoir journey through this life. To-day we glory in the knowl-edge that every human soul is, like a star, reflecting its in-spiration with more or loss brightness. We no longer head edge that every human soul is, like a star, reflecting its in-spiration with more or loss brightness. We no longer head the cry that inspiration has ceased, but we know that from mountain and valley, from river and ocean, from the grand old cathedral forests, from flower-lit meadow and blooming field, and from all the rolling orbs of space, there comes to us a living inspiration, revealed and made more clearly manifest by the light that is ever shining in beauty from the mountain peaks of the glorious Summer-Land. Then lat us reaches in this truths foredness how succended to use an

held, and from all the rolling orbs of space, there comes to us a living inspiration, revealed and made more clearly manifest by the light that is ever shining in beauty from the mountain peaks of the glorious Summer-Land. Then let us resolve, in this truth's freedom hour, surrounded as we are by these glorious lights, to march onward and upward, de-termined to bless ourselves by blessing humanity. Mr. Collom said: Mr. President—If my appearance here will afford any ald in carrying out the purposes of this meet-ing, I am very happy to stand before you. In the course of investigations in which I was engaged six or eight years be-fore the Rociester rappings were heard, I discovered many of the most remarkable phenomena which have character-ized Spiritualism. I have heard persons in an abnormal condition speak loquently, and argue so logically as to con-found some of the most intelligent minds that were brought in contact with them. Thirty years ago a circumstance oc-curred, which had such an influence upon my mind as to check me from pursuing my investigations. A certain gen-tleman, who is now a D.D. and who is utterly unconscious of what transpired at the time, aunounced in company that he heard angol voices, that ho convorsed with thein; and he employed such language as I had never heard from mortal lips. In his efforts he rose up and up, till he stood upon his toes. My blood chilled. I was frightened. It seemed as if was then a elergyman, and I feared that we over trying to find "the secret things" willeh God. And hiddon from us, having been taught thus. Under that teaching my spirit was paralyzed for the time, and labandoned my investiga-tions. Now I can see that all this was in perfect harmony with the teachings of spirits. There is not one thing now to me, except that grand fact. J funcied that the spirit in-fluences were from angels, a class of beings who had been created as such; now I know they come from our spirit friends, our own brothers and sisters. All I laked was the knowledge that the ind these who have the facts of the Spiritual Philosophy are under higher obligations and greater responsibilities than were ever imposed upon any other religious or moral sect since the beginning of the world. It is for you, of all men and women, to prove the truth of the philosophy by lives that correspond to your teachings. Christianity would have converted the world long ago, and we should have had the poet's fabled Eden again, had its followers been faithful to the teachings. Let us endoavor to make our lives corre-spond to the doctrines, and we shall present such mahlfes-tations before the world as will compel the Church to pause and acknowledge our spiritual power. Miss C. A, Grinnes said : The twonty-first anniversary of modern Spiritualism I Friend, how does the announcement fail upon your ear? Are its cohoes joyous to your soul? or do the reverborations provake contempt? or, it may be, bit-ter antgroism? This celebration day of the soul's freedom from theological bondage, must surely thrill with delight the interfection in the source consistent of the four interfection in the rest of the source interfection in the source interfection int resolve that from this conservated how, henceforth and for over, throughout the boundless eternity upon which we have entered, our aim shall be to so live that the divinity of our resolve that from this consecrated hour, henceforth and for-over, throughout this consecrated hour, henceforth and for-entered, our aim shall be to so live that the divinity of our holy religion may appear in every act and word. Surely the priceless gem committed to our care is worthy of such a set-ting, be the exertion to attain it ever so costly. Think of it, oh favored eneal, yo who in days agone were plodding along life's dusty highway in blank uncertainty concerning the terminus of the journey, with the dread question. Whither go I? surging through your being. Now, permitted under favorable conditions to catch glimpses of the inheritance beyond, hear the whispers of loved ones who have entered its portals, fiel the breezes fanning celestial brows, list to the music from angel choristors, and, blessing above all blessings, to receive messages of love and counsel from the bright im-mortals. What amount of effort could prove an adequate return for so glorious an experience? Mayhap there be those in this assembly whose souls respond not to the cheer-ing influence of this hallowed occasion, lingering as they aro amid the superstitions of the past, and yet aroused by the voice of intuition and reason to a consciousness of the uter insufficiency of the rush-lights of former ages to illuminate the darkness surrounding the momentous subject of the con-tinuity of man's existence. Friend, we congratulate you that your spiritual vision has been thus far unfolded, and would urge a foarless and undanited investigation of the phenomena and philosophy of the modern Christ whose, ad-vent we this day commemorate. Let no foar of acelety's would urge a fearless and undaunted investigation of the phenomena and philosophy of the modern Christ whose, ad-vent we this day commomorate. Let no fear of society's anathema, joined with the potent denunciations of ecclosi-asticism, deter you from the pursult, for be assured in due season you shall slake your spiritual thirst at fountains of *tiv-*ing water, feed upon manna. *fresh* from heaven, in lieu of the stale husks which orthodoxy through its pulytts and press is presenting as sustenance for an immortal nature. Your spacker granized for yours in that pricon heave the Oburgh series nuclear when orthouoxy through its pulsels and press is presenting as sustemance for an immortal nature. Your speaker agonized for years in that prison-house, the Church, and the remembrance of its bars and fetters and the pres-sure of its chains has power even now to move the deepest pulsation of the soul, and to intensify the yearnings for the deliverance of every captive who has sufficient spiritual vi-tality to perceive and group under the heavy bardeness. tality to perceive and groan under the heavy bondage; if there be one such present we would most earnestly implore that sufferer to flee to the Bethesda of Spiritualism and find that sufferer to flee to the Bethesda of Spiritualism and find healing and refreshment in its divine waters. In conclusion, we would again entreat every participator in the communion between materially and spiritually embodied intelligences to let their light so shine that its rays may benefit every child of the Universal Father, thereby enabling men and an-gels to perceive the efficacy of our risen Saviour. Mrs. Mary Frait said: I do not remember exactly how long it is since the light of heaven beamed in upon my be-nighted soul. I think it is about ten years since it brought me out of the bondage of the Church, such bondage as makes my heart ache to think of another being bound in. I have not been a Spiritualist long enough yet to make me all that my heart ache to think of another being bound in. I have not been a Spiritualist long enough yet to make me all that a Spiritualist should be. Its influence has not been poured out upon me so thoroughly as to destroy entirely all the roots of bitterness which a false theology and early educa-tion implanted so deeply in my soul. Neither have I been a Spiritualist long enough for Spiritualism to have done me any harm. There is a great work for Spiritualists to do; our children will have battles to fight, and it is our duty to look out for them, and give them strong bodies and necessarily strong, healthy souls to fit them for the conflict. Spiritual-ism is working its way into all parts of society, but old thestrong, nearthy sould to it them for the connict. Spiritual-ism is working its way into all parts of society, but old the-ology has held the reins so long and got her bread and butter thereby that she will not give them up very quiety. Ithink there is a dark day in the future. I remember hearing a lecture in this hall some nine or ten years ago, in which some allusion was made to Spiritualism as a thing that was

Passing away. But, friends, we know it is not so; there is more of it today than everybelore. In Camden we are having lectores now, and we have a Lyceum formed, and there are liberal sermens there that are waking up the poople. I would be just as willing to have my child taught to pick pockets, as to have him taught that any man could save him from the just punishment of hissin. I wish him to realize that the influence of sin must be upon him until he frees himself from it, and thus learn to purify himself. N. Frank White remarked: I do not feel that it is exactly my place to say anything here. I expected this to be a con-ference of the Philadel phia Splritualists, and I came to hear. I am anxions to hear the experiences of those that I have met before. I do not wish, however, to be any way backward in this matter. I am not very old, but I have had consider-able experience in Splritualism, have been a medium over ninetoen years, and have been before the public most of that time. I had been educated in the Presbyterian church, and afterwardis became a Methodist, being matura ly enthusias-tic. When I was in the Mothodist church, although a boy, I used to feel, when we were called upon to give our expe-riences, especially in the class-meeting or love-feast, that it was a good thing, and so now I might possibly tell some-thing that Spiritualism have been is negarit to ghosta, was a little fearful that I might possibly be allicted by some of these shadowy beings if they presented themselves to mo at some a medium I was somewhat startled. I con-fess that I had some superfultous ideas in regard to ghosta, was a little fearful that I might possibly be allicted by some of these shadowy beings if they presented themselves to mo at some midnight hour. But when I found that they were real, tangible existences, nothing shadowy about them_-that they were our friends, my brothers, my sisters, our friends who had passed on, I began to find that there was but little basis for fear. I had a little comprehension of one fac yet out of the Church. I became a medium, saw spirits, had the raps, and nothing in the world could buy the knowl-edge which this gave. For a long time I did not see spirits. But I will relate a little circumstance which occurred to me last fail. I was in Boston during the political campaign, in the month of October. I had not then seen a spirit for several year, but I had seen them often, just as distinctly as I see you; the only way I could distinguish them was, as Prof. Stowe says, by noticing that their feet were a little above the floor. I had an invitation to go to the theatre to see Edwin Booth play, and was very desirous to do so; my friend procured our tickets, and I called on him in the afternoon and gave him a strong pledge that I would meet him. I had parted with him but a moment, when a strong feeling came over me that I must go home, and that I could not go to the theatre'; all my desire to go was obliterated. I wont back and told my friend. "What nonscues I" he said; "I nhave takon a reserved seat for you, and you must go." I rapiled, "I can't help it; I must go home." I loft him, and as I walked toward home I feit an impression to go to the clubroom. I had been there soveral times. There was nothing special going on there, but I thought I might meet the friend at whose house I was staying. I went into the room; I knew, but I was natonsked, it was nuch a suppose for a moment that it was a spirit. They passed across the room. She had one hand on his shoulder, and was looking at him with great carnestness and intensity; she socient to desire that he should not do somothing that he was about to do. Seeing this intense of an interset, and all of a suddon sho disappearoit, then I knew that it was a spirit. I feel a very strong impression to tall the grafileman what I had seen. I heistatod, because I am not coment when soluted on the sound to do somothing that he was about to do. Seeing there when we have the very strong impression to tall the sentent to tha seen that as he passed over toward the do trying to find some one to aid me, and I spoke to the person you saw me with; he is stopping at the same hotel I am, and seems to be a business man. I told lim all about my affairs, and after soveral interviews he agreed to take my patent and introduce it over the country. Ho was to give me certain notes and obligations. I had come hore this ovening to close the business up, and in a few minutes he. would have had it all in his own hands." We walked out together and conversed for some time. He seemed very much overcome by the communication I had given him, and said to me, "I am under lasting obligations to you. I shall go back home and have nothing further to do with that man. You are a Spiritualist, are you?" "Yes." said I. "Woll, I nover heard much about this, but I shall now investigate it. This is certainly very wonderful."

I novor heard much about this, but I shall now investigate it. This is certainly very wonderful." Mrs. Burton sail : I have had a strange experience, some of which I will relate to you: Some years since I was a me-dium, and we had various manifestations, but I married, and joined the Presbytorian. Church, and for several years I heard nöthing of it. Recently, the old mediumship has re-turned to me, and I now know that Snightualism is true, and that it is calculated to bloss mankind. Dr. Robinson said when he first began to think for him-self, he thought the best thing was to prepare himself that he might enjoy the pleasures of this world to the best ad-vantage, and he occeluded the object of life is to do good, but a person cannot do good unless he be happy. He went to a school in Ohio when he ,was a boy, which had been formed by some New England people for the purpose of educating youths for the ministry, and there he used to study "Adam Clarke's New England people for the purpose of educating youths for the ministry, and there ho used to study "Adam Clarko's Evidences of Christianity," in which book occurred several passages from Voltaire, upon which he used to ponder to no small extent, and in three years ho left the school an infi-del instead of a minister. During his after life he investi-gated Mesmerism and found truth in it, and when Spiritual-ism came up he inquired into the subject, and was con-vinced of its truth. He had seen the tables move, chairs move and had hear staten hold of and larked heavy without ism cause up he inquired into the subject, and was con-vinced of its truth. He had seen the tables move, chairs move, and had been taken hold of and jerked about, without the power being visible. He concluded by giving some of his experiences in reference to Spiritualism, and said he was cortain that if persons would fully investigate the mat-ter they would soon be convinced of its truth. Miss A. Rambergor said: Gentiemen and Zadies, Friends of Progress, as I must call those who fed interested in the sub-ject of Spirituatism—For the first time in my life I find my-solf upon a public rostrum; and yet I consider it my duty to give my testimony upon a subject of so much importance to mankind, particularly at this age of the world. My ex-perience commenced almost in my infancy; in early oblid-hood I very often folt the influence of some invisibl power mound me. About ten years ago, I was induced, through the influence of some friends to visit a medium, upon a sub-ject of an entirely worldly character. As I had never heard much of Spiritualism, I was, indeed, astonished to find that I was not in the presence of a fortune-teller. I had been sliting but a few minutes, when the medium described a very uncommon looking person to me, an elderly lady. I know it must be my grandmother. Presently she wrote out the full name, and handed it to me. I was amazed; this person was an entire stranger to mo, and I was in a strange city. She also gave me a communication from my father, signed with his full name. I could not doubt what I saw. For days I was not in a condition to think of anything else; and I am thankful to the power that surrounds me that I was soon enabled to realize for myself, not only the oxist-ence of spirits, but that those dear friends who have dewas soon enabled to realize for myself, not only the exist-ence of spirits, but that those dear friends who have do ence of spirits, but that those dear friends who have de-parted from our midst have not forg tten nor iorsaken us; but where we have love and sympathy for them they will return to us, often wherf we are unconscious of their pres-once. This great truth is one that mankind should be not only willing but anxious to investigate. It is the only truth that robs death of its sting, and the grave of its victo-ry. When the day comes that friend after friend departs from us, when we see them in the agony of death, and think that in a few short moments there will be nothing but the casket left, how natural that we should ask. Where will be the life of that dear friend, for whom we have the deepest love, the strongest affection? Will it be gone until some far-off resurrection day, when it shall be raised, millions and the life of that dear friend, for whom we have the deepest love, the strongest affection? Will it be gone until some far-off resurrection day, whon it shall be raised, millions and millions of ages from this? Are we to be so long separated from those we love? No, my friends; when you see the cold lifeless body lying before you, ol if your spiritual eyes were only opened, you would know that it lived. How much more beautiful is this positive knowledge. It is no mere-ikea, it is no belief, it is absolute knowledge, that the spirit lives, individualized and in our midst, and under favorable conditions will come and communicate with us. When we look at the old idea of the Churches in regard to death, how terrible it seems. The minister tells you to place your faith in Christ, and hopes that at some distant day that form will be raised to be judged, and sent either to heaven or holl. What becomes of the mortal life during these many ages, they nover tell you. The human mind dares not inquire; but we would say, give us the knowledge that they live, ay, live through all tetrnity--there is no time when that life is annihilated. I thank God that I have had the courage, so that i may investigate and know the truth for myself, not be ashamed to proclaim the truth as I know, even before the people. My experiences have been various, not only through ny cwn development as a medium, but through others. I have seen and heard many things which could not possibly have occurred through any other means than the intelligence of departed friends. I wish that all man-kind could come to this knowledge. The time is not far distant when there will be convulsions in the Churches. Truth must live; the more it is persecuted the more It will fourieh. Truth crushed to earth will rise again, and I know that this great truth will live, and the day will never. flourish. Truth crushed to earth will rise again, and I know that this great truth will live, and the day will never come when it shall perish from the earth.

"Where is the fire?" I inquired.

At the lumber yard of John Ferou," they replied.

I stopped. I felt shocked. It almost seemed as if God had answered my prayer, and had come down to avenge me. I must acknowledge that the first emotion I experienced was one of satisfaction; but it was only like a flash of lightning. Almost instantly I blushed for myself. As I regained better feelings, it seemed to me that I, above all others, must try to help the master-mason, and redeem by my actions my wishes that some misfortune might overtake him. This idea was like a flame, which shed light on my path. I joined the throng who were hurrying on, and soon arrived at the work-yard of Ferou.

The fire, which had first burst out in a shed, spread rapidly over the whole building. At the moment of my arrival, heaps of timber and scantling formed a girdle of flames around the house, which prevented all approach. Some workmen were rushing into the midst of the smoke, trying to scatter the materials which fed the fire. I joined them, and we succeeded at length in opening a passage. On reaching the house, we found the door closed. Some voices cried out that John Ferou must be at his brother's at Andilly. But several others replied that they had seen him that evening in the village. One of them had seen him go into the house, as he said, with a bottle of wine in his head, and another under his arm. Being drunk and asleep, without doubt he had heard nothing.

The danger became more and more imminent. The fire, which had extended to the rear of the - building, had already reached beyond the roofing of the little summer-house. We knocked in vain at the door, which was locked; we shouted the master-mason's name with all our might. No one answered. At that moment, there was above our heads a frightful crash, and the tiles began to fall like a shower of red hot coals. The roof had fallen in, and every one rushed from the spot. I followed to the other end of the lumber-yard, | and the proprietor could sleep at home.

4-11-11

seek the borers in the trunk And kill the evil ere to sight it grow. But this, I 've thought, is not your city way. Your pardon, sir-my thought will have its play You feed the poor-that praise is well your due-But while you feed the poor, you make them too." "We make the poor? How can it be, my friend? Do food and clothes to want and misery tend ?" "If sought I not these borers at the root, Say, who to blame for blasted tree and fruit ?" Self-cursed, the poor may blame themselves alone ; Judgment and Will are conjurers of a throne !" "If it be true the poor make poor themselves, Then richest he who most industrious delves! And is it so? Full sure is he to rise? Nay's selfish cunning grasps the golden prize. Vain all your 'homos,' 'asylums' and 'retreats,' The beggar still the beggar's part repeats; And will through time-savo we grow wisely great, And labor owns what labor doth create. A farmer once a cellar dug, full deep, And, well content, retired at night to sleep. The morning came, and lof his great vexation-With water full he found the excavation. To drain it low, he pumped for many a day; To keep it so, still pumps and pumps away." "The toiling fool! why tapped he not the vein, Boyond the wall, with well-constructed drain?" Why tap not ye the vola of social wrong, Whose waters rise so bitter, black and strong? Perchance the farmer studied at thy school; If he the mental, thou the moral fool. His house he 'll rear-as soon as thou shalt stay The poor man's wees, and break the night's dismay. Your schemes of good no solld dike devise, But pump and pump, while still the waters rise." 'T was ever thus. Heaven's ways are often dim; Duty is ours-commit results to Him." "Yot wiser far to dry the springs of woe Than strive forever to assuage their flow. Not mine the faith that in the social law Its maker fixed an everlasting flaw." The millionaire hung down his head and thought: 'A cure for want-and may this boon be sought ?' And on he rode. Still sweetly sang the birds; His car heard only the wise farmer's words. Boston, Mass.

LET US BE CONSISTENT.-It is to be regretted that those Spiritualists who, living where radical lectures can be supported, give liberally to gal-vanize Orthodoxy into life, were not compelled to hear more frequently the sentiment they so heartily abhor. We think they would soon get enough of the "devil's broth" to sicken them into a complete weaning from their fashionable theo-logical step-mother. Try it, good friends; go to meeting oftener until well satisfied, and the cure will be thorough. Take a strong allopathic dose.

"There is no ointment for the wolf's sore eyes Like clouds of dust which from the sheep arise." -[Wisconsin Spiritualist.

The Church of England holds in fee simple the right to property worth \$140,100,000, the income on which goes to support the clorgy.

Giles B. Stebbins said: If I can add anything to the in-Glies B. Stebbins said: If I can add anything to the in-terest of the occasion, I am willing to do so. Coming as I do from another section of the country, I find similar ideas are prevailing there, as well as here, in the East and in the West, in the North and in the South. This is the Twenty-Birst Anniversary of the commencement of Modern Spirit-ualism in this country. This child has attained its majori-ty, it has come to a position when it should put away

OF LIGHT. BANNER

ehildieh things, it has grown not only in years, but in trangth. There is a goodly audience meeting once a week in this Concert Hall, but the influence and power which Bipitualism is putting forth is not to be measured by the numbers who meet here, and sometimes crowd this hall. If words that come from these publits, you will find that the Mass of this Spiritual Philosophy are running through all these of this Spiritual Philosophy are running through all there and a fittle light; whether Achas or not I know that many who not only here but all over the country. It too late to be read to the assembly: spinitualism is putting in the instance to be measured by the numbers who meet here, and sometimes crowd this hall. If you go into the pulpits, into the congregations, and listen to the words that come from these pulpits, you will find that the Mess of this Spiritual Philosophy are running through all mese. I do n't know but that the Rev. John Chan, bers has raized allitholight; whother Achas or not, I know that many others have, not only here but all over the country. It seems to me, friends, that we need two things: the first thing that we need is emancipation; we want spiritual fred-dom. We have had, as the result of four years of terrible physical suffering from war, the emancipation of the colored slaves. We now want the spiritual fieters stricken from the souls of the race--the millions in this country and the greater number of millions in other countries the world over, and this work has been greatly helped by this spiritu-al movement. Then we want the is and what he is to be, I mar-yel sometimes that men are as good as they are, since we spreater number of millions in other countries the world over, and this work has been greatly helped by this spiritu-al movement. Then we want the divantages of a clearer a nonception of man, what he is and what he is to be. I mar-vel sometimes that men are as good as they are, since we the nore of the spirks fly queward "; that in and of hy grace, if we were Obristians, flucted for heaven hereafter, it is an and special grace graded into us from without. This for poor, pitiful theory of humanity has been given us, and we are without a conception of good, of morality, of power, of growth, that progress is not germinal in every scoul of man and woman born into the world. The truth is, that moral life is not without a conception of good, of morality, of power, of growth, that progress is not germinal in every scoul of man and woman born litt the world. The truth is, that moral life is not without as but within us; that the present is but the beginning of the future, and that the germs, which may be dwarfed, crushed, and belitted, shall surely grow and be confidence in our own powers—something that shall inspire us to a brighter and better life above. It seems to mo that the ideas of this Bpiritual Philosophy, and its facts, so filling the hearts, purfying and enlightening the affections of millions of the most earnest me and women of the world —these-facts, telling not only of the future but of the near and intimate connection of that the future with this present life to ling us that the soul is that which inspires the body, that when the body is laid aside the spirit lives in some higher of apring, that friend still anawers to friend, that the great and bottor condition, telling us that the facter still comes back to the child, the mother or spire lives in some of the ord spring, that friend still anawers to friend, that the great it ensoid assess of the world, and, in turn, it will help in the ord there will be more or less Bpiritualist that proclain of thefores, and taked to heave in lingenerity; we may now seek after and follow it.

AFTERNOON BESSION.

Song by the Congregation. Welcome, angels, pure and bright, Children of the living light; Welcome to our home on earth, Children of the glorious birth. Welcome, messengers of God, Teaching not of anger's rod; Love for all earth's weary throngs Is the burden of your songs. Come ye from the realms of light. Where the day knows not the night, Where the gems of love alone Are around your spirits thrown. Oh, we joy to feel you near, Spirits of the leved and dear; Chains of love around us twine, Gems of beauty all divine.

Silver-Chain Recilation. We are journeying on together, We are joined, both heart and hand, We are passing o'er the river To our much-loved Summer-Land, Where, with hearts attuned to pleasure, We shall join the concert-band Of our Father's own dear children, / In our birth-right Summer-Land. In our birth-right bummer-Land. There shall sorrow cease forever, Pleasure never go astrand, But in pmans to the Saviour Swell throughout the Summer-Land. For the Saviour of Progression Shall illuminate the soul, Filling it with choicest treasure. From the soul of beauty's goal. Hath heart or wisdom taught it,

The following letter from Robert Dale Owen was received too late to be read to the assembly: My Dear Friends: I regret my inhility, in consequence of previous engagements, to accept your kind invitation to take part in the twenty-first celebration, at Philadelphia, of the advent of modern Buiritualism. On such an occasion the friends of spiritual progress, in the largest sense of the words, may well congratulate themselves. Twenty-one years ago, one who confessed belief in the doctrine that agencies for monother phase of existence intervene here and operato for cool or evil on mankind, was commonly deemed grossip words, may well congratulate themselves. Twenty-one years 1 sgo, one who confessed bolief in the doctrine that agencies 1 from another phase of existence intervene here and operato 1 for good or evil on mankind. was commonly deemed grossly 2 suj-orstitions, if not a fit inmate for a lunatic asylum. Now 2 that doctrine, openity professed by hundreds of thousands of 1 the educated and cultivated in our country, is acknowledged 1 by persons of common intelligence and iliverality to be one which enlightened men may accept or reject as they de the 1 foundation tenet of the Unitarian creed, or the belief in the 2 universal salvation of markind. More than this may be said; 2 from the best evidence on the subject it seems probable that 1 at this moment the belief in spiritual agoncy numbers anong 2 its votaries a larger propertion of our population than does 2 any one seet, Mathodist, Presbyterian, Baptist, Episcopalian 2 or any other. This wonderful changes has been made in the 2 short period which clapses from the line of birth until the 2 young man attains the age of majority. Such rapidity is 2 unexampled in the history of religion. Nor should it dimin-2 is not congraturiations that many of the believers in Bjirli-2 nalism are found among those who still remain connected 2 with the various churches, and that some of the pastors of 2 these very clurches still occupy their pulpits while sharing 3 that belief. No harm and much good is that. A little leaven 3 leaveneth the whole lump. The essential is that the sub-3 stance of the spiritual crede should be accepted, not that 3 spiritualism, as a sect, be built up and obtain power. The 4 enlightened view of Spiritualism is that to is not a sect but 4 rended view of Spiritualism is that to is not a sect but 4 rended by the prospect commonly presented to them of 4 ternal life. Drawbacks no doubt there are to our advance-4 ment, but only such as are incident to all new and unex-4 pored lines of progress, the errors of inexperience. Of these 4 the ohiel that, on the str al than the similar doctrine, denied by Protestants but set up by the Roman Catholic Church. God nover intended to de-throne the reason he has given to man. The next world is doubtless a better and a wiser and a happier world than this, but it is not a world that is free either from suffering or from error. Out of this arises one of the most moralizing influ-ences of Spiritualism. If we would enter the next world, comparatively free from failse opinions, from bigotic preju-dices, from vicious propensities, we must disencumber our-selves of these hero before we go. No faith in a name, or in the dead works of a creed, no righteousness miraculously bo-stowed or mysteriously imputed will avail us; we are and ever must be the architects of our own destiny. What we sow here we shall reap hereafter, but the sowing must be of deeds and habits, not of idle phrases strung together in a erced. We shall pass into the next world essentially as we shall be at the time of leaving this, acquiring, indeed, as in-cident to our now Hich, perceptions and a wider periscope, relieved too from the elog of the body, yet in soul and in spirit the same beings we were here. For evil habits and vicious lives we may escape punishment hore, but nover hereafter. Future punishment, however, will not be arbi-trarily inflicted by an angrg God; it will be the natural and the inevitable result of our own misconduct. Let the do-tractors of Spiritualism allege what they will, there is not a seet in the world its has a doctrine more wholesome than this, more tending to encourage good conduct, more con-ducive for mereling. It is the most filting answer to the sect in the world that has a doctrine more wholesome than this, more tending to encourage good conduct, more con-ducive to morality. It is the most fitting answer to the question, "Of what benefit is Spiritualism?" I doubt not that the next generation will witness and rejoice in the spread of the main doctrines of the spiritual faith over the civilized world. Sufficient for us that we have witnessed the inception of these and the promise of better days to come. Ratificially over the days to come.

Faithfully yours, Robert DALE OWEN. Henry T. Child, M. D. New Harmony, Ind., March 29th, 1860.

The exercises concluded with a grand Sociable, which com-menced at 8 o'clock r. u., and was well attended and highly enjoyed.

Celebration in Buffalo.

EDITORS BANNER OF LIGHT-Enclosed I sond you an ac count, as reported in the Buffalo Daily Courier (a paper, by-the way, that always treats us honorably) of the celebration in this place of the Twenty-first Anniversary of Modern Spiritualism. It was a complete success. The large hall known as the Kremlin was filled with female loveliness and manly men, and "all wont merry as a marriage bell." Much of the good feeling that prevailed and the pecuniary success of the entertainment was due to the efforts of our present, speaker, Mr. J. G. Fish, of Hammonton, N. J., who has been with us two months and is engaged for four months more. It was thought, when this engagement was first made, to be a long time for a speaker to be settled among us, but now the almost unanimous opinion of our Society is that it is too short for us to listen to the inspiration that falls from his lips. One new feature in our colebration was the choosing of an equal number of young ladies to act with the gentlemen as floor managers, so that bashful young men, who never danced before, were beguiled into Terpsichorean figures by the bright-eyed goddesses of the floor. Buffalo, April 3d, 1869. S. II. WORTMAN.

cult to work against the tide, for nover has Bpiritualism oc-cupied so lofty a position as now." Miss Fitzgerald and Miss Bridge sang a duet, "Spirit of Love, Light and Beauty," after which came an address, which was read by Mr. Whitcomb, and which purported to come through the inspiration of Mrs. Whitcomb, his wife. Our precoupled space provents us from giving the reader any idea of it. The congregation sang "Joyfully," and sub-sequently, by request, Mr. and Mrs. Johnson sang in flue style, "Holy Mother, Gride his Footshops." This closed the oxercises, when dancing was insugurated. Thus concluded the celebration of the Twenty-First Anniversary of Spirit-uulism. ualism.

Anniversary at Glen's Falls, N. Y.

On the evening of March 31st, at Glen's Falls, N. Y., the wenty-First Anniversary of Spiritualism was celebrated. Immediately after the audience were seated, a seeing me-mediately after the audience were seated, a seeing me-ther the seatest seated a showed of pure white On the evening of March 31st, at Gien's Falls, N. Y., the Twenty-First Anniversary of Spiritualism was celebrated. Immediately after the audience were seated, a seeing me-illum, Mrs. L. A. Knight, beheld a bouquet of pure white hilles, as it were, grow up from the centre of a table to the beight of haits yard, unfold and blossom, being capped with a beautiful fall-blown pond lily. A wreath of tiny white lowers, interwoven with little green leaves, representing a trimphal arch, was thrown over the bouquet. We then listened with great delight to a spirited discourse, delivered inspirationally, by our townsman, Stephen Car-penter, showing the march of modern Spiritualism, and also contrasting it with ancient Spiritualism. He spoke with great carnostness and telling effect, far above our expecta-ting on heavenly mana, with the messengers of light. Bome spiritual songs were given with cheering effect;

tions—our spirits, as it were, minging, rejoicing, and teast-ing on heavenly mana, with the messengers of light. Bomo spiritual songs were given with cheering effect; while one was being sung to the tune of "John Brown," a seer behold, and attempted to describe (but failing fair short) a celestial vessel, of the most beautiful form, exquisitely and gorgeously decorated, with banners flying, freighted with a cheerful band, and when our singers struck up the chorus, those on beart the enchanting ship unfarted their banners of many colors, waving and floating them like downy pin-ions, and joining enthusiastically in the chorus, pouring forth their heavenly music, until it seemed to the clairau-dient's car to fill the vast celestial arch. This beautiful vision romained waving and floating some thirty minutes in the ethereal ocean, and then disappeared.

MASSACHUSETTS.

Missionary Report.

To H. B. STONER, Secretary Massachusetts State Spiritualist

To H. B. STORER, Secretary Massachusetts State Spiritualist Association: I truly feel jubilant over the rapid advancement of our cause, for wherever 1 go the demand is still for "light more light!" During the month of March I have lectured in the following places: Sunday, March 7th, in the afternoon, at West Wareham, and in the evening at Wareham Narrows; Monday Sth, at Agawam; Tuesday, 9th, at Monument; Thurs-day, 11th, Barnstable; Monday, 15th, at Osterville; Sunday, 14th, Barnstable; Monday, 15th, Eastham; Tues-day, 10th, Orleans; 17th, Brewster; 18th, Chatham; 10th, at Dennispert; Sunday, 21st, at Harwichport; Monday, 22d, Hyannis. Aithough i had two more engagements, one at Yarmouth and one at Sandwich, I was forced, by physical conditions, to forego the pleasure of meeting the friends in these places.

constitutes, to lorego the pleasate of inferting the inferting in those places. Wednesday, March 31st, I went to Scituate to join the people in commemorating the advent of modern Spiritual-ism, which was hearily done, about fifty persons meeting at the house of Bro. Daniel J. Bates, where we were favored with music by Miss Morris, and Dr. Gorge S. Newcomb ou the organ, followed by a short address from the writer, one from Miss Cora Hastings, of the Cambridgeport Lyceum, after which music was furnished, for such as chose to "trip the light fantastic too," by Bros. Vale and Whittaker, when we were invited to de justice to a bountifully provided sup-per.table. After two were scated, an inspirational poom was called for, which was delivered through the organism of the writer, the subject given by Bro. Whittaker: The land of the so-called Mead. After the "good things" were disposed of followed a social shat for a short time, when we adjourn-ed, tired in body but reforshed in spirit. And, in closing, I can only say the Beltuate people remember the old proverb, "Whatever is worth doing is worth doing well." I have received the following subscriptions and contribu-tions: J. M. Kinney, East Wareham, \$100; E. O. Parker, Monument, 1,00; W. R. Gibba, Mrs. I. N. Keith, Mr. I. N. Keith, Miss A. E. Amee, Mrs. Sarah Keith, West Sandwich, 1,00 each; Mr. Alvin Howes, Barnstable, 2,00; Samuel N. Long, Dennisport, 1,00; Bacon Coleman, Orlande Basset, Hyannis, 1,00; Contributions: West Wareham, 2,20; Ware-ham, 2,50; Agawam, 2,70; Monument, 2,07; West Sand-wich, 2,35; Osterville, 4,15; Barnstable, 5,00; Eastham, 2,23; Orleana, 4,35; Browster, 1,98; Chatham, 5,10; Donnis-port, 4,00; Harwichport, 5,00; Hyannis, 5,00; making a total of \$5,5,7; Yours respectfully, Aoxea M. Davus. Cambridgeport, Mass., April 1st, 1800.

Haverhill Meetings and Lectures. EDITORS BANNER OF LIGHT—Last December our young speaker and earnest worker, J. B. Mor-rison, seeing the real need of some one to set the ball in motion, and having faith that if the people could only have the opportunity they would again rally to the support of free meetings, determined to start them on the opening of the new year. Ac-cordingly on the first Sunday in January he en-gaged the small Music Hall, and advertised to speak afternoon and evening. At the close of the first afternoon lecture he proposed to the audience that if they would furnish a hall he would speak for them free during the month. The proposition was very cordially received, and our meetings were opened for one month. He labored in good earnest, his audiences making a steady gain. On the first of February he renewed his proposi-tion for another month, and continued to speak for us until the first of March, he successfully maintaining his audiences, dropping the seed of truth, which we trust will not soon be forgotten. Having made arrangements to speak in Charles-town, Mass., the first two Sundays in March, we EDITORS BANNER OF LIGHT-Last December Having made arrangements to speak in Charles-town, Mass., the first two Sundays in March, we were left to our dwn resources, but we kept the hall open, holding conference meetings until the third Sunday, when we were refreshed with two lectures by Dr. French Webster, of Concord, N. H.

Spiritual Phenomena.

E. V. Wilson in Buffalo.

We learn from the Religio-Philosophical Journal that Mr. Wilson has been doing good service in Buffalo, N. Y., for several weeks past. At one of his public scances there, the following spirit-tests were given:

A spirit calling himself Charles Edwards, bar-tender in a hotel six years ago, stood by Mrs. S., and thanked her for her kind care and attention to him,

to him, Mr. Gibson, fully described, came and told how he committed suicide some years ago, pointing out many he knew in life, saying, "The crime is forgiven, the offence not forgotten." A spirit came who declined to give his name,

saying, " Describe me, for there are many here who know me," We then described him minute-ly, and the people said, "This is Judge Stevens, some time ago our neighbor, and formerly Mayor

of our city." There came and stood by a lady, one calling her mother. The description was carefully given, and the woman said, weeping at the time, "It is my dear son."

A man came, was fully described, and told us he was murdered in this city, fourteen years ago, and that the man who murdered him was in the hall last night, but not present to-night. "I do not wish him to be brought to trial. I am on his "I do track, and he remembers his crime, and this hell of conscience is all that any need, here or hereafter.

Two boys came, hand in hand, and told how they were drowned in the river, nine years ago, told of their death trials, and leaving words of cheer for those they had left behind. A man wasfully described, standing by a stran-ger, showing us how he was killed, when and where

where, A soldier stood by his old friend, told how he was killed, when and where. A beautiful child came and placed her hand on the knees of an old man, and called him father;

told of the time of her death, and of her happy life in the spirit-world.

life in the spirit-world. A sailor came and stated, "I am Captain Wilt-sey, and sailed the topsail schooner, 'George W. Willis,' of Oswego; foundered and sunk in 1830, off Madison Dock, below Cleveland, Ohio. The

off Madison Dock, below Cleveland, Ohio. The vessel was raised subsequently, and taken into Ashtabula Harbor. I was found in her cabin, and those who raised her took from the desk in her cabin \$800 in bills." There stands by that lady, Mrs. S., a spirit who shows us the letter J. We then entered into a full and minute description of him, and he says, "Tell my wife, for me, that she is a foolish woman to put up with the abuse and oppression she is en-during at present, for the man married only for during at present, for the man married only for her money.

her money." A sailor, Joe Waters, came and told of many wild pranks he had been in, and gave an account of a bacchanalian row he had been in in a saloon with many lake captains, in 1840. Captain Walker, of the Great Western Steamer, was fully described and identified. All of the above tests were fully identified. Besides these, (anys Mr. Wilson,) we gave many readings of character, and located over thirty dates, and only one single case unidentified. and dates, and only one single case unidentified, and he was a confirmed Spiritualist. Are we not sur-rounded with a great cloud of witnesses? Thus God, through his angels, as in the past, continues to be our helper.

Wearing Out.

DEAR FRIENDS — For eighteen years I have been constantly before the public as a medium and lecturer. I have spoken nearly every Sun-day once, twice or three times, and as often dur-ing the week, holding circles and giving tests of the presence of spirit-friends to the inquiring mind, also exercising my clairvoyant and heal-ing powers for the sick and suffering, giving health, strength and happiness to hundreds and thousands who will ever remember me with heatch, strength and mappiness to hundreds and thousands who will ever remember me with pleasure and praise. But now my health and strength are failing me, and I am obliged to with-draw from the lecturing field and take a journey for my health to Kansas, and perhaps the over-land route to California. Friends in the Middle and Eastern States will please take notice that I am not able to meet my engagements with them and Eastern States will please take notice that I am not able to meet my engagements with them this summer. Should I regain my health and strength, I will return to you and resume my me-diumistic labors. Until then farewell, and may the blessings of this and the spirit-world be yours, and the Banner of Light wave triumphantly over and around you. DR. H. P. FAIRFIELD. Philadelphia, Pa., April 12, 1869.

Obituaries.

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

Left her earthly form, March 23d, 1869, from Woodstock, Vt.

Barting Strategy of the second sec

TH. F. JARINGON, COLO OF SPIFILIAL LOSIFUM, drawer No. 5966, Chicago, Ill.
ABRAHAM JAMER, Plenantville, Venango Co., Fa., box 34.
N. H. JONER, ENG., Chicago, Ill.
HANVRY A. JONER, ENG., CAN GERAHONALY Speak on Nundays for the fleinds in the vicinity of Nycamore, Ill., on the Hpiritual Philosophy and reform movements of the day.
W. H. JONENTON, Corry, Fa., Dur. F. JOHNSON, Jecturer, Ypsilanti, Mich.
DR. F. T. JOHNSON, Jecturer, Ypsilanti, Mich.
DR. C. W. JACKRON, Oswego, Kentall Co., Ill.
GKORGK KATER, Jayton, U.
O. P. KELLOGO, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the dirst, and in Farmington the fourth Sunday of every month.
GEOROK F. KITERIDOZ, HURAIO, N. Y.
MES. M. J. KUTZ, Host Wick Lake, Mich.
CEPPAS B. LYNN, Inspirational speaker, will engage East or West for the coming fall and winter. Address, 9 Kingston street, Charlestown, Mass.
MART E. LONGDON, inspirational speaker, 60 Montgomery attract, Berry Olity, N. J.
MISS F. A. LOGAN, Chicago, Ill, Care of R. P. Journal. JOHN A. LOWE, Iccurrer, box 17, Suiton, Mass.
M. M. LAWERNER, M. D., Burdick House, Buffalo, N. Y.
Mass. A. L. LAKERT, trance and inspirational speaker, 939 Washington street, Boaton, Chicago, Ill, Suiton, Mass.
B. M. LAWERNER, M. D., Burdick House, Buffalo, N. Y.
Muss. A. L. LAKERT, trance and inspirational speaker, 939 Washington street, Boaton, Chicago, Ill, Suiton, Mass.
B. M. LAWERNER, M. D., Burdick House, Buffalo, N. Y.
Muss. J. L. LACY, Isoton Mass.
JOHNA, L. MARKER, trance apeaker, Taunton, Mass.
JOHNA, L. MARKER, trance speaker, Taunton, Mass.
JOHNA, L. MARKER, thene interace speaker. Y ellow Spring, O. CHARLES N. MARSH, seni-trance speaker, Soft Green street, bover, Junesu Co., Wis.
PHOF, R. M. MARSH, Inspirational speaker, Birmingham, Mich. JAWES, MOOR, JN NOR, JN NOTH RUMSEL, SUMON, Mass.

EMMA M. MARTIN, Inspirational speaker, Distributing nam, Mich. JAMMB B. MORRINGN, Inspirational speaker, Boston, Mass.
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 Mits, TAMOZINE MOORK, IS North Russell st., Roston, Mass.
 Mit, F. H. MASON, Inspirational speaker, No. Conway, N. H. O. W. MANUEL, trance apeaker, 35 Rutland Rquare, Bosten.
 Leo MILLER, 325 Weet 3(th Street, New York City, DR, G. W. MORNELL, JR., trance and inspirational speaker, Boston, Mass.
 Boston, Mass.
 Mes. NETTIE COLEUREN MAYNARD, White Plains, N. Y. MIR, INANAR MOORE, trance speaker, Jolict, Will Co., IR. J. W. MATTIKWN, lecturer, Rickwer, Jolict, Will Co., IR. J. M. MATTIKWN, lecturer, Reichery, III.
 MIRS EMMA L. MORRE, trance speaker, Alstend, N. H. M. R. J. MANSPIELD, INSPIRIONAL DA 137, Cityde, O. DR, W. H. C. MARTIN, 173 Windsor street, Hartford, Conn. MIRS. NANA M. MIDDLERBOOK, box 778, Birldgeport, Conn. MIRS. NANA M. MIDDLERBOOK, box 778, Birldgeport, Conn. MIRS. NANA M. MATTIRWS, Quincy, Mass.
 W. WAN NAMEE, Brooklyn, N. Y.
 M. L. E. NARE, Brocklyn, N. Y.
 C. NORWOOD, Inspirational speaker, N. Y.

DR. W. H. C. MARTEN, TE Window street, Hartford, Conn. Mus. NAM M. MIDDLEMBOOK. No. 778. Hirdgeport, Conn. Mus. Van NAMKE, Bronklyn, N. Y.
 A. L. E. NASH, Lecturer, Ruchester, N. Y.
 C. Nouwood. Inspirational apeaker, Ottawa, HI. GROWOOD. Inspirational poeker, Ottawa, HI. GROWOOD. Inspirational poeker, New Albany Ind. Mus. E. N. PALMER, trance apeaker, New Albany Ind. Mus. D. PUYER, trance apeaker, Neuth Hanover, Masa.
 A. A. POND, Inspirational apeaker, Rechester Depot, Ohio. J. L. Portrek, trance apeaker, Neuth Hanover, Masa.
 A. A. POND, Inspirational apeaker, Rechester Dipot, Ohio. J. D. Portrek, trance apeaker, Nucl. Hanover, Masa.
 M. S. D. PACE, Pot Huron, Mich.
 Mes. ANNA M. J. POITS, M. D., lecturer, Adrian, Mich. Hesnay Tecka Ro, SiT Dirchester st., W. Y. Nouth Bosten, DR. P. B. RANDULPH, 46 Pleasant street, Boston, Mass.
 Mas. JERNEN M. RUDD, 140 NOTH Main at, Providence, R. 1. W. Rose, M. D., Inspirational speaker, Myringfield, O.
 Miss. Pannek, K. Groenband, Mich.
 Miss. Pannek, K. Groenband, Mich.
 Miss. Pannek, G. Groenband, Mich.
 Miss. Pannek, G. Groenband, Mich.
 Miss. Pannek, K. South, Rose, C. Galesburg, HJ. Wiss. Fank Keit, Se Fleasant street, Boston, Mass.
 J. H. RANDALL, Appleton, Wis.
 Miss. PALMAN, J. NORENTS. CarpenterVille, HJ.
 Miss. A. P. WAMNS, WOOSLOCK, VI.
 Mis, J. H. RANDALL, Appleton, Wis.
 Miss. P. MIMONS, WOOSLOCK, VI.
 Mis, J. ROER, Se Fleasant street, Boston, Mass.
 Miss. A. F. WAMNS, MOUNDAWILLEW, KALBER, MIND.
 Miss. A. F. WAMNS, Mapirational speaker, Schenetaky, Mich.
 Miss. A. F. WAMNS, Missionan speaker, Schenetaky, N. Y.
 Miss. A. H. KAWN, KAN

З

'Mid ages gone before ? Ah, no I 't was left to be imparted By echoes from the shore Of that river, pure as crystal, Sung by John in days of yore, Called the Summer-Land of beauty, Of Eternity's bright shore.

Mr. Louis Belrose, President, offered the following re-marks: Ladies and Gentiemen-You are all aware that we marks: Ladies and Gentlemen-You are all aware that we have assembled to commemorate the Twenty-First Anniver-sary of the advent of modern Spiritualism. Twenty-one years ago it was an infant in swaddling clothes; wise men and wise women came from the East and the West to see and hear it. Many have been the Herods that sought its destruction, but it has lived, has matured, and to-day, ar-riving at its majority, moves forward unscathed, the wonder and delight of the thinking portion of the civilized world I Vain all attempts by bigotry, projudice, intolerance, and Mrs. Grundy to crush it. We expected one to be pres-ent with us who stood sponsor to the infant, and who has lovingly and steadfastly guarded it to this day-one ement with us who stood sponsor to the infant, and who has lowingly and steadfastly guarded it to this day—one em-inent in learning, distinguished as a jurist, loved and, respected for his noble independence—the Hon. J. W, Edmonds, of New York, who, I am sorry to inform yout is too unwell to speak in public. Ho has sent to us a short address, which I will read. When he had finished, Musice Rely Scheling readered energy music in a mat

Master Felix Schelling rendered some music in a most

Addross, which I will read. When he had inished, Musuer Felix Scheling rendered some music in a most admirable manner. A most beaulful discourse was then delivered by Mrs. Nellie J. Brigham, of which the following is a very brief abstract: Whither are we drifting? It is well that we ask it this question, when to day Spiritualism in its modern life attains its manhood. It is well that we do not rest satisfied with simply asking have we gained all the good that the Great Father has the power of giving; all the light that the mind is capable of evolving; all the truths whose inspira-tion can over be folt by men? What we have received from the past, what comes before us in the present, exists only as a cause of the future, which must show the result. The part and the present show to us the stem and the bud, but the future must show the flower. In the past and in the present we see the tide rising, the launching of the ship; but we ask to-day, Whither are we drifting? What is to be our fature? Before we can fully be enabled to answer these questions, hefore our cyces shall be clear enough to see the our fature of the future, it may be well for, us to make our litere of the future, it may be well for us to make our questions, before our eyes shall be clear enough to see the picture of the future, it may be well for us to make our vision clearer by glancing upon the past briefly and also upon the present. Men to-day who speak of Spiritualism affirm that it is a new light or a new shadow. Sometimes they think the belief is exceedingly shadows. The speaker then referred to the discovery of Spiritualism by a little girl twonty-one years ago, and traced its history up to the present line. She stated that the world had not yet been present to precise the great truths of Spiritualism present time. She stated that the world had not yet been propared to receive the great truths of Spiritualism, but the time was hastening on when its truths would be made universally manifest. She referred to persons exclaiming that they would be frightened if the spirit of a dead riend or of a relative wore to visit them, and maintained that there was something to rejoice in rather than to fear from such a visit. Mourners have wopt for years for their lost and loved ones, and what is more gratifying and cheering than a visitation from one of those spirits? It will not do bage and tell one that a man shall live after his spirit has left his body, but to such an one we would say, co ask, and bage and tell one that a man shall live after his split has bage and tell one that a man shall live after his split has left his body, but to such an one we would say, go ask, and yo shill receive wisdom. Splittualism brings that light in which the shadow of doubt and skepticism fades away, that positive soil in which the plant of belief grows strong and beautiful, and bears its blossom of positive knowledge. We are enabled to say to the mourner, your lost one lives, and for this we thank God. Splittualism to-day, in its modern knowledge, is twenty-one years old, and it is old enough to vote for itself. Hereafter come forth, all you that seek after knowledge, and let it give you the fruit and the answers to your questions. It is not the tendency of Splittualism to bear down any old truth, but to liberalize religions which have existed. We cannot content ourselves by hoping, simply. God has sent down to us a truth, and we have only to receive it. If the truth of Splitualism falls upon you, and you, like a doud true, remain lide, you will never see it to receive it. If the truth of Spiritualism fails upon you, and you, like a doad troe, remain idle, you will never see to in its beauty. We find many of the Spiritualists of the present day good, noble and charitable, and to them death hath lost its sting; it is only an angel of emancipation breaking the fetters and giving freedom to the spirit; and it says to the weary child, "Come home to thy Father," and we obey its message with true resignation. When you meet a person who calls himself a Spiritualist, and who is really not, do not disbelieve the noble fath, but say it is because a head in the future will give to the not finished. Spiritualism in the future will give to the world greater strength, greater comfort and enloyment. It

SPIRITUALISM—ITS TWENTY-FIRST ANNIVERSARY.—In ac-cordance with the announcement made in the daily papers, the twenty-first anniversary of Spiritualism was celebrated at Kremiin Hall last evening. The attendance was not as large as was expected, but still quite a goodly number of the faithful were present. The exercises commenced with the spiritual quartette "Bhall we know each other there," which was vary wall same by Mr. and Mrs. Werman. Miss Ifference spiritual quartette "Shall we know each other there," which was very well sung by Mr. and Mrs. Wortman, Miss Hinman and Mr. Whitcomb. Following this came an address by Mr. J. G. Fish, who spoke while in the condition which Spirit-ualists claim to be a trance. Ho hastily reviewed the growth of Spiritualism for the past twenty-one years, from the time when the first trivial responses came from the other world down in the present home when so meny were astemished when the first trivial responses came from the other world down to the present hour, when so many wore astonished by its revelations. It was practically twonty-one years of age, and like a young man of that age, no one could tell what it would do. There are those for and against it, and he would not pretend to say in the present what it would be in the future. He claimed it as an active power which had been felt in every station in life, in every locality, in the cabin, the palace and the pulpit, in the presidential chair, the jury box, and as having shaken to the foundations the ancient theologies. Solitual influences, according to chair, the jury box, and as naving snaken to the followitting the ancient theologies. Spiritual influences, according to the speaker, had aided the chemist, the mathematician, given new ideas of time, space, spirit, density, &c., had as-sisted the lawyer in the library, the judge in dispensing jus-tice, had controlled legislation, had placed the different sec-tions of the land en rapport with each other, had guided commerce over the seas, discovered wrecks and saved mari-ners from death. Teachors and pupils had been affected by it; it had torn aside the vell between the present and the future, and it can never be restored again. He denied that it had brought a train of evils with it; these evils were not as great as before; it had not created evil, but exposed it. To see a sin is a sure prophesy that it will be righted; Spiritualiem directs the mind of man to that end, its mission to expose and correct. He said that Christianity was not the recognized religion till two hundred years after Christ, but Spiritualiem directs the mind of man to that end, its mission to expose and what, then, shall it not come to? All are promised by Spiritualism that they shall meet sgaln; it eaches that men are firmortal, that the buman spirit is divine, that men need not put on long faces for their sould' salvation; it develops the powers within, grave or gas. Although but twenty-ne years old it numbers millions, of believers; it is enthroned in the hearts of multitudes, and the shackles of a false theology are being thrown off by its magic touch. From this sketch the nature of the specu-lations of the "untranced" "speaker may be inferred; we shall not attempt to follow him at length. At the close of Bird," after which Mr. Wortman read what purported to be a communication from Prof. E. O. Dayton through the mediumship of Miss Sarah F. Brooks. We must content ourselves with an extract from it, which will indi-cate its drift: ""Bristrutanter," it is a, truth rich with transcendent the ancient theologies. Spiritual influences, according to the speaker, had aided the chemist, the mathematician,

cate its drift :

content ourselves with an extract from it, which will indi-cate its drift: "BFIRITUALISM.—It is a truth rich with transcendent hope and unfulfilled prophecies, for we stand upon the threshold of new influences of a higher and holier charac-ter, which will give greater strength to our sense of justice, refine our tastes and desires, and enlarge the boundaries of our sympathies and charitics, and we shall cease entirely to neglect those realities which are eternal on earth and in heaven. It must be the truth, the great central light of the future, and all the objections to it must disappear like dew before the sun; the waves of persocution must cease to surge and roll in restless madness, for is there anything alarming in the truth that this knowledge of the divino is but the beating of the heart against heart, the interchange of the deep and holy sontiments of the immortal soul with thamortai oue? Is it sad to feel that the pearly gates are thrown ajar, and we catch glimpses of the golden promises beyond the shadows of this life? Is it wrong for some daries departed friend to come very near to us to tell us that if departed friend to come very near to us, to tell us that if one paradise is wrosted from us here, another shall be ours in the land of light? Or anything to be regretted, if, in the visions of our soul, as we listen to some divine voice, we should in the language of the poot say:

He is not only a good trance speaker, but a good clairvoyant and magnetic healer, relieving the sick wherever he goes. Friends, keep this brother at work.

The last Sunday in March Charles A. Hayden spoke for us, and the large hall was full to reple-tion. The audience listened with marked attention to his inspirational address on the subject of "Substance and Shadows." The work which was so faithfully commenced

by J. B. Morrison has continued to the present month, and we are still at work. Dr. Webster has spoken two Sundays, and A. E. Carpenter (who al-ways carries light and joy wherever he goes) one. Thus we stand in Haverhill. Though a small band of Section 2014. for spiritualists, we are thankful for the noble ef-forts put forth in our behalf, and fully believe that the gods help those who help themselves." W. W. CURRIER.

FALLEN MEN.

We hear a great deal about fallen women, and what is to be done for their reformation. Is it not time to think of reforming the fallen men, too? The following is written by one who has seen and felt something of the inequality with which so-

clety treats the two sexes: The mother of six beautiful daughters once came to me in a perfect rage against their family physician. A few weeks before, in a time of sickness, which rendered extra help destrable, he recommended a young girl of modest and prepos-sessing appearance as a gentle and faithful nurse. She came, she performed her duty faithfully, the little invalid was rapidly recovering under her free from blame. What, then, was the cause of reproach?

Some years before, she had been seduced by this very physician, while living in his own fam-ily. She was very young, and must have poslly. She was very young, and must have pos-sessed uncommon power of mind or heart not to have been driven down to a life of infamy by the scorn which the inhabitants of a country village always bestow upon the victim in a tragedy like this, forgetting usually to punish the betrayer She turned at once to duty and to God. She had She turned at once to duty and to God. She had won respect even from the companion of her sin, refusing his assistance to support their innocent child, and working steadily and humbly herself for its maintenance. Yet the knowledge of her previous life suddenly received by the good lady with whom she was then residing, caused her immediate and angry dismissal. "Only to think," said she, "what a person to be in the same house with my young daughters"

In the same house with my young daughters!" Did you dismiss Dr. — also?" asked I, ab-

ruptly. "Oh, no, indeed, we could not, get along with out him, he is so skillful."

"Skillful enough, perhaps," I rejoined, "when he is sober, but was she not also skillful in her work? And is he not a far more dangerous com-panion for your daughters?"

The worthy lady was completely mystified. The worthy lady was completely mystified. She had never imagined that the same reasoning could apply to man as to woman, yet it had no effect. The humble, penitent woman was dis-missed from her falthfully-performed labor with insult—the handsome, talented man was retained, and paid liberally for his services, although with him "drunkenness and licentiousness" were in-"drunkenness and licentiousness" were in

If this were a strange or solitary instance, it were well, but we all know it is only one of many

the spirit of Lucy A., wife of Daniel G. Spaulding, aged 35 years.

years. Kind and uncomplaining, with that patience which marks the true Christian spirit, she suffered for weeks the most se-vere pain, and yet no word of complaint was heard. She fully realized the communion between the spirit-world and earth, ard looked forward to the change with bright hopes of an im-mortal life. She leaves a husband to mourn the loss of a good whe, a little daughter to miss the loving care of a mother, a father and mother childless. And yet they have the blessed assurance that she still lives, and from her home in the bright-Nammer-Land she will often come to cheer them as they jour-ney toward her home in the beautiful beyond. MHS. ADDER W. TANNER. · · . _

Left the form, from Bristol, Conn., March 27th, 1869, Emeline Matthews, aged 23 years.

line Matthews, aged 23 years. In her change was demonstrated the truth that Spiritualism is a tower of strength to its inappy believers as they pass through the valley of change, for never was there more per-fect resignation than she possessed. Her disease was con-sumption. Whilst living she cheerfully submitted herself to the control of the invisibles, and many were the words of cheer and comfort given to eatth's wanderers through her in-strumentality. In dying she passed happily and triumphantly away, promising to return. By request of the decased I was summoned to officiate at her funeral, which I did with deep regret that one as good and so eminently fitted for usefulness should die; for I have yet to believe that effort in spirit can be as effectual as personal influence. E. ANNER HINNAN.

Passed to the home of the angels, from Sacramento Co., Cal., Jan. 22d, 1869, Levi Castle, aged 49 years.

Cal., Jan. 22d, 1869, Levi Castle, aged 49 years. The subject of this notice has been for eight years past entire-ily devoted to the cure of the sick, both by laying on of hands and medicine. Hundreds of living witnesses testify to the marvelous power which he possessed. He was universally beoved and respected by all who knew him. Ills sickness-a lingering consumption—was borne with the utmost patience. He continually feit and recognized the presence of minister-ing spirits. The functal obsequies were held at Turn Verein Hall, Sasramento City, where a vast concourse of people as-sembled to testify their sympathy with the bereaved and ils-ten to the writer. The hall, alies and adjoining rooms were crowded with people, many of whom had been restored by his magnetism. Ile leaves a wife and a large family of children, who are conforted by the blessed truthe of Npiritualism. ELIZA HOWE FULLER.

THE LATE JOSEPH BALDWIN.—At a meeting of the First C. S. Association at their hall, No. 8 Boylston street, the follow-ing resolution was acopted: *Resolved*, That we tender to the bereaved family of our inte-Bro. Joseph Baldwin, our hearlielt sympathles in their great sorrow, and while we how to the Divine Providence of God, we deplore the loss of one whom we feel was a true friend to Christianity, and a valuable member of our Association, of which howns Vice President. We mourn not as those with-out a hope, but believing, as we do, that we have his spiritual presence ever with us, and knowing his deep interest for the success of this Association, we feel he must often gather with us at these meetings he so dearly loved. J. R. NCALES, *Boston, Mass., April 18th*, 1859. See'y Pro Tem.

LIST OF LECTURERS.

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

J. MADISON ALLEN will lecture in Elkhart, Ind., until far-ther notice.

J. MADISON ALLEN Will lecture in Elkhart, Ind., until far-ther notice. C. FANNE ALLYN will speak in Salem, Mass., during May; in Rochester, N. Y., during June; in Stafford, Conn., during July; in Putnam, Conn., during August; in Lynn, Mass., Mus, ANNA E. ALLEN (late Hill), inspirational speaker, 129 South Clark street, Chicago, Ill. J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., will answer calls East or West. MBS. A. ADARS, inspirational control of the speaker, 129 Mar. A. ADARS, inspirational, box 277, Fitchburg, Mass. HARISON ANDER, Calamus Station, Clinton Co., Iowa, MER. M. K. ANDEOS, trance speaker, Delton, Wis. DR. J. T. ANOS, the 201, Rochester, N. Y. MARY A. AMPRIETT, Care J. Stoiz, M. D., Dayton, O. REV. J. O. BARETT, Nycampre, Ill. MES, M. H. BAOWN, F. Of drawer 5556, Chicago, Ill. MES, MABY A. MISANS will lecture in Washington, D. C., during May. Will make engagements in the East or West. Address, IS forming sreet, East, Cambridge, Mass. MES, A. T. BIROWN, St. Johnbury-Centre, Vt. DR. A. D. BARTON, Inspirational speaker, Ill Hud-son street, Boston, Mass.

MRS. F. M. WOLCOTT, CARLON, SL. Lawrence Co., N. T. PROF. F. WHIPPLR, Clyde, O. WILLIAM F. WENTWORTH, trance speaker, Stoughton, Mass. MRS. MART J. WILCONSON will lecture in Onarga, Ill., dur-ing June. Address, care S. S. Jones, & Dearborn street, Chi-cago, Ill. Lois WAISBROOKER can be addressed care of Banner of Light, Boston, Mass., during A pril and May. N. FRANK WHITK, Filladelphila, Fa., care Dr. H. T. Child, 634 Race street. MRS. MART E. WITTRE, 182 Film street, Newark, N. J. DR. R. (WELLS, trance ancaker, Heaufort, N. C.

MIS. MART E. WITHER, 182 Eim sireet, Newark, N.J. DR. R. (J. WELLS, trance speaker, Beautort, N. C. MRS, N. WILLIS, Strince speaker, Beautort, N. C. MRS, N. WILLIS, Strince speaker, Beautort, Mass. A. B. WHITHO will lecture in Portland, Mc., during May. Permanent address, Albion, Mich. MISS ELVIEA WIRELOCK, normal speaker, Janèsville, Wis. A. A. WHELLOCK, Toledo, O., box 643. MRS, R. A. WILLIS, Marsellies, 111. DR. J. C. WILLIS, Marsellies, 111. ANS, HATTIE E. WILSON, 7T Carver street, Boston, Mass. Rev. DR. WERELOCK, Inspirational speaker, Bate Center, Ia. WARER WOOLSON, Iracis epseker, Mattings, N. Y. S. H. WORTMAN, Buffaio, N. Y., box 1454. J. G. WHITNER, Inspirational speaker, Rock Grove City, Floyd Co., Iowa.

J. G. WHITKET, Inspirational speaker, Mock Grove City, Mus. E. A. WILFLAMS, Hannibal, Oswego Co., N. Y., box 4L ELIJAH WOODWORTH, Inspirational speaker, Lesile, Mich. A. C. and MHS. ELIZA C. WOODRUPP, Eagle Harbor, N. Y. Mus. JULISTTE YEAW will speak in Leominater, Mass., May 9 and 23; in No. Scituate, May 30. Address. Northboro, Ms. Mus. FANNIK T. YOUNG, trance speaker, Cedar Falls, Iowa, care E. II. Grego.

care 17, 11. Gregg. Ma. & Mas. WM. J. YOUNG, Bolse City, Idabo Territory.

J. BURNS, PROGRESSIVE LIBRARY, peal for which they have a good deal more re-1 Wellington Road, Camberwell, London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

Banner of Light.

BOSTON, SATURDAY, MAY 1, 1869.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WHALAM WHITE, LUTHER COLBY, ISAAC B. RICH. TT For Forms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

All business connected with the *editorial* department of this paper is under the exclusive control of La ana, CoLUT, to whom letters and communications should be addressed. OUR NEW YORK BRANCH OFFICE.

Removal.

Having completed arrangements with the AMERICAN NEWS COMPANY for the sale of ALL our publications at their establishment, we shall remove our Branch Office from 544 Broadway, to 121 Nassau street, on the first of May.

This change will no doubt prove satisfactory to onr friends and patrons in New York city and vicinity, as well as to us; because, in the first place, all books sent by mail can be forwarded to any address with greater facility from the Central Office in Boston; and second, our New York friends will no longer be obliged to travel up heve eral flights of stairs whenever they desire our books.

In securing the AMERICAN NEWS COMPANY as our Agents, we feel that we can assure our friends everywhere who may communicate with them in regard to our Publications, that all orders will be attended to with the utmost promptness.

Dealers and others will always find the BAN-NER OF LIGHT at 121 Nassau street. As this sheet is the acknowledged organ of the Spiritualists of the United States, we trust that every friend of the cause will exert himself or herself to extend its circulation. In this connection we will briefly add that we shall soon inaugurate several new and attractive features, which we trust our patrons will appreciate.

The Saturday Review on Spiritualism.

The London Saturday Review is reputed to be made up mostly of the contributions of "elever young men," some of them university students. They are what the gamins of London call squirts. The journal is distinguished by a certain air of smartness which often serves to mask from superficial readers the arrogant pedantry or gross ignorance which inspires many of its criticisms. We are surprised to see so respectable a work as Appleton's new Journal quoting, without demur, from the Saturday Review, an article entitled "Authority in Opinion," in which we look in vain for any sign of brilliancy or ability, but which is insolently depreciatory of the intellect of Americans. Surely he who undertakes to animadvert on the want of intellect in others ought to give some signal evidence of intellectual acumen in himself. But this we do not find in the article reforred to.

Hear what the clever lads, thus quoted by Appleton as if they were grave and reverend seigniors, have to say on the subject or Spiritualism in America:

"We are astonished at the success with which the impo-

⁶We are astonished at the success with which the impo-sitions of Spiritualism thrive on Transatlantic soil. No Biory of eccentric tables and mysterious spirit writings beens to be too gross to find favor. New dodges are found out as soon as the old ones disappear: and a fittle sleight-of-hand would enable any unserrupulous person to make a very comfortable living out of our kinsmen." "Everybody has known persons of hyparent sanity, and even sense, who believed in the whole non-sense of Spirit-ualism. And it was easy to see, in the discussions pro-duced by the case of Home, that most people, whatever their judgment might be, were incapable of forming it on selentific grounds. They did not in the least appreciate the requirements of sound reasoning, or know what tests should be sat-left before the advecates of such an anazing doetring would acquire a tight to be heard."

spect. They have a dim belief that a Spiritualist must be a fool, because Faraday or Dr. Tyndall assures them that Spiritualism is folly. In America, where there is a general presumption in favor of anything that is new, there is also no one to exercise any supervision over the purveyors of novelty.

BANNER

Here is the very idlocy of self-complacent ignorance and unmanly subjection to questionable authority. Bless your simple heart, young man, we have our colleges and our scientific institutes in America, where such men as Agassiz, Pierce, Gould, Elliot, Ray, Draper, Ericsson, and hundreds of able scientists, are quite as competent as the Huxleys and Tyndalis of England to super vise our "novelties" and criticize our delusions. They have battled (some of them) quite as skillfully against Spiritualism here, as their English colleagues have done in England. The result has not, in either case, been gratifying to the selfesterm of the "supervisors." As De Morgan wittily says: "The extinguishers have in many -instances taken fire."

A Spiritualist must be a "fool" forsooth, because Faraday and Tyndall assure us that Spiritualism is folly ! If the inquiring reader will turn to the Index of Mr. Sargent's new and comprehensive work on Spiritualism ("The Despair of Science," &c.) he will find, under the names Faraday and Tyndall, certain references to their recorded correspondence, which will show that both these learned gentlemen reached the very acme of " folly " and presumption in their propositions to "condescend" to examine the phenomena through Mr. Home under certain conditions of their own, one of which was that he (Mr. Home) should, prior to any experiments, admit "the utterly contemptible character" of the results! Another question which Faraday wanted to have settled was, "Would an insult to the spirits be considered as an insult to Home himself ! " Could any man of science descend to lower

triffing than this? The spirits might have replied to Mr. Faraday:

A modest, sensible, and well-bred man Would not insult us, and no other can."

But even if Messrs. Faraday and Tyndall did not stand on the record as chargeable with extreme "folly" and preposterous arrogance in their dealings with these phenomena, what shall we say of the character of this reviewer who because two fallible mortals have pronounced against a certain class of facts, provable to the senses and the reason, blindly jumps to the conclusion that millions of his fellow-creatures, including men of high scientific attainments, like Professor De Morgan and Alfred Wallace, are 'fools" for admitting the facts thus proved to them?

So when Copernicus and Galileo proclaimed certain facts in astronomy, there were Faradays and Tyndalls who cried out fools ; and there were a plenty of simpletons who, like this Saturday reviewer, became the intellectual serfs of the Faradays and Tyndalls, and concluded that the great revolutionizing facts were folly and madness. Even in our own day scientific men said that gas could never be applied to the lighting of cities. They shook their heads at ocean steam navigation. They have, in hundreds of instances, had their prognostications exploded by the bold acts and experiments of plain'practical men who chese some simple hypothesis, and acted on that, and proved its sufficiency. We do not doubt that Mr. Tyndall will live to see that the "folly" was on his side, and not on that of the Spiritualists. As for Faraday, he has passed on to the world where he has perhaps learnt by this time the humility he lacked. We hope the parties who do the selecting for Appleton's Journal will give us hereafter, instead of crude and feebly written the worst to death." We have never seen the criticisms by undergraduates, something that has argument put as a whole in so few words. They at least some show of fairness, intelligence, and contain all that is to be said on the subject of mental preparation and vigor. Such paltering as that of the Saturday Review on Spiritualism is bad enough when original; but it is doubly disgraceful to those by whom it is adopted as truth or

Gummed and Scaled Up.

sense.

Having wrought a cure on an invalid lady, residing a few miles from Boston, who had been

Music Hall Meetings.

 \mathbf{OF}

A very large audience assembled at Music Hall, Boston, on Sunday afternoon, April 18th, to listen to an address by Prof. William Denton. The subject of his remarks was "The Bible account of the Deluge in the light of modern science." The speaker stated that the duties of a reformer

were twofold-to destroy and to rebuild-and the one was as necessary as the other. He did not object to the Bible as a record of the growth of a people in the past, or as an exponent of their highest conceptions, but he wished to do away with whatever was unreasonable in that book, that the true seed might grow. The speaker read the account of the deluge as recorded in Genesis, stated the dimensions of the ark, according to the calculations of commentators on the Bible, and said that if the birds of the earth had been collected according to the account, they would have sufficiently loaded the vessel, with room for the attendants, without any more passengers; and of course the absurdity of the story increased in magnitude as the number of animals, insects, &c., to be put on board was detailed and the food necessary for their preservation for one year;

which was simply an impossibility. Another difficulty in the story was that the quantity of water could not be obtained by a rain of "forty days and forty nights," even though the fountains of the great deep" were broken up. This statement might do for the ancient Jews, who believed that the earth was "founded upon the seas and established upon the floods." as David expressed it, but modern science had taught us that fire, not water, was the inhabitant of earth's centre. Another trouble was the impossibility of drying up such a vast sheet of water from the face of the earth in the time specified. The wildest hurricane that ever blew could not have accomplished it; and what would have become of the trebly crowded ark during its continnance!

Some, said the speaker, declared it all to be a miracle. The Bible did not so declare it, but, on the contrary, gave it as a matter-of-fact occurrence. If God had wished to work a miracle he could have drowned the world in a teacup, and thus have saved himself and Noah an infinite deal of trouble. Others, struck with the utter fallacy of the statement, endeavor to defend the Bible account by declaring it to have been only a partial flood; but the lecturer thought we might almost consider the writer of the Biblical account to have been a lawyer, from the conciseness with which he spoke of the totality of the destruction of living creatures from the earth, and therefore this means of defence only relicted on the veracity of the statement in "holy writ."

The utter falsity of this account of a universal deluge could be traced from the majestic monuments of the Nilotic valley, which dated back to the period when the event was supposed to have occurrell-and which still contained sculptured figures of negrocs, saved by some "miracle" no doubt, as we had no account of any being in the ark-down to the existence of an oyster at the present day, which could not have lived had the ocean become brackish by such an admixture of fresh water from the opened " windows of heaven." Modern science has put this story in the furnace and it has proved wood, and hay, and stubble, and scarcely its ashes are left behind. Mr. Denton spoke fluently for about one hour, and was listened to with rapt attention and great satisfaction.

A Monstrous Absurdity.

Hawthorne says with wonderful point in his published Note-Book: "The best of us being unfit to die, what an inexpressible absurdity to put capital punishment. They are a plaster over the mouth of speculation and humdrum talking. This is the pith and point of the matter. Mankind is ashamed to be convicted of its inconsistency, because it demonstrates puerility and folly. That is the reason why no answer will ever be made to the above cited apothegm; but be sure

that all sorts of sneers will be shied at the devoted, but divine, head of Hawthorne. Now let these everlasting argufiers attend: if it is true, as Newton learned from her of a neighbor who had they persist in asserting, that the best of us are unfit to die, what is the sense or justice in putting was impressed to declare at once that he could to death those who are confessedly the worst of us but have you, sir, any right to take life, that saing for his service. The woman received the cred gift of heaven alone? Is not this revenge, hatred, malice, fear, anything rather than pure punishment? (Well, comes the slow answer, perhaps it is so; but there is the matter of example; by declaring that the murderer shall forfeit his life for his crime, we deter others from incurring cumstances, she suddenly turns upon her pro- the same description of guilt. Ah, indeed; are you so very sure of that? Has not this experiment of murdering in return for murder been tried as long as it ought to be? How many more lives are to be sacrificed, before the question is finally settled? Do you not know that hanging fails to deter men from committing crimes that are just as sure to tighten the rope about their own necks? Then where is your argument? If gone, why not abandon your ground and become wholly human?

Workingwoman's Convention.

LIGHT.

A Convention of workingwomen was held in this city, Wednesday, April 21st, day and evening. Rev. J. D. Fulton," the culminating discourse bearing the Mr. William B. Green presided. As we have title of "Woman vs. Ballot," and is published by Lee & before stated, the object of this gathering was to consult on the special wants and general welfare of workingwomen, and devise means for bettering their condition. The following petition of Miss Phelps and other women, which has been pre-ian modes, and the usual variety of choice designs. patterns, sented to the Legislature, embodies the practical point arrived at:

"We nevertheless pray your bonorable body to cause to be purchased, in the neighborhood of Boston, a tract of good cultivable land; and to lay out the same in suitable lots, some of haif an acre, some of an acre, and so on, to lots of three and five acres, with agood (but the cheapest possible) house on each lot. It is our desire that these lots should be house on each lot. It is our desire that these lots should be let on lease to poor working women of Boston, to whom the State would be willing to furnish rations, tools, seeds, and instruction in gardening, until such time as the women would be able to raise their own food, or otherwise become self-supporting; the payment of rent to commence with the third year only; and the rent to be then so graduated, and so applied as purchase money, that each woman might; in a reasonable time, pay off, in the form of rent, the entire cest to the State of the lot on which she lives, with all other necessary incidental expenses, and become the sole propri-ctress of the lot in feesimple; or, if it be thought preferable, each lot may be held in trust by the State for the sole uso and benefit of the woman who has hald for it under the form of rent, to pass to the formale beins in the event of her and benear the woman who has paid for it under the form of rent, to pass to hor female heirs in the event of her death. And it is our further desire that these homesteads may be exempted from all taxation and from all process for debt, and that the tile to them may be non-transferable to any male person whatever."

Miss Phelps explained her plan and the need of it, and old some of her experience as a workingwoman. She alled up two or three workingwomen who now get their plan by the needle when the union which the need living by the needle, who named the prices which they were

living by the needle, who named the prices which they were nectustomed to get for work. One had recently worked on shirts which she had made for two shillings aplece. The President asked Dr. Dio Lewis if he knew of any way by which they could get at statistics about workingwomen in this city. Dr. Lowis said a society with which his wife was con-nected had aspertained by accurate means that there were about twenty thousand women who got their living by the needle in this city every day. How many worked at these starvation prices he did not know. Another gontleman suggested that the canvassers for the *Boston Directory*, now going around, would probably be willing to collect the statistics of prices received for this kind of work and the number doing it. A young woman, who said she formerly worked in Port-land, during the war made fiannel shirts for army use at fifty cet a dozen.

A middle-aged hady stated that she understood a firm in Milk street were paying now fifty cents a dozen for making shirts. A gentleman stated to the meeting that he was formerly

A gentleman stated to the meeting that he was formerly employed in a wholesale clothing house in New York which paid fity cents a dozen for making checked flannel shirts. A woman who said she kept an intelligence office in Wor-cester, asked what the need was of woman working with the needle when there were plonty of places where she could do housework and find a good home. The Chairman thought the business of keeping an intelli-gence office hardly outlided a person to be called a "work-ingwonan," and asked Miss Jennie Collins to answer the question. She said that needla-women, by the yor pa-

gence office hardly ontitled a person to be called a "work-ingwoman," and asked Miss Jennic Collins to answer the question. She said that needle-women, by the very na-ture of their work, were not fitted by skill, or health, or by recommendation, for housework. She gave somewhat in detail the manner in which girls and women who depend on the needle live. She thought the remarks of Honry Ward Beecher that "more women had been slain by the needle than men by the sword," was a very true one. From prac-tical experience among sewing girls and women, and a knowledge of the work they do, her remarks were of weight and interest. The great evil was "slop work," which found its sale in ready made clothing stores, and is manufactured for the great wholesale houses on Devenshire and other streets in this city. The custom work of regular tailoring establishments pays well, and requires skill and ability to do it. She gave some of the starvation prices paid for work, by which a girl could not earn more than three dollars a week at the utmost, and which were startling. Of course these girls cannot live in Boston at such wages; they can-not afford to ride in the ears, and they must walk in to the shop, often hefore daylight, and without breakfast to their work. Many of the rooms in which they work are close and hot, and filled with the steam from the pressing of the cloth-ing. She hardly knew how the evils were to be remedied unless "slop work" could be done away with, and the em-ployors be willing to pay fair prices. Romarks were made by Mrs. Julia Ward Howe, Miss Jennife Collins, Mrs. Merritt, Mrs. Syme, Stephen Foster, Mrs. War-ner, Mrs. E. L. Danlels, Mrs. Curtis, L. D. Grover, George Francis Train, and others.

Francis Train, and others.

The following resolutions were passed after some discussion Resolved. That a Bureau of Intelligence be established

Resolved, That a Bureau of Intelligence be established whose duties it shall be to seek out opportunities for those who desire a change of employment. *Resolved*, That we hereby form ourselves into an associa-tion to be known as the Boston Workingwomen's Lorgue, and that the Chaiman of this meeting appoint a Provisional President, Secietary and Board of Directors, of this League, with power to perfect the organization, and authority to call a meeting at which they may report for approval of their proceedings. proceedings. The Convention then adjourned.

Hingham, Mass.

The 31st of March was duly observed in Hingham by the Children's Lyceum, with new equipments, consisting of a fine silk flag for Guardian, 60 by 38, composed of the twelve colors belonging to the Lyceum, also silk flags for the leaders, and new targets with the proper colors.

The children united in one grand effort to sing and speak their best, and did themselves credit. as the audience proved by frequent applause. The hall was crowded. After the exer the Lyceum closed, the hall was cleared of seats, and dancing commenced and continued until late in the evening. All seemed to enjoy the entertainment, and went home happy. At the annual meeting of the Lyceum for the choice of officers for the ensuing year, the old officers were reëlected, with the exception of the Guardian, who resigned her position, and Miss Ada A. Clark was chosen to fill her place. The funds have been subscribed for another year, and all looks propitious for the coming time.

New Publications.

THE TRUE WOMAN is called "a series of discourses by Shepard. Its peculiarities are not such as belong to thought, but to braggart willfulness and a shallow conceit of experience, observation, and knowledge.

PETERSON'S LADIES' NATIONAL MAGAZINE for May has a receipts, and readable letter-press. It is a Springy number.

THE GALAXY for May opens with Charles Reado's Story, chapters VI and VII, and proffers the last article of Richard Grant White on the uses of words, a story called " Pairs and Repairs," a sketch of "English Toryism and its Leaders." another of the late James T. Brady, with a medley of criticism on a recent flight of poetical birds, and the usual billiant social and literary miscellany. The editorial "Nebulæ" comprise some bright starlets, which will not fail to attract attention.

PUTNAN'S MONTHLY for May presents at the threshold a very well summed-up statement of Thomas Carlyle's genius and influence, followed by the customary variety of veric and prose, superior and indifferent. Political questions, foreign and domestic, are discussed in several articles. Literary matters are handled with pith, point, and precision. There is a healthy mixture of narrative and poetic, and the editorial department contains some very pleasant and instructive table-talk. For sale by A. Williams & Co.

John Allyn has delivered a lecture in San Francisco on Progression, illustrated by Scraps of Creation's History." He shows up certain delusions by which great numbers of worthy people are bled and cheated.

THE LADY'S FRIEND for May has a ludicrous frontispiece ongraving, perhaps seriously meant, called "The First Visit." If any one can look at that "feller" without a right-out-loud snicker, he can do what we have tried to do in vain. The fashion plates for this month are brilliant, and there is a long array of useful and ornamental designs and patterns. Mrs. Louise Chandler Moulton opens with an engaging story, and is followed by one from Mrs. Henry Wood. For sale by the New England News Company.

Mayne Reid's "ONWARD" pushes straight on, no doubt to a marked success. It abounds in stories of the Reid pattern, with taking illustrations. But there is too much egotism about the editor. Young people want the product, not the producer. · .

OUR YOUNG FOLKS gives more of Aldrich's "Story of a Bad Boy," the Eleventh Packet of the "William Henry Letters," Lawrence's Journey, Candy Making, Canary Islands and Canary Birds, Dr. Trott , Gardening for Girls, Sixtytwo little Tadpoles, and other good things for the young people.' It is a racy number of this juvenile favorite.

THE ATLANTIC MONTHLY has a solid list of contents, commencing with Higginson's "Oldport Romanc ," and proceeding with "The Clothes Mania," by Parton, "Brahminism." "The Heroine of Long Point." "The Puritan Lovers," "The Foe in the Household," "Spring in Washington," "Autobiography of a Quaker," "Can a Life Ilide Itself?" "The Pacific Railroad Open," "The Intellectual Character of President Grant," "Tho New Tasto in Theatricals.

THE RADICAL for May has articles from Chadwick, Frothingham, Whipple, Higginson (his address on Immortality), Whitman, Nichols, Clifford and others.

LIPPINCOTT'S MAGAZINE for May begins with Beyond the the Brenkers, follows up with a pretty poem on May Apples, gives a sketch on Salmon Fishing, another of the Hans Breitman ballads, a tale by Harriet Presentt Spofford, Recollections of Washington Irving and other articles in prose and verse of decided attraction. Anthony Trollope's new novel is to be commenced in the July number.

ALICE'S ADVENTURES IN WONDERLAND, by Lewis Carroll, published by Lee & Shepard, with forty-two illustrations by John Tenniel, make one of the prettiest works we have seen this year. It is all fairy and fine, the story a perfect bewilderment of fancy and exaggerations, while the illustrations are such a match for it as to make old heads as well as young ones wonder whether the story could have been told at all without the pictures. We can say no more than to urge all parents to put little Alice's remarkable travels and experiences into the hands of their children, who will never cease to thank them for the pleasure they have given them.

MARK, THE MATCH BOY, is the third volume of the "Ragged Dick Series," by Horatio Alger, and published in handsome style by Loring. Mark is the protege of "Ragged Dick," after the latter had come to fortune and honor, and a happy conception for a sequel to that exciting boy story. This series is having a wide sale, and will bring publisher and author many thanks and much money.

GEORGE P. ROWELL & Co. publish an elegant American Newspaper Directory, containing accurate lists of all the newspapers and periodicals of the United States and Territories, and the Dominion of Canada and British Colonies of North America, together' with a description of the towns and cities in which they are published. It is a most useful publication, and has been thoroughly done-a monument of Rowell & Co.'s industry and enterprise.

Cassel, of London and New York, has commenced the puble that sha a record of discovery, geography and adventure. The enterprise is on a generous scale, and the first number is splendidly done, both in letter-press and illustration. Cassel publishes a long list of standard works with Dore's illustrations, and this issue will prove their worthy successor. Each part of the Illustrated Travels, quarto form, costs but fifty

doctrine would acquire a right to be heard

What inconsequential prattle is all this! Here are certain marvelous facts, to which millions of intelligent persons bear witness, including such men of science and culture as De Morgan, Hare, Varley, Wallace, Wilkinson, Shorter, Mountford, Dr. Ray, Dr. Nichols, Professor Denton, Dr. Winslow Lewis, Dr. Gray, and hosts of educated men; and these facts must be repudiated by science, not because they may not be genuine, but because the spiritual hypothesis, by which many persons would explain them, is incredible and "amazing." They are to be repudiated because of what the reviewer calls a "doctrine." Cool and careful recipients of certain remarkable. facts, physical and mental, are to be sneered at as the advocates of an amazing doctrine." And yet it is not, mark, the construction that may be put on the facts, but the question of the facts themselves, that is the essential consideration.

As for the pretence that most people, "whatever their judgment, are incapable of forming it on scientific grounds," we deny it wholly. If the statement were true, then no man, not a scientific professor, would be justified in testifying in a court of justice to any occurrence where the exercise of his senses had enabled him to form a decisive opinion. The physical and mental phenomena of Spiritualism are as fair subjects for the judgment of any man of common sense, whose faculties are in a healthy stale, as any everyday occurrence where the testimony of an intelligent child would be received as sufficient. If a carpenter or a blacksmith sees a table rise from the floor, under certain satisfactory conditions, his judgment of the fact is as thoroughly scientific as could be the judgment of a Faraday or a Tyndall, or even a Pierce or an Agassiz. Would any man who has thoroughly satisfied himself of the actual happening of the so-called spiritual phenomena, have a feather's weight of confirmation added to his convictions by the acquiescence of all the scientific nobs in Christendom? We think not. We do not need the permission of "science" before we can believe that our senses did not deceive ns when we saw a table rise.

Of "American believers" the Saturday Review has further to say, "Thus they fancy that a be-Hef in discoveries about electricity (the favorite name for everything that people don't understand) ought to make a belief in Spiritualism easier." This will be news, we think, to American believers. What our juvenile friend is here driving at we do not exactly see, for his expressions are somewhat vague. If he means to say that Spiritualists regard every advance in genuine science as tending to confirm their views, we shall not deny the imputation.

But the conclusion at which this sage arrives is worthy the especial attention of our readers. There is this distinction, he tells us, between Englishmen and Americans in respect to controverted points: Englishmen " have a court of ap-

confined to her hed for sixteen years, Dr. J. R. been afflicted in like manner for many years, and cure her. He sent word to her to that effect, add- all? Oh, punishment-they will answer; a muring that he would go out there at a certain time, derer must be punished for his great crime. Yes, hearing his own expenses and charging her nothmessage from the doctor, and of course was impressed by the truthfulness of it, for she lost no time in declaring her own belief in his ability to cure her. Instead of feeling that gratitude, however, which was to be expected under any cirposed deliverer and berates him in such language as she would apply to a cheat and impostor. Her reply to his benevolent proposal is so characteristic of one not yet developed into sanity of feeling, and, withal, shows in such striking colors the talsifying and withering influence of the old theological gum on the human heart, that we should come short of what we conceive to be our duty to others if we did not supply the substance of her letter to Dr. Newton to the readers of the Banner of Light, simply omitting her name. Here it is, leaving its proper reflections to every one who peruses so strange a writing:

DR. J. R. NEWTON-Sir: I understand that you have "Dn. J. R. Nuwrox—Sir: I understand that you have been spoken to about me., I do not approve of your way of treatment. I would not let you cure me. I read my pre-clous Bible. I am fully satisfied that the power you have is of the devil—he the agent, you the instrument. I do not doubt your power or ability to do these cures, for Satan had the power to make Job sick; he gives you this power to make them well. I am a follower of Jesus and conscien-tiously, and could not, neither will i, throw my influence on the side of the devil. No; I will lie and suffer as many more years as I have, and die at last, rather than be cured by you.

by you. I shall not offer any excuse for this plain letter to a stranger, but pray God will open your eyes and let you see the awful blasphemy, lest you be smitten, like lierod of old. To obey Christ is glory; to obey Satan is helt-torment and misery forever.

A. J. Davis's Latest Work, "Tale of a Physician."

We bespeak for this book an immense sale. It s written in the style of the popular literature of the day, and yet, underlying this, a deep moral entiment is apparent. It gives the true solution of the cause of crime, and points out the only method that will lessen it. This volume contains three hundred and twenty-five pages, is printed on good paper, well bound, and will be sold at a very low figure. For full particulars the reader cial system of England, he said, was saturated is referred to the advertisement of the publishers in another column.

Pennsylvania.

The attention of the friends in Pennsylvania is called to Dr. H. T. Child's notice (which may be found in another column) of the time of meeting of their State Society. We hope our friends in the "Keystone State" will assemble in strong force, and adopt measures that will enable the Society to put into the field double the number these schools of useless learning, as well as against of missionaries they now have. . n.

Dr. Froude on Preaching.

The above gentleman, who is the accepted historian of the times of Henry the Eighth and Elizabeth, has been elected Rector of the University of St. Andrew, in Edinburgh, and recently installed in his new place. In his address to the students he told some very plain truths about University education and Church of England preaching. Of the former-speaking of Oxford. of which he is himself a graduate-he observed that it was almost wholly useless in these active and practical times, since it taught a man precisely what he was no better for knowing, and held out no inducement in the direction of a scholarship that could be put to worldly service, But concerning the preaching, Dr. Froude asserted that all the University did was to turn out sermonizers and sermons ad libitum. He said he was familiar with the character and scope of the entire work accomplished by Oxford for the past twenty years, and the whole of it consisted of a washy flood of homilies about the Church, her ordinances, articles, tenets and practices, but never anything about the two Commandments on lying and stealing. Now the whole commerwith dishonesty and falsehood. It ran through

every channel of society, so that men could with difficulty be found who held fast to integrity of conduct and character. One of the two leading Universities of England, then, is of no further use than to turn out preachers and poor sermons on humdrum themes, while it left the urgent needs of modern life to go uncared for, and made its graduates helpless to themselves or the world around them. A stronger indictment against aimless preaching, could not be drawn.

Our Subscribers' List.

Our subscribers continue their laudable efforts to increase the circulation of the Banner of Light, by each obtaining one or more new subscribers Quite a formidable list of names has thus been obtained, which shows conclusively how easy a matter it will be to treble the circulation of the Banner when all lend a helping hand. The invisible world unite with us in thanking you, friends, for your noble work. We continue the list of names of such subscribers as have sent us one or more new ones since our last issue: . L. B. Ruggles sends five new subscribers, accompanied with the money; F. S. Pope, one; D. P. Wilder, one; J. G. King, one; Mrs., M. S. Bright, one; Jas. Cooper, one; Mrs. E. Sprague, one; C.

S. Twombly, one; Samuel Austin, one; J. H. Harter, one; Wm. Perley, one; Chas. Thompson, one; O. W. Lawry, one; W. C. Ogden, two; E. N. Hall, two; N. Lamb, one; G. Kates, one.

The Davenport Mediums in Beston. It will be seen by advertisement, that the worldrenowned physical mediums, the Davenport Brothers and William Fay, are in this city, and will hold scances in Music Hall, Tuesday, Wednesday and Thursday evenings, April 27th, 28th and 29th. These mediums have recently returned from a four years' tour in Europe, where they have met with complete success in exhibiting the physical phenomena through their mediumship. We hope the skeptical will avail themselves of this opportunity to witness the manifestations through these excellent mediums. They have appeared before nearly all the crowned heads of Europe, been subjected to the severest scrutiny, and always maintained their integrity as truthful mediums.

"Habits and Temptations."

Rev. George H. Hepworth preached in the Boston Theatre, Sunday evening, April 18th, on 'Habits and Temptations." Those more particularly considered were intemperance, gambling and immorality. He charged parents with the responsibility for much of the sin of our youth because they do not give their children proper home influence and example, and he quoted the remark that "/the best way for a man to teach his child to walk in the straight and narrow path is Powders, and other Spiritual Remedier. Call to walk in it himself occasionally.'

. s. v • I New Music.

cents.

S. W. Tucker, Boston, has just published in convenient book form, nine pieces of music, under the title of "Spiritunl Songs." The book is sold for the very low price of fifteen cents. These songs are suitable for Lyceums, circles, &c. The words are appropriate and the music easy, and the ow price must necessarily give it a large sale. Mr. Tucker s the author of the popular " Evergreen Shore."

"Songs of Gladness," is the title of a collection of one hundred hymns for the "Sabbath School, Prayer Meeting and Choir," by J. E. Gould, 023 Chestnut street, Philadelphia. It s as good as the bost of sectarian hymn-books. George F. Holmes, musical director of the Cleveland Lyceum, has compiled from various sources a number of liberal

songs for the use of Children's Progressive Lycoums, and they are published at the office of the American Spiritualist in a neat little pamphlet of thirty-two pages.

The Ecumenical Council.

An influential London paper says that great efforts are being made, especially on the part of German and French ecclesiastical bodies, to induce the Pone to postpone indefinitely the Ecumenical Council, as the two cardinal points for which it has been convoked-the Pope's personal infallibility and the condemnation of political liheralism-will not receive the indorsement of the Council. Such at least appears to be the likely result, judging from the tone of the special congregation of prelates appointed to digest the proposed dogmas. It is said that the Pope refuses to listen to arguments made for postponement, and that his adhesion to his determination to call the Council together creates much concern among the Jesuits as a hody, and among some of the leading prelates at Rome.

Brooklyn, N. Y.

A correspondent informs us that J. W. Van Namee, from the West, has been lecturing in Brooklyn for the past few weeks to crowded audiences, giving very general satisfaction. His discourses are pronounced logical and his poems beautiful. He also gives tests convincing to the skeptical. He will visit New England shortly, where we hope he will find plenty to do.

Troy, N. Y.

Mr. W. H. Vosburgh has opened rooms at 314 River street, (up stairs,) Troy, N. Y., for the healing of the sick, sale of the Banner of Light, Spiritual, Liberal and Reform Publications. Also agent for Mrs. Spence's Positive and Negative and see him.

BANNER OF LIGHT.

ALL SORTS OF PARAGRAPHS.

22 Wo are often in receipt of communications, which re should publish were they prepared in a suitable manner for the printer. Generally private notes accompany such articles, in which the writers ask us to "correct all mistakes, grammatical errors, and punctuation." In many insiances in times past we have accommodated such correspondents, and others. Whenever we have corrected, improved, or made readable the description of matter under consideration, we have as often had fault found with us, We intend to print, in future, only such matter as comes to us properly prepared for the press.

In regard to the foregoing remarks, we wish it distinctly understood that we cast no reflections upon any class of writers. We simply allude to those who are not qualified to write at all; and generally have the most fault to find, whether we print or do not print their lucubrations.

TT We shall publish in our next issue a synoptical renort of Horace Greeley's late lecture at Tremont Temple, Boston, on "THE WOMAN QUESTION,"

mer- Dr. E. F. Garvin is requested to call at this office.

In Russia, women having a certain amount of property have the right to vote, though it must be exercised by proxy, a male relative or friend representing them at the election

THE DELAWARE WHIPPING POST .-- The spring session of the use of the Delaware whipping post commenced week before last. There was but one victim for the opening per formance, a colored man, convicted of petty larceny. By May business will undoubtedly be brisk. New England Pu ritanism has gone South.

In Washington, on the 21st inst., Maria A. Stetson, of Boston, delivered a lecture at the Columbian Law Building, on "THE MAN OF FORCE," and had a distinguished and ap preciative audience.

WOMAN'S PROPERTY RIGHTS .- A bill giving to a married woman her own earnings and the right to sue for the same In her own name; also one giving to a widow her award in all cases, whether her husband died testate or intestate, and making such award a first class claim preferred, has passed both houses of the General Assembly of Illinois.

Ten of the continental nations of Europe, embracing 190,-000,000 inhabitants, have adopted the uniform gold coinage, and it is said that Germany with its 38,000,000, and Russia with its 68,000,000, will probably come into the arrangement this summer.

Dyers are as liable to err as anyboly. They are but hue

Mrs. J. D. Wheeler of Berlin, a professed "spirit artist," has taken rooms over Safford's anothecary shop, where she proposes, every afternoon and evening for a few w.eks, to give oxhibitions of mediumistic art in handling a pencil with her eyes shut. We have witnessed some of her per-formances, and can assure our readers that they are worthy the attention not only of the curious, but of all who prize any inkling of life in the spirit-workl.—Indeen Piencer.

The Boston Advertiser says: One of our most distinguished physicians has left for a brief tour in Europe. "What will your patients do in your al sence ?" inquired a friend. "Get well," was the prompt reply.

The Illinois Legislature has passed an act authorizing wives to "receive, use and possess their own earnings, free from the interference of their husbands.

Slander not others because they have slandered you; bite not a reptile because you have felt his bite.

The Liberal party in Rome declare they have positive information that Italy has joined France and Austria in a treaty of alliance, and that one of the covenants provides that "the status quo shall be maintained at Rome till the death of Plus IX., when Rome shall be declared the capital of Italy.'

THE GOLDEN SIDE. (Verse one.)

(ierse one.) There is many a rest in the road of life, if we would only stop to take it; And many a tone from the better hand, if the querulons heart would make it. To the sunny soul that is full of hope, And whose beautiful trust no'er faileth, The grass is green and the flowers are bright, Though the winter storm prevaileth.

A scientific gentleman at Portsmouth, N. H., whose had been out of health for several years, analyzed the tea she drank and found that the coloring material was gypsum and Prussian blue.

Man may be a worm ; but a glance at the dandles proves that he is not the worm that never dyes.

Goy. Claffin has approved the bill concerning the challenging of jurors, by which, in all criminal causes, in addition to the challenge now provided for, when the offence charged is a capital offence, or may be punished by imprisonment for life, the Commonwealth is entitled, before the trial commences, to challenge peremptorily five of the juries from the panel called to try the cause.

A grog-shop in Brooklyn has two entrances, over one of which is the sign: "Family Department!" What next?

pastor of a Congregational Church at Elmira, N. Y., has been

WARREN CHASE LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

All persons having business with the Banner of Light, or William White & Co., and all orders for Spiritual and Liberal Books, should hereafter he addressed, Wm. White & Co., Banner of Light, Boston, MASS., as this office will be closed on the 1st of May.

The Tendencies of Civilization and Competition.

No observer can fail to see that the tendencies of our times and business in all our large cities are to monopolies, in all commercial, manufacturing and laboring departments. The constant strikes among laborers and their efforts to organize all branches of labor, are only efforts to monopolize labor and regulate the prices, under the pretence of protecting the laborers. We do not deny the need of that protection, nor do we deny that the laborers, who produce all the real wealth of the country, are wrongly deprived of their just share of the property, but we have not yet heen able to discover the remedy, either in the strikes or the organizations, nor in the eight-hour or tenhour laws of State or nation. We think the true remedy lies in a different direction, and will work more radical changes than any of these movements aim at. The organization of companies with enormous capital, and the vast wealth of some single individuals, driving out of competition all small dealers, does not work to the advantage of trade, of manufacture, of banking, of insurance, or any business we are acquainted with. We have found, as we passed up and down Broadway by the enormous block of marble front and fire-proof structure which the New York Life Insurance Company are building, this question arise, and we have several times asked it, viz: Whose money builds that costly structure? Surely not the stockholders' money, for they pay in but little and draw large dividends on the amount. Do not the parties insured pay for all this expense over what is paid back to them on the death of individuals? and are not the people, and especially the poor laborers, constantly robbed, in various ways, by all such monopolies? And yet we are not opposed to life insurance companies, for we have long been a member of one (or insured in one).

We notice that Stewart's mammoth store in Broadway has blighted the dry goods trade for a long distance around it. Small dealers cannot compete and pay rent there. Perhaps at present the huyer can do as well, or better, to buy of Stewart as if there were twenty stores instead of his one; but is not this and all such monster monopolies actually widening the margin between the "upper ten and lower million," and enriching the rich and reducing the poor, and crushing out the middle classes, which are the main stay and only hope of our and any Government? To us it seems so.

The railroads, which are one of our greatest blessings, are also fast going into the hands of a few monopolizing companies, who can thereby so arrange freight and fare as to produce the same effect, and we do not see that strikes of laborers or their organization will prevent it or remove the difficulty.

We have ever had all our sympathy with the laborers and the poor, but from close observation of many years we have not been able to see that strikes have proved beneficial to laborers generally, or that they have gained their true position in society by them, or by their attempts at organization. If they could find honest and capable men, and would apply their power politically, they could very soon have laws enacted by the States and the nation that would secure them far more advantages than any they have yet secured, and not produce any serious convulsions in society. We should propose a repeal of all usury laws and all laws for the collection of debtsfirst of small sums and slowly of all sums. We would limit the ownership of unoccupied lands. Rev. Thomas K. Beccher-one of the Beechers-who is We would hold all men and women equal in and hefore the law; prohibit the distillation and sale of ardent spirits, and tax tobacco out of use. We would grant no charters and allow no monopolies that could not he restricted in their profits so as not to unreasonably tax the people. All salaries and compensation for service for the public should be limited to reasonable pay for the work required or performed, so that office seekers could do as well in other business as in office. Education should be free and universal in all the practical branches and professions, and every man and woman should, if capable and willing, he a good lawyer, doctor and preacher, so that each could do his and her own professional business as well as house and farm work. But we may as well stop, for we do not see that a true republic is started yet.

BANNEB OF LIGHT BBANOH OFFICE, 544 BHOADWAY: WAREN CHASE LOCAL EDITOR IND AGENS

DP Out of ten or twelve millions of Spiritualists in the United States, the New York Herald has heard of "one believer" lately that committed suicide. What a terrible comment on Spiritualism, and what a warning it must be to the public to avoid that belief!

MP-Jesse B. H. Shepard has sailed for Paris, France, where we trust he will be fully appreciated as a remarkable musical prodigy.

From New York Horald, April 17th.

The Spirit Photographs. PIRITUALISTIC GENTLEMEN IN LARGE ARRAY AT THE TONES-POSITIVE AGENCY OF THE SPIRITS PROCLAIMED-LINE OF DE PENCE IN THE FORTHCOMING EXAMINATION.

Persons of spiritualistic proclivities, as is well known, make up the majority of these appearing at the Tombs Police Court. It was so yesterday. The spiritualistic pro-clivities of the morning's assemblage, however, were diverse clivities of the morning's assemblage, however, were driverso from the ordinary channel—not the besotted, wretched, maudin subjects of bouzine and fired oil, but those having to do, or rather professing to have to do, with the spirits of the yasty deep, or heavens above, or anywhere where othes spirits of the dead make their abode when freed from the coronents of our carthly clay. In other words, the crowd was made up of Spiritualists. The occasion of their presence was an ex-pected examination in the case of William II. Mumier, the study chalorenaice, where areas on a charge of extent of extent of pected examination in the case of Willam II. Mumler, the spirit-photographer, whose arrest on a charge of perpetrat-ing deception and frand upon the public through the medium of alleged spirit photographs, has already been announced in the *Herald*. Ex-Fire Marshal Baker and Albert Day ap-peared as counsel for the accused. Ex-Judge Edmonds, though doing most of the little talking that was done, an-nounced filmself only as the friend of the prisoner. "Are year ready to proceed with your case?" asked Judge Dowling. "Yes, sir," answered ex-Judge Edmonds, "We have from twenty to thirty witnesses here from Boston, Poughkeepsle,

twenty to thirty witnesses here from Boston, Poughkeepsle, Buifalo and olsewhere."

Buffalo and olsewhere." "The Mayor sont the case here," remarked the Judge, "and expressed a dusire to be prosent at the examination, and asked me to postpone it on account of his inability to be present this morning." "Of course the Mayor's wishes must be regarded, but will you allow," asked the Judge, "Mr. Baker to rend a paper prepared on behalf of the accused, as showing the line of difference we propose to enter upon?" "Why do you wish to read it new?" inquired Judge Dowling.

Dowlin

Dowling. "The late publications in the papers have destroyed Mr. Munhor's business, and through giving this equal and im-mediate publicity we desire to restore the public confidence, to which he is justly entitled," urged Judge Edmonds. "I have no objection to having the paper read," answered the Judge, and it was read accordingly. The document was as follows:

"I have no objection to having the paper read," answered the Julge, and it was read accordingly. The document was as follows: We propose to prove that there is no trick, fraud or do-ception in what are called spirit pletures by the accured that in order to produce those pletures nothing more is done or used by him than by ordinary photographers in produc-ling these pletures than morely resting his hand on the cam-era; that the spirit pletures coming or abstalling from com-ing is no respect subject to his control or volition; that the process of taking them has been again and again care-fully scruthized and watched in its every step, by men of instillagence and by these skilled in the art of photography, whereby. It has been ascertained beyond doubt that there is no fraud or deception about it; that there has been pro-duced on the same plate which the pleture of a living person, the pleture or ghost-like image of persons who have died, which have been recognized by those who knew them in life; that this has been done in cases where there was no likeness or pleture in existence of such deceased person, and whon that operator had never seen or heard of; that it is now some thirteen or fourteen years since these spirit pletures were first heard of in this commer; that within the last four of its years the taking of these pletures has been publiely heard of and known in Baston, and there frequently investigated with the drafts (France), and in Poughkeepsle, Wuterville and Buildo, in this State; that in the various attempts to initate these pletures, and which some pha-tographers claim are the same thing there are essential points of difference, plately to be discavered by the prac-tived or the discerning eye, and which distinguish the gra-thed to know by may mover or process other than that of producing an ordinary photograph these spirit pletures are produced; that he has often solicited and obtained the closest scruthy by men more cascile than hineself of an-derstanding the precess, and he is now at all closest scrutiny by men more catable than himself of an derstanding the process, and he is now at all times ready derstanding the process, and he is now at all times ready and willing to have his work scruthulzed and watched in the most critical manner; and to that end he invites an in-vestigation by a delegation of the most expert and experi-enced photographers in town, and pledges binnselt to afford the fullest, opportunity therefor; that there are a great many intelligent men and women who, after a carfed in-vestigation, are firm believers that the pletures are train likenesses of the spirits of the departed, and every day the number of sitters, investigators and believers is increasing; and that he and such believers are of the orphalm that the taking of these pletures is a new feature in photography, yot in its infancy scretcy, but gradually and slowly progress-ing to greater perfection in the future, requiring for such perfection time and a scientific knowledge of the power that is operating.

perfection time and a scientific knowledge of the power that is operating. At the conclusion of the reading of the above document came a discussion upon the time to which to adjourn the case. The Judge wanted to put it off two weeks, but the defence had an important witness who fives in Texas and would have to leave for home before that time. Regarding this witness—a very grav-haired and grav-whiskered gen-tleman—the Judge stated that he had been informed by an effect the heave severe of an outfield. officer that he was a seried at no mixed attrach of the estab-lishment, and did a certain amount of rough in of custom-ers through showing pretended shift, photographs. It was Anally arranged to have the examination take place at nine

Errors of Theology.

DEAR BANNER-Thou hast kindly consented to publish many of my assaults on the errors and monstrosities of theology. I know no responsibility is assumed by thee in printing the views of thy correspondents. I could not ask nor wish any one to be held accountable for mine but myself. I have my own views, and my own way of expressing them. As to matter and manner, it is in vain to try to be like others. I must light in my own armor, and with my own weapons.

I am in earnest in my warfare against the infallibility and authority of the Bible, vicarious atonement and salvation by the merits or good works of Christ rather than by our own. These errors constitute the basis of Christianity, as it is represented by the churches and the clergy. They are simple, childish fables, atterly without foundation in truth. I daily thank God that I have been enabled to see their falsehood, and to do something to e-nancipate the human mind from their despotism. The merits of Christ saved him, but can save no one else. The blood of Christ, as that of a martyr who gave up the life of his body to save the life of his soul, is precious and a truth; but as atonement for sin it is a pernicious fallacy, and deserving no more regard than the blood HENRY C, WRIGHT. of Cock Robin.

Movements of Lecturors and Mediums. Mrs. A. P. Brown will lecture in Central Hall. Charlestown, Sunday, May 2d.

Dr. D. C. Dake, healer and analytical physician. s meeting with great success in the West, (assisted by his spirit guides,) in alleviating the sufferings of humanity. He has of late been practicing in Michigan and Indiana. In May he opens an office at 709 Chestnut street, St. Louis.

Moses Hull goes to Marshall, Mich., for May.

Mrs. Lois Waisbrooker lectured in Chelsen, Mass., Sunday evening, April 18th. She will accept engagements in New England. Address her care of this office.

Mrs. Sarah A. Byrnes lectures in Washington during May.

A. E. Carpenter will speak in Sherborn, Wednesday, April 28th; in Stoneham; Sunday, May 2d

MF- A very handsomely printed card, done in colors and bronze, large size, of the Banner of Light, giving price, etc., will be sent free to any address where the paper is sold, on application to William White & Co., 158 Washington street, Boston. Societies should have this card in their respective halls, and lecturers should call attention to it. Now is the time to use every effort possible to get the Banner of Light before the public. We hope our friends everywhere will bear this in mind.

Spiritual Periodicals for Sale at this Office :

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistle Science and Intelligence. Published in London. Price 25 cents. THE RELATIO-PHILOSOPHICAL JOURALL: Devoted to Spirit-ualism. Published in Chicago, III., by S. S. Jones, Esq., Price 8 cents.

This Rostruy : A Monthly Magazine, devoted to the Har-nonint Philesophy. Published by Huli & Jamleson, Chicago, mint Philosophy. Publish , Single copies 20 cents. 111.

The PRESERT ACCOUNTS of the Spiritual Philosophy, Published by the Michigan Spiritual Publication Company.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

Business Matters.

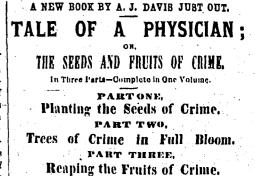
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MAKE NO MISTAKE! Get Dr. Seth Arnold's Balsam for the care of all Summer Contilaints. all Derangements of the Bowels. It is the result



WONDERFULLY Interesting tunk, containing all the cle-A ments of the most stirring romance, has just come from the pen of ANDREW JACKBON DAVIS. In the introductory he says: The following series of strange and startling and tragical events, which I am now called upon to make public for the first time, are, even to the minutest details, founded upon facts, with only a thin well between the reader and the real characters whose temperaments, circumstances, temptations, virtues, vices and crimes, are herein truthfully recorded." The principal facts concerning the manifold causes which der veloped the "Mysterious Association of Criminals" in New York and vicinity, came to bis knowledge about twenty-four cars ago, during a mysterious nocturnal visit to a hidden ave somewhere in the neighborhood of Greenpoint, on Long Island.

The causes and circumstances which develop poverty, misery, rechieseness and crime are faithfully revealed in the life-lines and tragical events of actual persons, . It is a surprising and thrilling revelation of the crimes of theft, connterfeiting, murder, suicide, fasticide, infanticide, prostitution, and explains the various hereditary and social circumstances which lead individuals into temptation and misfortune, of every name and nature.

' It is believed, " says the author, " that so long as mothers and daughters shall exist, such disclosures as are made in this volume cannot but be productive of the best results. Not fem are these fearing scenes important to fathers and sons. Be-cause, if to be fore-warned is to be fore-armed, these horrible and truthful pictures of the causes of crime, and these faithful telineations of the ways of professional criminals, will serve bencon lights and guideboards by which maidenhood and nanhood can avoid the evil and choose the good."

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REMOVAL. DR. J. H. CURRER'S office is removed to No. 39 Wall street, Boston.

"CTAR SPAN(ILED) BANNER" Still waves, by You wast the Splendud Scienting and paper a whole year ong 15 cts. 8 np. 40 long columns, *Ledger slace*. It's worth reading. Subsective NOW, Specimen, Acc., not paid for fiels. Address, "STARSPANGLED RANNER," May'L-1w or or reading. Subsci for 6 cts. Address, May 1.-1w

SPIRITUAL SONGS -A New Collection of D Orking Muse borthe use of Spiritual Gatherings and Lycenny, by S.W. Treken, author of "Evergreen Shore," and others in Spin dual Harp. Piles 5 cb., posisor 2 cb., or \$1.50 per dozen. For sale at the Banner of Light office. May 1.-1w*

AT SPRINGFIELD, MASS, No. 21 Florence street, can be found a Developing and Business Medium. May 1.-7w*

MRS L. W. LITCH, Trance, Test and Heal-IVI tog Medlum, has taken rooms at 27 Sudbury street, see ond door from Court. Room No. 18. Iw'-May L.

"A LUMINIUM BRILLIANTE"-\$10 Watch-es new metal, splendel traces. Eleganty engraved A to an exactly splended (more, Electuatic engraved cases, equat to Gold. Finish, style and appearance of "Wal-tham" Sent C 0, b, and can be returned if not satisfactory Send for trade list of *chemp* and worly watches, Jew Gry, &c, &c, Address, N. E. WATCH CO., Hinsgale, N. H. May 1 - be Ce. Address, May 1.-1w

CARTE DE VISITE PHOTOGRAPHS

5

disfellowshiped by the Ministerial Union of that place.

Law without justice is a wound without a cure.

Jenny Lind has taken up her residence in Hamburg. Her daughter, now but twelve years old, promises to become a great a singer as the mother.

Punch thinks the poorest farmer in the land, if unable to feed his calves, can always graze his shins. ...

Miss Burdett Coutts has offered herself at London as a candidate for the place of Poor Law Guardian, and the Englishmen are considerably excited over the question of lecting women to office.

The French Corps Legislatif was on the 17th the scene of wild excitement. M. Thiers in a speech denounced what is called " the commercial liberty of France, as like the political liberties of the French people-a farce."

Several lagoous on the coast of Lower California are re ported to be more shallow by six feet than they were last year-probably owing to the action of earthquakes.

An Jowa editor dislikes young married couples "because they are so apt to give themselves helrs."

Divorces are lively in Connect-i-cut.

John G. Saxo says that " Laws, like sausages, cease to inspiro respect in proportion as we know how they are made.

Oh, Romeo, Romeo, wherefore art thou, Romeo? Thou lovest me not, or thou wouldst stay at ho-me-o. The babe is squalling for his dad-e-o. An endless nuisance to his mammy-c-o. #So, Romeo, cease theo now to roam-e-o. And his thes as a dove to ho-n

Col. Charles O. Rogers, proprietor of the Boston Journal. died, April 15th, at his residence in this city. He was fiftyone years old. He was the wealthiest journalist in New England.

Man's happiness is said to hang upon a thread. This must be the thread that is never at hand to sow on the shirt-button that is always off.

The executive committee of the National Peace Jubilee, to bo held in this city in June, have fixed the price of admission at five, three and two dollars. The collscum is progressing rapidly, and attracts crowds of visitors to St. James Park dally.

A new woman's club-house has been opened in New York. which will be occupied by the Revolution newspaper, Sorosis, Workingwomen's Association and a colony of female artists, where there will be accommodations for lodging and entertaining ladies from the country who do not want to go alone to a hotel. It is said to be an elegant establishment and is located on East 23d street.

"MY LOVE AND I, by Abby M. Lafin Ferree." The Spir-itualists seem to be rather active in the publishing line, and if the number of their books is not logion, it approaches toward it: and of some of them it may truly be said, that, itualint barring what is abstruse and uncartbly in their sentiments their tendency is liberal, reformatory and humane. Buch is the namphlet under the above title, and in its remarks upon Buch it the jumphict under the above title, and in its remarks upon the duties of mon and women, the importance of the family and the happiness of true marriage, we discourt a voin of common sense which if not improved by apiri right The product about the "summer-land over the river." Is but partially obscured by them, and therefore wh n winnow ... there is a balance remaining in its favor. The pampinet is for sale by William White & Co... Banner of Light office, 158 Washing-ton street, Boston.—Intestigator.

Can a bare assertion be called a naked truth?

At it yet.

We clip the following notice from the New York Sun of April 14th:

⁴ RELIGIOUS AMENDMENT TO THE CONSTITUTION.—A full mosting was hold last night in the Twenty-third street Re-formed Presbyterian Church, to agitate the question of a re-ligious amendment to the Constitution. The Rev. J. C. K. Ingious ameridment to the Constitution: The ICO. J. O. K. Milligan presided, and speechos were delivered by the Rov. J. R. W. Sloan, the Rev. D. McAlister and the Rov. T. P. Stevenson, of Philadelphia. The amendment is to the pre-amble of the Constitution, making it read, 'We, the people, humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler among the nations, and his revealed will as of supreme authority, in order to constitute a Christian Government, and in order to form a more perfect union,

It does not seem to us possible that there should be such beetle-headed men in the ranks of the clergy as we from time to time find with titles of D.D. and Rev. The dogged persistency which they keep up on this subject, in which there is not the remotest prospect of success, and the willful ignorance they maintain on the subject of spiritintercourse, leaves them a reputation that will blot their names out of history, or only retain them with unenviable historic reputations, such as attach to the Tories of the revolution and the Peters and Judases of Christian history. How any man, in this enlightened age, can assert such a falsehood as that Jesus Christ is the ruler among the nations, and "his revealed will " supreme authority, is beyond our explanation, except on the ground of stupid ignorance.

The Round Table is all the authority we have for the following stories, which Spiritualism might account for, but which would puzzle the religion and science of that paper:

religion and science of that paper: "Bt. Charles, Minnesota, has a precedous infant which has been able to talk since it was three months old. "A medical visitor was startled by hearing it exclaim. 'Mam-ma, baby don't want any more medicine.' He states that it speaks, clearly and coherently, a regular sectence that exactly expresses its thought or ideas. It seems to think, and then expresses its thought or ideas. It seems to think four-year-old brother was out of the house, and everal members of the family inquired where he was. He soun exame in, when the baby, seeing him, said to the mother: 'Otty has come home.' It will lie quietly in its cradie while its mother is at work, and when it is hungry will say, 'baby

A. M. of the 21st inst., in the court room of the slons. This matter arranged the spiritualistic gendement left, and hushness in the court room settled down to com-mon "bunners" and low-lived larcentes and assaults— things decidedly "of the earth earthy."

The Herald of the 21st says:

The Herald of the 21-t says: The case of Muniler, the alleged splittual photographist, was up to-day before Judge Dowling and excited great in-terest. The ovidence submitted was mainly favorable to the accused. Bevern photographers, not Splittualists, text-fiel that they had been unable to detect any trickery or fraud in the taking of the so-called spiritual photographs. Judge Edmonds, the well-known Splittualist, and others of that faith, testified that, after the strictest scrinity, they could flad no evidence of fraud or deception in the process employed. Judge Edmonds said the splitts were material, and there was no reason apparent to hum why, under cerand there was no reason apparent to him why, under cer-tain conditions, they could not be photographed. He had himself seen and conversed with spirits. The examination was adjourned until Friday.

From the New York Sun. "Go Heal the Sick."

SIR: Myself and many others were present and can testify to an astonishing incident at 70 Ludiow street, namely, the restoring to consciousness of a Mr. Cronham, whose residence is at 22 Catharine Mr. Gronham, whose residence is at 22 Gatharine street, New York. He had been confined to his room and bed nine days previous to the suiden attack of cramp convulsions which prostrated him on Tuesday evening last in this place. During the state of prostration several physicians were called in, and pronounced him incurable On the day following, his family physician and on the day ionowing, his taining physical him past recovery, as there were no signs of life or motion of the eyes or nuncles visible. About this time Professor Solonon entered the sick man's chamber, and requested the hystanders—about a dozen persons—to vacato the room, promising them that in a few minutes the man should be re-stored to consciousness. It was with much diffi stored to conconsidered them to leave. All doubted and laughed him to score, supposing that the man was dead. It seemed a hopeless case to all except the Professor, who closed the door against them Many were curious to learn the result, and there fore remained near. In a few minutes, by the in vitation of the Professor, we entered the anart nent, and found, to our astonishment, Mr. C. living soul, sitting up in hed and writing a letter living soul, sitting up in neg and writing a letter but as yet unable to talk. The first words he uttered were these: "I have been a great way off I have seen many things." By the continued of forts of the Professor he was enabled to rive and dress himself, and within thirty minutes was taken to his home. "And these signs shall follow them that believe: they shall lay hands on the side and they shall recover." sick and they shall recover.

GEORGE HOPPER GARRISON, New York. WILLIAM MULLEN, Nein York. JOHN W. MCLAREN, 357 E. 18th street. ANDREW MCLAREN, M. D., 357 E. 18th street. CHARLES W. WILLOUGHBY, 8 Pine street. JAMES O'GORMAN. 242 Madison street. JOHN J. MCGUIRE, 70 Ludlow street.

Convention of Speakers and Mediums. Convention of Speakers and Mediums. A Quarterly Convention of Speakers and Mediums will be held at the Spiritualists' Hall, Joinsan's Creck, Nagera Co., N. Y., Baurday and Sunday, May 22d and 23d, at 10 o'cluds A M Our Joinson's Ureck frights profiler the hospital'tics of their homes to inose attending who require such content ment, and will convey with texaus to the Hall from the Rail-read station at Middlepait there who come by Cars. A cor-dial invitations is actended to all to attend. Our late Conven-tion at Avon was a spiritual feast, Let this one exceed that in numbers, inspiration and spiritual power. J. W. SRAVEL, J. W. SRAVEL, FRAMOIS RICE, J.

| 1 | of twenty five years' experience, and has proved an entire success. | REV. JOHN PLERPONT, [LUTHER COLBY, |
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| | Joy to the world! The Winter's gone! | ARDREW ACRESS WYDRES FD1 vie. ANDREW ACRESS DAVIS. MRS. MARY F. DAVIS. MRS. J. H. CONANT, ADAN OF ARC, J. W. PERILES, THE TIMEE DESTIFIERS. |
| İ | ` The birds begin to sing! The lengthening days are "marching on," | MRS. J. H. CONANT, J. M. PFEBLES, THE THREE BROTHERS. |
| ļ | To herald in the Spring. | PINKIE, the Indian Maigen 50 cents. |
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by the external consciousness, to a certain extent. Message Bepartment.

EACH Message in this Department of the BANNER OF LIGHT We claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant,

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

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Boom No. 4, (up stairs.) on MONDAY, TUESDAY and THURS-DAY AFTERNORS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Scats reserved for strangers. Donations solicited.

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

. Bouquets of Flowers.

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

Invocation.

Oh Infinite Spirit, oh Perfect Life, in unison with the many voices of this newly-born year we would send forth our hymn of praise, and would breathe out upon the life of this hour our prayers, our hopes, our fears, all our best joys, our sorrows, and all that which belongs to the present. We would not forget, oh our Father, the mistakes we have made, but we would remember them all: and, bowing our faces because of our ignorance, we ask thee to change that ignorance to wisdom, to take away the darkness of our being and give us light, to take away all our error and to give us knowledge; give us that truth that cometh from above-that which our souls can never question. We praise thee for life, beautiful life-for the dark shadings of the picture, as for its brighter hues. We thank thee no less for our sorrows than for our joys; for the deep, dark places through which our souls have passed, for. by them we appreciate and understand the better way. Lead us, our Father, to a better appreciation of all thy truths. We will not ask thee to forgive us for the mistakes we have made, for thou art constantly forgiving us. Thy loving kindness remembers nothing against us; with fatherly wisdom and motherly love we are forever folded in thine arms and protected by thy power. Oh grant that these thy children who have gathered here may this hour make new resolves. May they be strengthened with falth and hope. May they go out from this place feeling thy blessing to rest upon them. May their prayers result in holy deeds of kindness and love to their fellows. May their songs of rejoicing be such as the angels shall anprove, and may all their daily lives speak, in tones of purity and perfection, of their souls. Oh grant that a wreath of fadeless flowers of faith and hope may be laid upon their brow; may the fragrance thereof enrich every soul; and may the light of wisdom enter the dark chambers of their being, making glorious that which is dark, and giving light where darkness had taken up its abode. Oh Spirit, who loveth us well, we lay our prayers and our praises upon the altar of life, and we know thou wilt bloss them. We know thou wilt remember our weakness and give us strength. We know that thou wilt remember all our imperfection, and will gently lead us out of the dark night of an imperfect life into the bright morning of thine own wisdom and justice, because thou art all of life, and we but a part; thou art all wisdom, and we but the atom; thou art all of justice, and we but the mote in the sunbeam of thine infinite day. We pray for light, and it will come. We pray for strength, and it will come. We pray for all we have need of, and forever our prayers are being answered. And should we, in our ignorance, ask for what we do not need, in mercy withhold it, and chasten us according to our needs. Lay crosses upon our shoulders as we may need them. Fold us in the dark mantle of despair whenever we have need, and give us strength to say, "Thy will be done." Amen.

stances, of a double consciousness-that which is present with the external form, and that which is absent by virtue of the action of the distant lifornia. Well, I was there, and I went down in law. For instance, you may have a friend in London, while you in physical form are in Boston. You think of the friend in London. He thinks of you at the same time. There is a direct vehicle over which the spirit passes, communicates, but at the same time it is conscious within the physical life in Boston. There is a consciousness which belongs especially to the physical human life, is governed by that life-can express itself in no what is not very good, you know, not in good other way than through that life. Then there is a consciousness that belongs to the spirit body, and it can express itself at any distant point, wherever it chooses, however far distant from the physical body, at any time when the attraction is sufficient to cause it to leave the body. These indwelling spirits elude human senses. The scalpel priest, if he has any influence with them, to see caunot detect the spirit. It is beyond it. It can that they do so. [Where did you belong?] In not be weighed and measured by your human this country. I was in New York, sir. This is senses, and yet it acts upon those human senses as best pleases itself. We have always told you sister and two brothers are there. [Where was that you were living, here in this world, three distinct lives-the life which belongs to the animal Mr. Case's hands. He controlled it. He took world, that which belongs to the spiritual world, and that which belongs to the higher, the soul or divine life-three in one. There is a great truth underlying the doctrine of the trinity which is yet to be revealed. Q.-Does any change of temperature occur in

the spirit-world? A.-Yes, there is an infinite number of degrees of change-all the various gradations that are necessary to spirit-life.

Q .- Extreme cold and extreme heat, with all the gradations?

A .- Not such cold or heat as you experience here, but that which is equivalent to it. Q.-Are those living there made uncomfortable

by these changes?

A .- No. not necessarily, because the spirit has the power more perfectly than here to adapt itself died. Oh that was a fearful time-yes, sir, it was. to conditions. The law of adaptation is better Good day, sir. understood there than here. If you understood it here, the fire would not burn you, the water would not drown you; when the air was at a very low temperature it would not freeze you.

Q.-Do you mean to say that if we understood the law we could resist these changes with our physical bodies?

A.-Yes, I do mean that you shall understand me precisely thus.

Q .- Will that knowledge ever be possessed by men on earth?

A.-I think not. At all events, it is so far in the future, if it ever comes, that it would be folly to hope for it.

Q.-Is spirit the offspring of soul, as some as sert?

A -I believe that the two terms, spirit and soul. are synonymous. Some determine the soul to be the inner life, and the spirit to be the body of ing I believe the Government to be in a more unthe inner life. I can draw no line of demarcation between the two.

Q.—Is that a proper distinction to make? A.-Yes, it is very proper to those who so understand it, but, for my own part, I have never been able to discover any distinction between the two. I hear many spirits talking about the spirit heaven. Well, I so thought it; but I've changed and talking about the soul, but I find by their my mind. And I thought there was a possiconversation that they mean one and the same bility of finding an old friend of mine, who said thing. Some call the consciousness of human to me. "Poor, I tell you what 't is: you are golife the soul-some call it the spirit. Some make ing out to fight for the negro; the Constitution a distinction, and call the spirit the clothing of the soul-the external through which the soul

Andrew Madison.

Jan. 4.

manifests.

say is, I am here. [We have ample evidence of the negro is the bone of contention; and after all that.] Yes, without my saying so. Well, the the fighting you will find the Government, as a next thing I have to say is, that I am, or was- Government, is no better than it was years ago, and I suppose I have the right to claim the or is now. And if you change your mind just be name now-Andrew Madison. That's my name. honest enough to say so." I have changed my Do n't look like it, do 1? [Not much.] Well, it mind; and I've come back to tell him so. I' do n't make any difference. I suppose I made my think the Government is rotten clear through; exit from this world by the fashionable rules of and if I was back here to-day and was called out war. Went out by cold lead. Very good way of to defend it, I would stand up and he shot before going out. If you do n't believe it, try it. Then, I would do it. That is 'talking just what I beknow all about it. WOR private in Company G, First Massachusetts Heavy at the same time to be present where you can Artillery. Don't forget, will you? because it's read people's minds and see just what they think an important item. Don't forget to say I was a private; might mistake me for something higher. And if you care to know about my old relics, go position one week and view the case from that behind old Wood's house, near Fort Gregg, and there you will find them-not three rods from the house. Mind to try it? I'll be your pilot. [I am all. more interested in your spirit than in your body.] So am I-so we agree. Well, here I am in old Massachusetts. I hardly expected to return in any such way. But strange things happen nowa-days, and it's no use saying, when one strange thing happens, that is the most wonderful that ever can happen, because to-morrow's wheel may turn out something still more wonderful. If I had been told when I was here that I should be back communicating in this way, sending messages to the friends I have got here. I should have believed it about as quick as if I had been told that the moon was an onion, and I could have a slice off it. But here I am. Now won't you say, for me, just this? Since I have found the way back in this weird, mysterious manner, I should be doubly glad to comunicate with any one of my folks-any one among 'em that aint afraid to talk with a ghost I should like to talk with, and I will do my very best to make myself agreeable, and to prove my identity beyond a doubt. The best can't do any better, you know. Say that I died as a soldier should do-content to cross the road and meet whatever there was beyond. If there was a court-martial for me there, all right. No doubt 'd deserve it. If I was going to be ushered into Paradise, either of the Mahometan or the Christian, that's all right. But as it so happened, I found everything different from what I expected. did n't travel off to any distant heaven, but I traveled right straight to old Boston, just as fast as the air line could carry me, and I made a circuit round among my friends, and found I was n't recognized. Might have known it before I started. But as it happened, I did n't bring any great pack of baggage to encumber me, so I could be off without any trouble. So I floated round here, and waited for my chance, like any honest chap. Now if you want any further information as to my solid identity, why I suppose the records of Massachusetts will give you some information. If I do n't succeed, can I call round again? [Certainly.] All right. [You have n't given your age.] No, sir, I have n't. Twenty-six. Good-by to you. [Have you said all you wish to?] No, sir, not by a long chalk, but it's all I wish to say here. [You address no particular friend. You wish to give only a general invitation.] A general invitation. Any one of them that's a mind to take it up, I shall be glad to meet. It matters not who, Good-day. Jan. 4.

a very long time since I went away. I was with You are indeed possessed, under all circum- Mrs. Lewis, a servant with her, and my name. was Ellen Sullivan, and we were lost on the "Central America"-you know, the steamer from Calthe steamer. And now, you see, I have something like a hundred pounds in my own right, and I was always wanting my sister to have that, but somehow it was n't divided right. My two brothers have the most, and they give her just what they please, you know. And I want the priest to make it right, you see, because my sister, she is poor and has two children, and a husband health at all, and is poor. And they have the health and strength and all the means to get themselves money, you know. And you see, sir, what I come for, is not merely to say I can come back, but it is for this: I'd like them to give to my sister what they have taken, and I want the Boston, I suppose. I was in New York, and my the property?] I had it in New York. It was in care of it. And then my brother, he come forward to take charge of all my things, and that was my personal property, and he was considered the heir, you know. And I don't know how it was, but he took the liberty to do all the business himself. Well, I left no will, you know, and there's where the trouble come. [They would all be entitled, hy law, to an equal portion.] Oh yes, I know; but I want the priest, if he has influence with my brother, to advise him to give it all to her. They have the use of it. I do n't care about that; but let them give the principal, just what the principal was at the time of my death, to her. [What is his name?] James Sullivan. My oldest brother. [Your age?] My age, sir, was thirty-

> ono. This coming here takes me back to the time I Jan, 4.

Capt. Wm. Flowers.

Say that Captain William Flowers would be glad to communicate with his friends. Jan. 4.

Samuel Poor.

I am by name Samuel Poor, by trade a sailmaker. Served my time here in Boston, and worked here quite a long time, I think seven years.

I got very patriotic at the beginning of the rebellion, and was obliged to abandon the palm for the musket. Could n't do any other way. Was n't in a condition to attend to business at home. Felt very warm-very patriotic just then. And I do n't know as I've any regrets to offer just here, because I suppose it is all right, notwithstand-

safe and rotten condition than it was before. In my opinion it ought to be swept from the face of the earth and forgotten as a Government. That is my opinion. Every man has a right to his own, you know. I went out to war, as I said, to defend one of the best Governments known under and the Union has nothing to do with it." And we had quite a little brush over the matter. I contended that I was going to sustain the rights

of the Government: that her head-centre had been infringed upon, and I was going to defend it. Well, Captain-General, the first thing I have to Said he, "I tell you what it is: you will find out eve. It is a very good thing to be invisible and -what their motives are; see all their undercover acts. I tell you, if you can stand in that standpoint, if you do n't come to the same conclusion as I do, it's because you are a fool, that's I have n't any particular friends, any special, near relatives, to make an appeal to from this platform. I was an old bach, and lived in single blessedness. So, you see, I've got nothing in the family line to draw me back. Yet I felt such an attraction, an inclination to come and redeem my promise, I kinder concluded it did n't make any difference whether it came from a dead man or a living one. I was just as much responsible for its redemption on the spirit side as here. I so understood it. And now, if my friend Powers is anywhere within the reach of my message, I hope he will come up to the 'scratch and we will have a good talk together. He was right and I was wrong, but no matter now. I've sailed on to this new shore, and I find it a pretty comfortable place. Don't think I would return if I had a chance to. [Will you give your age?] Ask a bachelor how old he is! Might as well ask an old maid. If I told you, how would you know but I was giving three or four years under score? [But you are on the other side now.] Oh, yes; it don't make any difference there. I am thirty-seven-that is to say, I was; am a little ahead of that now, of course. [Give your company and regiment?] My company and regiment! [Never mind, if yon do n't wish to.] Oh yes: that's an honest question. Company I, 16th Massachusetts. Good-day, captain. Jan. 4.

fear that she will not know us. [How old was your sister when she passed away?] She died before I was born, and was five years old-may be a little more or a little less. Farewell, sir. Jan. 4.

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

Invocation.

Oh, our Father, in the name of the holy past, the blessed present, and the untried future, we are here assembled, and we come that we may learn of thee; that thou mayst inspire us anew; that the sun of thy wisdom may dispel the shadows of our ignorance; that we may take one step further on in the great future of eternity. Our Father, our prayers are surrounded by weakness, and they rise to thee like incense upon the mists and shadows of our human lives. And as thou dost call forth the beauty of the lily from the dark soil of earth, so thou art able to call forth the beauty of wisdom from the dark soil of our ignorance. As thou dost mantle the day with the glory of light, and canst bless the night with its thousands and tens of thousands of stars, so thou canst bless the night of our ignorance with thy star of truth; with thine everlasting love and power thou canst uphold us. Should we tremble under the crosses which thy wisdom doth lay upon us, give us strength. Should we falter in the way of being, give us power to urge us on. Should we fear the shadow, oh speak unto us, that we may hear thy voice, and know thou art nigh unto us.

We would reason with thee. Through the divine oracle which thou hast placed within the reach of all, we would talk with thee. Though we cannot measure thee, though we cannot analyze thee, though we can only know as much of thee as the capacity of our own being determines. yet forever we turn the leaves of life's great history, and forever and forever read thy law. Our Father, may the dews of thy choicest blessings rest upon these mortals, illumining their spirits, driving out the mists and fogs of doubt, and causing each one to rise up in joy and thanksgiving before this brighter day. Oh grant, our Father, that the veil that hangs between the world of mind and the world of matter may be so trans parent that all may see, ay, and realize something of the promised, the better land that the soul is ushered into at the change called death. Our Father, thou sun of our being, thou radiant light of all, accept our praises, hear and answer our prayers, in the name of all that has been that is, and ever shall be. Amen. Jan. 5.

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, if you have queries to present, we are ready to consider them. Any proper question in science, philosophy or religion, which we are able to answer, we shall be very glad to.

QUES.-Has the controlling spirit ever met and made the acquaintance in the spirit-world of Samuel Hopkins, the father of the Hopkinsian doctrine?

ANS.-No, I have not.

Q.-Is there anything in the spirit-world used as we use money?

A .- The law of mine and thine belongs exclu sively to earth. There are mediums of exchange in the spirit-world, and those mediums of exchange are equivalent to those which you have here. But they are not used in precisely the same way that they are used here; for which you will be very thankful when you shall enter the spirit-world.

Q.-Do you mean to say there is nothing there that is claimed as private property?

A.-All that which is private property is a legitimate outgrowth of the individual who owns it, and can by no possibility be made use of by any other individual. Therefore, you see, it would be folly to steal, and absolutely useless to beg. Q .- Do all spirits enter upon the road of pro-

gression as soon as they pass from this earth, or otherwise? A.-The law of progress has been in action

from all past eternity. Spirits are always progressing here in this world, and in the spirit-

A .- No; there is no absolute, infallible rule. All inspiration is more or less general, because every thought is connected with every other thoughta gem strung upon eternity, and in such near proximity to all other gems that a certain influence must be exercised over it. When we speak a kind word, or think a kind thought, or the reverse, we cannot always be sure that it belongs exclusively to ourselves. And when we hear such from the lips of our friends, we are not sure that the inspiration comes from that individual source alone. We do not know that it does not come from the great ocean of inspiration in which we all live.

Q.-In cases where wrong is done by one to another, will there be opportunity in the spirit-world to repair that wrong?

A .- There certainly will. No soul can ever trespass upon the rights of any other soul without suffering the consequences thereof; and through that suffering they are brought to a knowledge of the better way, and, by and through that, a reconciliation takes place.

Q.-Does absolute justice always require it of one from another?

A.-Every soul measures justice according to its own capacity. With us, as with you, no two individuals can see justice from the same standpoint. What might be exceedingly just to me, might not be so to you. Each soul is required to obey the instinct of its own law-required to render obedience to its own highest sense of right. Q.—Is there a particular spirit speaking through

you?

A.-I am speaking myself. My name will be announced at the close of this séance.

Q.-In reference to a former question I would ask, Do you mean to be understood that the laws of gravitation are actually suspended, or only counteracted by some other law?

A .-- Is not that equivalent to suspension? QR.-I think I see a difference.

A.-I certainly cannot. The counter action is a suspension.

QR.-But you may counteract a law without suspending it, by bringing a stronger force to bear against it.

A.-No; I do not so understand it. The terms tre synonymous with me.

QR.—I think not, exactly. If I hold my hand out and stop a weight from falling, the law of gravitation is not suspended; it is only counteracted by my hand.

A.-Well, I do not see, in that case, that the law of gravitation is even counteracted. If a body falling through the air meets with another body equally dense, ponderable, there is a physical force that prevents it from falling to the floor or the ground. You might as well say the law of gravitation was counteracted when the ball had reached the ground.

Q.—Has the spirit-world any means of learning of scientific matters that are not possessed here? A .-- It certainly has. The sciences that are in . their infancy with you-many of them-have attained mature age in the spirit-world.

Q.-Do they have any miraculous source or means of learning?

A.-No miraculous source, certainly.

Q.-Have we the privilege, through any spirit, of obtaining such knowledge?

A.-You are constantly in receipt of knowledge that is imparted to you from the spirit-world.

Q.-I mean one having a given science which they wish to gain information concerning-can they obtain assistance?

A.-Yes, under favorable conditions; and those conditions are, if you are ready to receive what you ask for, if you put yourself in the right position to receive it-put yourself in harmony with the law of reception; then, in all probability, you can receive, because there are thousands of spirits hovering near the earth constantly, who are intensely anxious to see the knowledge they have received in their second life open to you here, and they will embrace every opportunity that you offer to make the largest and very best use of all the means you place within their reach. Q.—What do you mean by conscience?

A,-I mean that subtle power or life which determines between the right and wrong of every living soul.

O -Is it not a matter of education? A.-So far as the earthly life is concerned, it is. It is an outgrowth of your education. It is warped by it: it bows down to it, and renders almost implicit obedience to it. But there is an inner life: there is that which I might call, and well. too, the oracle, that stands between the higher life and our own souls.

Jan. 4.

Questions and Answers.

CONTROLLING SPIRIT,-If you have propositions, Mr. Chairman, we are ready to consider them.

CHAIRMAN.-A week ago last Wednesday I left here at three o'clock P. M., to visit a child who was very sick in Newark, N. J., and arrived there at one o'clock the next morning. My wife, who was here at home, said that at three o'clock of the same morning she saw, me at her bedside so distinctly that she spoke to me, asking," How is it that you are here? I thought you were in New Jersey." I was at that time standing by the bedside of the child in Newark. I would like to ask if it was my spirit proper, or whether it was my thought of her that took this visible shape?

ANS .- You seem to forget that your thought is, in fact, your spirit-nothing more, nothing less. And you also seem to forget that the spirit has power to overcome'time and space. It occupies no sensible time-not according to human senses -in passing from one point to another. It can travel faster than light. It is here, and instantly it is there. A spirit dwelling in the body obeys to a certain extent, the physical laws pertaining to the body, and, to a very large extent, it is free even then. It goes whithersoever it will. It traverses the universe and other universes. It holds communion with the inhabitants of the most distant star, and as perfectly, as a spirit, as it can hold communion with its fellows here. Now, then, this being true, it would not be at all strange-nothing out of the natural course, to suppose that your spirit did indeed visit your earthly home, and in such a tangible way as to be recognized by the senses of your companion. I say it would not be strange, and, from your statement, I am inclined to think that this is the case. Had I been present I should have known to a positive certainty. As it is, I can only form an opinion from what I have known of other similar cases.

CHAIRMAN .- My wife said that she was, at the time, perfectly wide awake, and recognized me just as clearly as she ever did in her life. I re member of thinking of her several times, but had no idea of reaching her in any tangible way.

A.-I have been informed that you are special ly gifted in this respect-that you have the gift of retiring from the body, leaving that in one locality and making yourself spiritually apparent, thoroughly recognized, at another place.

CHAIRMAN .- This is not the only instance of the kind. My spirit has been recognized by others in distant places, but I never knew it to come so near home before.

Q.-Are we to understand that the spirit is absent from the body while at some distant place, or that there is a double consciousness-the same spirit occupying two places at the same time?

A .- All spirits have the power to project themselves into external life, and become recognized Ellen Sullivan.

Annie L. Webb.

I had a fever when I come. In Danville, Ohio. Annie L. Webb is my name. My father's name, Josiah Webb; my mother, Eliza. Fourteen years old. I have a brother George. He is on the earth. I have a sister here in the spirit-world, and her name is Annie. She died some sevennearly eight years before my birth. If you will be kind enough to say that we two would be glad to communicate with our friends here, we shall try in some way to show you that we are grateful for your kindness. Say that the death of the body is not the death of the soul; that we live in our spirit home, and that we are just as tangible and as real people there as we ever were here We have no bodies that are subject to fevers and that die as bodies do here, but we have bodies, and they are such as will be recognized by our friends when they come to the spirit-world.

My sister had dark blue eyes when here, and auburn hair.-She was fair-a beautiful child. I, like my father, was dark-very dark hair and Oh I was trying so much-all the time-to come eyes. Tell my mother I have the same repreback here, and I have no way, because it is now sented in my spirit home, and there need be no

world proper. Although they may seem to stand still, though they make no perceptible forward movement, yet the wheels of progression are. ever revolving, and revolve in the experience of every soul.

Q.-Is there any accountability in the spiritworld?

A.-There certainly is. We are accountable to the judge of our own lives for all our thoughts, for all our deeds, and we arraign ourselves at the bar of our own consciences. There we are tried, and if we have made a mistake, or committed what you here call sin, we are never acquitted, but we are always scourged till we have outlived the sin.

Q.-Do you accede to degrees of progress?

A.-Yes, there are very many degrees to progress. Some are more marked than others. Some souls progress in an even, harmonious manner, others in a rough, uneven manner. Some go down into the valley, that they may progress thereby, and drink large draughts of the waters of bitterness and despair; but they are progressing. Others move along upon the quiet current of an even life, and they, too, are progressing.

Q.-Is that reconcilable with the idea of eternal progress? In other words, can we divide eternity?

A.-We certainly can, because if we could not it would not well serve the purpose of individual

Q.-How can you divide? Is there any point of departure, or terminus, in eternity?

A.-No, we have no terminus, in that eternity implies a condition without beginning and without ending.

Q .- Does the Almighty ever change any of the laws of Nature? For instance, the law of gravitation, to save a bone from breaking by a fall, or to save a ship from sinking?

A.-I do not know that the Almighty ever changes the laws of Nature.

QR.-I mean suspend them for the time being? A.-In other words, do I believe in special providences?

QR.-Well, that will do.

A.-Yes, I do. But I believe these special providences are brought about through human agents. I know that the law of gravitation can be temporarily suspended. I am sure of that. I know that there are conditions under which a ponderous body may be held in the atmosphere for a given time, entirely overcoming the law of gravitation. I am not sure that the divine life, the greater good, makes any special interference in the case; and yet, viewing all these things from an outside and superior standpoint, I can but come to the conclusion that all things, even the minute conditions of life, are under the superintendence of this same divine power, in which we live, move, and have our being.

Q.-Have you a rule by which I may always distinguish between a general and an individual nspiration?

Q.-Cannot conscience then be called reason? A .-- Yes; it is only another term meaning the same.

CONTROLLING SPIRIT .-- I would like to speak few moments, as I have time granted me, still further concerning this law of gravitation. Suppose I should, at this time, cause this subject through whom I am speaking to suddenly leave this chair and platform and be suspended in the air, and you should use all your efforts to cause her to descend, but not be successful, I should say that the law of gravitation had, in that special case, been suspended.

Q.-That would be determined, would it not, by the means used? If by chains or ropes, the law of gravitation would be in action just the same.

A.-The means used are these: The magnetic connection that holds all ponderable bodies in subservience to the centre of the earth, should be. for the time being, disconnected, cut off. The law of gravitation acts upon all bodies in proportion to their magnetic and electric life. There are magnetic and electric cords passing through every body-every ponderable body, at least-in this earth-life, to the centre of the planet. There is deposited the great source of your magnetic and electric life, such as belongs to the planet, and to you as children of the planet.4 Now if, by virtue of superior knowledge, we can sever these electric cords, the attraction to the centre of the earth, so far as you are concerned, will cease. What will be the result? You will rise-take an upward instead of a downward course. The law is not suspended—the general law is in action. It acts upon all other bodies, but upon you it is suspended; upon the object that is disconnected with the centre of the earth, it is suspended. I should be very glad to speak at length upon this subject, for it is one in which I am sure many of you would be largely interested, * I had time to unfold to you all that I have seen and realized concerning this same law of gravitation; but for the present I am done-not with the subject, but with the time alloted me.

ONE OF THE AUDIENCE .- This last explanation is to me very satisfactory. The former was not.

SPIRIT .- There is very much more to be said, and I am quite as anxious to say it as you can be to hear it, but my time has expired. Jan. 5.

Daniel Gibson.

I hail from Cleveland, Ohio, and I am one of those kind of people that can never be made to believe anything that they cannot see through. I have contended ever since my death that there

BANNER OF LIGHT.

was no way of coming back here and making any tangible communications to those we have left, because I never could see through it. I could not understand how it could be. Have been to this place a good many times before, but somehow or other the law seemed to operate against me, and I could not see through it-could not understand it at all. So when the people who come and talk here did so while I was here, I said, " Well, it is in the spirit-world, after all; it is n't in the earthlife, anyway," because, you see, I could n't come into communication with your earthly conditions. I said, "I see the people and see all these things, but they are in the spirit-world. It aint on earth, anyway." But I realize the fact now more clearly, I can assure you. Daniel Gibson, my name.

I wish, first of all, to reach my wife, Olive, and I would say to her, "The invitation which you have got urging you to go to your brother's, further West, I would counsel you to accept, because I think it will prove best in the end."

By-the-way, is there any objection to anybody's talking just as they wish here? [Certainly not. Say anything that is proper.] I do n't know what you exclude. Personal matters? [Oh, no; that is what we desire you to give, for the benefit of your friends and of yourself.] Oh, yes. Oh, well, then I'm on the right track. You see I was n't posted.

The last letter that I ever wrote here contained ideas like these-I don't know as I can give the exact words, but I can the meaning. I wrote to my wife and friends that in case I was wounded or badly maimed, I should hope that I might never live to come home, because to live in that condition would be far worse than death-far worse for me and for them. The return letter, which reached me, I think, the night before my death, contained ideas like these: " Do n't say so, for if you do a judgment may fall upon you and you may be killed. Oh, don't ever write that way again." Well, I made up my mind I would n't, but I kept the same way of thinking all the while; and now, you see, some of the good friends, perhaps, are thinking and troubling themselves over the notion that it's a visitation from God; that he was offended because I saw fit to say I did n't care to live if I could n't live with a whole body, and so he took me out of the world. Say to them that is sheer nonsense. I had the right. The one power that governs here do n't any time give up the reins and say, "Here, Mr. Devil, you take the reins and drive the team now," but he keeps the reins in his own hands. And it was that power that caused me to say what I did and feel as I did, and do you suppose that a wise God would cause me to do a thing and then strap me because I did it? Oh no. I do n't believe it.

So tell my friends, for me, I think it was in the programme for me to do as I did, and all right; I got along at the right time, and it was also in the programme for me to feel that I did n't want to live with a maimed body, and stay here as a curse to myself and my friends. They have, like most of the people here on the earth, strange notions about God and his movements generally, and the sooner they get rid of them the happier they will be. Now just come to the conclusion that I died in time, and it was all right, and I have found a comfortable, happy place, and am getting along well; can come back and communicate, and assist the friends I have here perhaps far better than if I had staid here with a maimed body. Instead of being a curse, I can, to a very great degree, if they will give me a chance, be a blessing. It is better for me to be where I am. Say, too, that I am most of the time-not all-in the pleasant companionship of the little one we parted with some nine years ago. And I expect to get led out of my dark, rough condition, by and through that little light. So, you see, I am not cursed here on this side, and am not sent to hell for saying that, and kicking against the hard conditions of this life.

Now, Mr. Chairman, if there is any way I can pay you for the services rendered me, you have only to name the course, and if I can follow it I will. [Sometime I may need your help. Will you give your age?] Between thirty five and thirty-six. Let me see-thirty-five-four-a little short of five months-can't say how many days-I think five days short, but am not sure. [Give any facts by which your friends may recognize you. I think you have given enough, however.] not, let them call me again. shall be only too glad to respond. Fare you well, stranger. Jan. 5.

Miscellaneons.

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Manchester, Mass., Feb. 9th, 1869. PROV. SURNCR-Dear Sir: A year ago last June I had a swelling just above my ankle, and every one that saw it said it was Eryspicaus. It a fortnight it becames a sore, 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-DESES and thinking they might reach my case, I sent to the Ranner of files and to break. Before taking them three days, the sore by and to disappear, and, after using one box. was entirely well. I have taken over two boxes, and can now walk as well as ever I could. The swelling is all gons. I have nothing to show but the scars. Yours truly, Mas. SALLIN YOUNG. MRS. M. E. JOHNSON, Medium for Spirit-LVI. uai Communicatione, Verbal and Written. Those de siring can send their autograph and receive a written com-munication. Residence No. 7 Hayward Place, Boston. Hours from 10 a. M. to 5 P. M. Fee \$1,00. 4w-Apr. 24.

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MRS. C. A. KIRKHAM, Test and Trance Me-dium, 29 Malden street, Boston. Hours from 10 to 4. Feb. 6.-13w*

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MILK-LEG,



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MRS. SPENCE'S

POWDERS.

ASTHMA

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ERYSIPELAS.

· FITS,

OATARRII, DYSPEPSIA,

NEURALGIA, LIVER COMPLAINT,

CHRONIC DIARRHICEA.

ALBERT FRONT, of Bucksport, Me, under date of Nos. 21th, 1888, writes as follows: "When I first told the people here about the **PORITIVE** AND NEGATIVE **POW**-**DERG**, they layghed; but now they are getting excited about them, and the Doctors and Apolitecaries 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. 18/h, 18/83; "MRR. DART and daughter have been taking the **POWD FIES**, the one for **Ostarrh**, and the oilter for **Dyspepsis** and **Nenraigia**. They are about as good as new. My wife has taken them for **Liver Complaint** and **Ohronic Dis rhees**. She is now well. MRS. As as good 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. Winona, Minn., Sept 25th, 1868. This is to certify that I have cured the following cases, and many others too numerous to mention, with MIRA. SPENCE'N POSITIVE AND NEGATIVE A young lady of St. Vitus' Dance, of near six years' standing, and given no by all other doctors. Cured by flyo boxes of POSITIVES. A hely 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 Rvy years, and is delighted at the happy change. A fady of Groonic Diptheria. Two boxes of POSI-TIVES cured her, after the Doctors had made her worse with fodine and such harsh things. A little boy of Sentlet Fever. A woman of Cholera Morbus. She was no had that her life was despaired of. She was cured in a few hours. A woman who had the Fever and Agues al spring and aimmer. Cured with one hox of POSITIVES AND NEGATIVE FOW DEERS, after trying almost every other remedy. A mod Of Delering Tremens. He is now a Good Tem-

A man of Delirium Tremens. He is now a Good Tem

plar. A woman of **Spnams of the Stomach**, from which she had suffered for five or six years. The Spasma were so had that when she took one her friends would despair of ever see-ing her come to ugain. JANR M. DAVIS.

DEAFNESS.

I make the following extract from a letter from .F. W. GREEN, at Columbia, S. C., dated Jan. 23d, 1869: "I got half a dozen boxes of NIEX, MPEN()F'S POSITIVE AND NEGATIVE POWDERS of you about four and a haif months shace, and thave not missed curing in any instance where I have used them. I took the NEGA-TIVE POWDERS which you complimented me with for Deafneas, and am cured. I am treating two cases of Neuralgia. One is cured."

FRENCH SPIRITISM. BY EPES SARGENT,

THIS long-announced volume, from the pen of a well known American man of letters who has given, for the last hirty years, much attention to the subjects treated, will not disappoint public expectation. "Planchette" is a thorough and careful survey of the whole subject of well-attested phenomena believed to be spiritual. Beginning with the

MODERN PHENOMENA

That broke out at Hydesville and Rochester in 1647, and which have claimed so much of public attention here and in Eu-rope, the writer, after giving a most interesting account of such contemporaneous incidents as are commended by irre-sistible testimony to the consideration of all liberal and thoughtful persons, shows their perfect analogy with the well-attested marvels of the past, the phenomena of witchcraft, somnambulism, clairvoyance, &c. The author then gives the various various

THEORIES OF INVESTIGATORS

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

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PLANCHETTE;

THE DESPAIR OF SCIENCE.

THIRD EDITION.

WHAT THE CRITICS SAY. THE book is wonderfully interesting .- New Haven Palladium.

It stands so much alone in its superiority that we do not hesitate to characterize it as the only honest history of Spiritunlism. A surprising history it is, and well told .-- Philadelphia Press.

is timely: a thoroughly satisfactory hi s wise as it the most noteworthy religious demonstration of recent years. - Western Rookseller. The most decided opponents of the new Spiritualistic move-ment may read it with satisfaction, for its copious and facid statement of facts, the force of its reasonings, and the moderation and truthfulness of its spirit.-N. F. Tribune. At last we have a thoroughly good book about Spiritualism; the best attested and most striking facts, the most interesting arguments, theories and opinions. The writer is concise and rapid, carrying us forward from point to point without wearying us anywhere.- Chicago Tribune. The work is entertaining, and characterized by a perfect freedom from extravagance of manner or opinion .- Boston Advertuser. PLANCHETTE, or The Desnair of Science; being a full account of Modern Spiritualism, its phenomena, and the va-rious theories regarding it. May be had of any book or newslealer. Price \$1,00 in paper, or \$1,25 in cloth. Mailed postpaid by the publishers, ROBERTS BROTHERS, BOSTON. Apr. 17. PRACTICAL RESULTS OF SPIRITUALISM, BY PRACTICAL TESTS, As evinced in a life sketch of

313 East 33d street, New York. Tonio and Strengthening Powders;

Lucy Arlington Cobb.

Tell my mother I wish to speak. I know this place is far from where she lives, but still I hope to reach her. I have been in the snirit-world a little over three years. I was twelve years old. I was born in Savann'ah, Georgia. I lived there the most of the time, till within six months before my death. Then we removed to Warrington. My father was killed, and my mother became badly involved, and all things were changed, and and so we left Savannah. My mother says it was the exposure of moving and the change that caused my sickness and death, and I suppose it was. Now, sir, if you will please say to my mother that I am here with my father, and that we both wish to communicate with her, I should be very thankful. My own name was Lucy Ar-Alngton Cobb; my father's name, Tyler C. Cobb; my mother's name before she was married, Lucy Arlington.

Say to mother that I have my little brother here. She would not know him by the name he has here. He never had any name on earth, and she would n't know him if I was to tell her his name now. And will you say, too, if you please, that old Milly is here, too, and she would be very glad to find and talk to her children. [Was she one of your servants?] Yes; my mother brought her from her father's. Her father gave Milly to my mother when she was married, and she was ny mother's nurse, and she was mine too. [Where did your mother live before marriage?] She was from Louisiana, sir; daughter of Thomas Arlington, of Louisiana. Good-day, sir. Jan. 5.

Ben. Franklin Phillips.

I have come too quick, maybe. [Never mind; do the best you can.] I was killed by falling from the yard-arm of the sbip "Watson." in Liverpool, to day. I believed in these things, and I said to my friends in New York and Ohio, "When death takes me you will see me back the next hour. So look for me through the Banner of hour. So look for me through the Banner of Light?' I am here. They do n't know I am dead, but will hear in due course by the natural way of communication. Ben. Franklin Phillips. True! all true! Prayer and questions answered by Father Henry Fitz James, a Jesuit priest. Amate Paychometric Examinations. Termitations for misting and the future. State and the future. State and the future. State and the future. State and the future. State and the future. The future is the future is the future. State and the future is the future. State and the future is the future is the future. State and the future is the fu

Henry Fitz James, a Jesuit priest.

MESSAGES TO BE PUBLISHED.

Thursday, Jan. 7. - Invocation; Questions and Answers; Villiam Stacy, of Thomaston, Me.; James Flynn; Ida Hor-

William Sucy, of Thomaston, Me.; James Flynn; Ida Hor-ton, of Hartford, Conn, to her mother. Monday, Jan., 11 — Invocation; Questions and Answers; Charies E Farrar, Co. H. Seth Mass., to his friends; Susio Wilkins, of Boston; Martha Rubinson, Anderson street, Boston; George C. Sleight. of Worcester, Mass., to his friends. Tuesday, Jan 12. — Invocation; Questions and Answers; Adelaido Lewiston Harper, of New York, to her friends; James Hamilton Mmilli, to his cousin; Emma Vance, of Cin-cinnati, to her mother.

SAMUEL B. COLLINS, MEDIUM, LA PORTE, LaPorte Co., Ind. See communication headed "An Optim Eator Curod" in Banner of Light, March 13, 1869. All correspondence strictly confidential, if requested. Mar. 20.-13w"

B. RANDALL DREW. NO. 686 WASHINGTON STREET, BOSTON, REALER AND MAGNETIC PHYSICIAN.

TREATS all Cases of a Chiconic Nature, Spinal Disease, tc., dx. OFFICE HOURS from 8 to 12 M. and 2 to 5 P. M. Will visit patients at their residences. 4w*-Apr. 24.

FARMERS WHO INTEND TO USE

Bradley's Super Phosphate A S a Top-Dressing for meadows, pastures or lawns, should do so this month. The quicker the better after the snow is gone. WM. L. BRADLEY, 24 Broad street, Boston. s gone. WM. L. Bend for Pamphlet. 4 W -Apr. 24.

PHOTOGRAPH OF DR. GARDNER.

WE have procured an excellent photograph likeness of Dr. H. F. Gardner, the well-known pioneer worker in Spirit ualism, which we will mall to order on receipt of 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston, Mass.

FOR SALE.

AN AUTOMATIC GAS MACHINE-has been in use about two years. It is in perfect order. This machine furnishes gas light fully equal to the very best coal gas. It burns clear, brilling and steady. The machine can be seen at the store of TURNER WARE, 27 and 29 Bromfield street, Boston. Dec 12-tf. Dec. 12.-tf

WANTED---AGENTS---TO SELL THE AMERI-OAN KNITTING MAJ OHINE. Price 825. The simplest, cheapest and best Knit-ting Machine over Invented. Will knit 20,000 stitches per minute. Liberal inducements to Agents. Address. AMERI-CAN KNITTING MACHINE CO., 332 Washington street, Boston, Mass., or 8t. Louis, Mo. 12w-Apr. 24.

CARTER'S For Coughs, Colds, BALSAM, ASTHMA, CO. Mar, 12-10-Mar. 13.—12w

WOOLEN REMNANTS, AT FACTORY PRICES

Lithograph Likeness of Dr. Newton.

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A NNIE DENTON ORIDGE continues to

MISS M. K. CASSIEN answers Sealed Letters four rod stamps. Swwark, N.J. Terms \$2,00 and Sww-Apr. 24.

DENTIST Dr. Plumb's Dental Rooms, 63 Court st. DENTIST Feb. 6.--13w*

JOB PRINTING of all kinds promptly exe-cuted by EMERY N. MOORE & CO., No. 9 Water street, Boston, Mass. Apr. 3.

SPIRITUALISTS' HOME.-Board' by the Day or Week, at 54 Hudson street, Boston. 6w*-Apr. 10.

advertised are not applicable.

By permission, the following parties are referred to:

By permission, the following partles are referred to: *Brekeley street. Cambridge, Mass., Feb. 5*, 1869. DRAR MRS. DANPORTI-Will you pickase cause to be sent by express to the address given below three bottles of your "Vegetable Svrup." and one bottle of the Bronchild Kyrup." 7 They have both been used by a relative of mine in a case of bronchild derangement and of threatenell pulkonary com-plaint, with excellent effect, and 1 should be glad to hear that the sale of these medicines is extended, both because of the good they have shown themselves canable of effecting, and because of the evidence they furnish that practical ald may come to us from the next world. Truly yours. **ROBE DE TO ALSE OWNEN.** Address the medicine, Mrs. R. D. Owen, care Philip Horn-brook, Esq., Evansville, Ind. St. Louis, Mo., Nov., 1868.

Address the medicine, Mis. I. D. Owen, circ Printip Horn-brock, Esq., Evansville, Ind. BRo, S. R. JONRS-I see you are advertising the medicines of Dr. Clark's spirit, who, controlling, preseribes for the sick through the organism of Jeannel Waterman Danforth. Per mit me to tell you, with deep foeling, friend Jones, that I have used these remedies—the Syrups, Nervines and Pow ders—with the highest satisfaction. I know them to be ex cellent, as hundreds of others will testify. Dr. Clark is a no-ble and brilliant spirit. MALLESON, New York City, writes: Was under

Mr. MILLESON, New York City, writes: "Was under reatment at Mrs. Danforth's residence three weeks last win ier. for ulcerated inflammatory sore eyes. Returned home well; have used the remedies in my family; and am satisfied

of their virtues " **T. W. TAYLOR**, Ancora, N. J.; writes, ordering more medicine for his wife; says she has gained 15 or 20 pounds since she commenced treatment; neighbors notice the im-provement, one of whom sends lock of har for diagnosis. **ABIBY M. LAFIIN FEIRIEE**, Georgetown, D. C., writes: Vegetable Syrup sent to her milk woman's hushand, who was suffering with palus and internal tamors confining him to his room i in ten days was out and at his work. *Cincinguit.* 0. 1868.

Inim to his room; in ten days was out and at his work. Cincinnati, O., 1869. Whose hair I sent you is perfectly satisfactory. She informs me that the diagnosis is more accurate and complete than she could give herself. Please forward remedies recommended. Yours, Co., OHA RLES H. WATERS.

ISRAEL HALL, Toledo, O. CHARLES S. KINSEY, Cincinnati, O.

PAUL BREMOND, Houston, Tex.

PAUL BIREMOND, Houston, Tex. "A good-clairvoyant medium is a blessing to humanity. Wo know Mrs. Danforth to be such. While practicing in this city she established a good reputation. She is now located at 313 East 331 street, New York. One of her controlling spirit guides (Dr. William Clark, well known in this city as a most exce.lent physician,) has prescribed through her several good r medies for those athleted. "- HANNER OF LIGHT, Boston, Muss. Apr. 3.

SEND to SPENCE'S GREAT AMERI-SEND to SPENCE'S GREAT AMERI-CAN PURCHIASING AGENCY for Spiritual and Reformatory Books, and for Books of all kinds; also for Mrs. Sponce's Fositive and Negative Powders, which are ad-vertised in another column, also for Planchettes. Batteries, Watches, Jeweiry, Hardware, Housshold and Agricultural Machines and Implements; in fact, and to us for anything in New York (except Dry Goods and Groceries), all at the lowest New York (except Dry Goods and Grocer

\$10 To **\$20** Per Day Sure, and no risk. Agents wanted everywhere, on commission or by the monti, to soll our *Patent Everlating*. While Wire Clotes Lines. For fall particulars, address the AMERICAN WIRE Co., 15 William street, New York., or 16 Dearborn street, Chicago, 11. 4w-Apr. 10.

C. H. FOSTER,

13 **

29 West Fourth street, 5 NEW YORK.

Apr. 3.

DR. E. HEAL, LATE of Ohio. Magnetic Physician, 121 Bieccker street, New York city. 4w*-Apr. 10.

MRS. H. S. SEYMOUR, Business and Test Me-M. dium, 136 Bleecker street, cornor Bleecker and Laurens treets, third floor, New York. Hours from 2 to 6 and from 7 59 p. m. Circles Tuesday and Thursday evenings. Apr. 10.-6w*

JEANNIE WATERMAN DANFORTH, Trance and Magnetic Physician, 313 East 33d street, New York, gives diagnoses and cures the most intricate cases in trance state.

RHEUMATISM, FITS,

DYSENTERY, DEAFNESS.

Forkville, Ill., Dec. 21st, 1868, Du, SPENGE-Dear Sir : I received a letter from you almost DR. SPERCE-Drar Sor 1 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-DEERS** under my directions. One was a case of **Milk-leg** of sixteen-years' standing, one of **Elessantism**, one of **Failing Sickness or Fits of sixteen years' standing, and** a number of cases of **Dysentery**. The Powders have also helped my **Deafness**, and cured the **Numbress** in my legs. You can use my name. POWELL HALLOOK.

FEVER AND AGUE,

DYSENTERY,

COUGHS AND COLDS.

Slove, VI., Dec. 2d, 1869. PROF. SPENCE-Enclosed please finit \$2,00, for wildth send two hoxes POSIFIVE POWDERS. We have used them in our family until we know they are all they are rec-ommended to be, having proved a perfect success in Fever and Agne, Coughs and Colds, Dysentery, and other diseases. Direct to Solve Starrorp. A

KIDNEY COMPLAINT.

J. P. M187, of *Ridgicood, Long Island*, under date of Jan. 30h, 1869, reports substantially as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints, **Bisense of the Kidneys**. Nothing in the shape of medicine releved him. Bought six boxes of **POSITIVE POWDEREN**, took then accord-ing to directions, and was cured. Also a lady right of Mr. Mike's has a little boy, now three months old, which for sov-eral days after its birth gave unmistakable sign of **Dis-ensed Kidneys**, probaby inherited. The **POSITIVE FOW DELSM** we administered. The **POSITIVE** thas nover been troubled since.

It has nover been troubled since. The magic control of the **POSITIVE AND NEG- ATIVE POW DERS** over diseases of all kinds, is wonderful beyond all precedent. They do no vio-lence to the system, causing no purging. no nausensting, no voomiting, no narreotizing. MEN, WOMEN and **OBILID REN** hind them a silent but sure success. The **POBNTIVE** Secure Available, iteadache, **Bheu-**matism, Pains of all kinds; Diarhoga. **Dysentery**, Vomiting, **Dysepsia**, Flatulence, Worms; all **Female Weaknesses** and derangements; **Fits**, Gramps, **st.** Vi- **tis' Dance**, Spassma; all high grades of Fever, Small Pox, Measles, sostriating, Eryspelas; sil **Indammations**, acute or chronic, of the Kindoys, Liver, Lungs, Womb, Biadder, or Bronchitis, Coughs, Colds; **Scrofia**, Nervousnes, **Bicoplessendes**, do.

any other organ of the body; Catsarra, Consumption, Bronchits, Coughs, Colds; Scrofula, Nervousness, The NEGATIVES cure Paralysis, or Paisy, whether of the muscles or of the senses, as in Blaudness, Deasf-ness, loss of laste, smell, feeling, or mation; all Low Fevers, such as the Typhold and the Typhus; extreme nervous or muscular Frostration or Heinzation. Both the FOSI a VE AND NEGATIVE are need-ed in chills and Fever. PHYSICIANS are felighted with them. AGENTS and Druggies and Fever. PHYSICIANS are delighted with them. AGENTS is Agent, Druggies and Fever. Fuller lists of discusses and directions accompany each Box and also sent free to any address. Nond a brief description of your discase, if you prefer special written directions.

Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in registered letters.

OFFICE, ST ST. MARK PLACE, NEW YORK.

Address, PROF. LAYTON SPENCE, M. D., Box 5817, New York City.

If your druggist' hasn't the Powders, send your money at once to PROF. SPENCE, as above directed.

For sale also at the Banner of Light Office No. 158 Washington street, Boston, Mass. Apr. 3.

ABRAHAM JAMES. AND HIS WONDERFUL OIL DISCOVERIES IN PLEASANTVILLE, PA., UNDER THE CONTROL AND DIRECTION OF HIS "SPIRIT GUIDES."

WRITTEN BY J. M. PEEBLES.

JUST published. For sale by WM. WHITE & CO., Banner of Light Office, Boston, Mass. and ABRAHAM JAMER, Lock Hox 7 Pleasantville, Pa. MRS, H. F. M. BROWN, Gen-eral Western Agent, Post-office Drawer 5956, Chicago, III. Price, postage paid, 66 cents. Apr. 3.

NEW PAMPHLET.

THE SPIRITUELLE;

DIRECTIONS IN DEVELOPMENT.

ABBY M. LAFLIN FERREE.

T will be seen at a glance that this is just the work needed by thousands. PRICE 30 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKNORES. 154 Washington street. Boston, Mass.; also at FILNCH & RICH ARDSON'S, 334 Pennsylvania avenue, Washington, D. C. Mar. 6.

MEDIUMSH(P:

ITS LAWS AND CONDITIONS;

WITH Brief Instructions for the Formation of Mpirit Cir cles. By J. II. PowgLL, author of "Life Incidents and Poetic Pictures," etc. Price 25 cts.: postage 2 cts. For sale at the BANNER OF LIGHT BOOKSTORE, 156 Washington street, Boston, Mass.

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THIN is a remarkable book, and has created more sensation than any work issued outside the ranks of Spiritualism, on account of its beautifut delineation of the Spiritual Phi-losophy. It cheers and biesses all who read it, and has thrown rays of light into many a darkened soul. Every one should own this little gem Price 31,50; postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston, Mass.

MY LOVE AND I.

BY ABBY M. LAFLIN FERREE. BY ABBY M. LAFLIN FERREE. PRICE 50 CENTS. For said by FRENCII & RICHARD. SON, 334 Pennsylvania avenue, Washington, D. C.; also by MRS. FERREE, 118 Prospect street, Georgetown, D. C. Mar. 6.

Blestern . Department.

J. M. PERBLES......EDITOR.

INDIVIDUALS Subscribing for the BANNER OF LIGHT by mall st ordering books, should rend their letters containing remittances direct to WILLIAM WHITE & Co., 158 Washing-ton street, Boston, Mass. Post-Office Orders, when sent, should be made payable to WILLIAM WHITE & Co., and not to J. M. PERLES. This course will save much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. PERLES. Per-sons writing us in May will direct to Boston. Mass. Bons writing us in May will direct to Boston, Mass, care BANNER or LIGHT.

Unitarianism and Eternal Torments.

If any one clergyman more than another in the ranks of the Unitarian denomination is anthorized to write-to preach authoritatively, relative to the doctrines of Unitarianism, that man Is the Rev. Dr. Bellows, of New York. In a recent sermon upon the "unpardonable sin," delivered in All Souls' Church, New York, and published in the Christian Register, Mr. Bellows expresses a firm belief in eternal sinning and the consequent eternity of hell-torments. And yet there are many poor weaklings, believing in Spiritualism, supporting such preaching. Why they do it puzzles us. Here follow several extracts:

"In whatsoever senso we take our Master's utterance, there is a an against the Holy Ghost, a sin which cannot be forgiven. " " " If I were now to go it to an ingenious critithere is a wn against the Ho.y Ghost, a sin which cannot be forgiven. $\circ \circ \circ \operatorname{II}$ were now to go it to an ingenious criti-cism of these passages, and strive to show how their appar-ent meaning might be evaded or escaped, I should do just what I condemn In others. The literal and grammatical sense of the passages is plainly that there is a sin unparton-able and unforgivable, and Christ placed no limit to its pun-ishment. $\circ \circ \circ \operatorname{I}$ it is true that we can see, from our knowl-edge of human nature, how great is the tendency of sinful habits to continue; how they grow and are entrenched by indulgence until their domination over the character be-comes almost absolute. In other, words, we can see that often the difficulty of reformation is so great as to render it in the last degree improbable; and we must look upon posi-rate and hopeless. We cannot see that it is likely to be re-pented of in this world or in the world to come, and, there-fore, cannot see how it is to be partened now or there. $\circ \circ \circ$ This universe, with all its releast that world death, with all its possibilities for good and evil, is a vasity deeper, more solemm and mysterious sphere than we are wont to consider it. The shadow and the sphendors that combine in this im-mortal life, just beginning here and now, are such as to lead us to look turon the fourne togening for work as to lead us to look turon the fourne togening for work as to lead 11. The shadow and the spiehdors that combine in this im-mortal life, just beginning here and now, are such as to lead us to look upon the future possible results of sin with some solemn misgivings. I do not deny, therefore, the possibili-ty of cternal punishment for eternal will doing and eternal ill desites 0 = 0. I have nothing in my religious philosophy which keeps me from believing that men may continue sin-ners to eternity, if they choose, and, consequently, in a state of bernaneut, alignation from (field and thus under state of permanent alienation from God, and thus under eternal ounishment."

Whether this Unitarian clorgyman would endorse the following descriptions of this "eternal punishment," we are not authorized to express an opinion.

With lurid imagination, Pollok tells us he

- With furtid findgination, a onow terms as a "Saw a lake of burning fire, With tempest tossed perjectually, and still The waves of flery darkness 'gamst the rocks Of dark damnation broke, and music made Of melancholy sort, $\circ \circ \circ$ And far as sight could pierce. Or down descend in caves of hopeless depth, Through all that dungeon of unfading fire, I saw most miserable beings walk, Bernine contin, ally, yet meansumed: I saw most miserable beings walk, Burning contin ally, yet unconsumed; Forever wasting, yet enduring still; Dying perpetually, yet never dead, C C 2 And Sorrow and Repentance and Despair Among them walked, and to their thirsty lips Uncovide for walked, and to their thirsty lips
- Presented frequent cups of burning gall."

Only recently the Rev. William Davidson, student of a theological seminary, Ohio, says the Gospel Banner, depicted hell torments in this wise: Gospel Hanner, depicted hell torments in this wise: "It is not only the loss of all, and a horrible lake of ever-burning fre, but there are horrible objects filling every sense and faculty; and there are horrible engines and instruments of torture. There are 'chains of darkness,' thick, heavy, hard, and smothering as the gloom of blank and black de-spair, chains strong as the cords of omnipotence, hot as the crisping flames of vengeance, indestructible and eternal as justice. With chains like these, every from link burning in-to the throbbing heart, is bound each doomed, danned soul, on a hed of hurning mark under an iron root, fiven with to an a bed of hurning mark under an iron root, riven with tempests and dripping with torrents of unquenchable fire."

Debate at Farmington, O.,

٦,

Between A. A. Wheelock and Prof. A. N. Crafts, com-menced Monday, March 8th, at 10 A. M., and closed March 14th, at 4 P. M.-Siz Days.

Controversies conducted in the right spirit are ever interesting and profitable. Bro. Wheelock opened the discussion on the first question by stating what constitutes a Spiritualist-belief in the divine existence; conscious communion with spirits; sovereignty of individual opinion, and the living of a true, well-ordered life. The belief of one was not binding or authoritative over another. It was impossible to get at the opinions and principles of Spiritualists, as a body, only by

nent.

10th, Drawing and painting likenesses of spirit friends, through the hand of the medium, in an artistic and masterly manner, and doing it with the most unprecedented rapidity. 11th, Playing upon musical instruments in the most exquisite style, without the medium's com-ing in physical contact with the keys or strings, and performing the most difficult pieces, with which the nedum and others present are alto-gener unacquainted.

gether unacquainted. 12th, Seeing and describing spirits so accurateof elairvoyance

13th, Handling spirit-forms when conditions will allow.

15th, Correct diagnoses of disease, whether th

patient is present or absent, and successfully treating the same, causing the deaf to hear, the blind to see, and the lame to walk, &c.

attempted answer was put thus: 1st, These things do occur, but they could all be

accounted for by electricity, magnetism and odio force. He could produce the raps, and would, be-

3d, If there was anything in it, that which could bors mainly for the not be accounted for by electricity was from the ing a noble work. deril

Mr. Wheelock, in a masterly manner, proceeded in harmony with the correlation of forces to show what electricity, magnetism, psychology and mes-merism were capable of as agents, but affirmed there was no more conscious intelligence in them than in cold water. He repeatedly called upon the Professor to produce the raps by electricity.

His calls were vain. Prof. C. paralleled, or tried to, the well authenticated fact of John Pierpont hearing music, in broad daylight, without human hand touching the plano, by speaking of hearing of a trickster being caught at a dark circle, in Warren, O., try-ing to play a trick. According to that, said Mr. W., if a man lies in Ohio, that equals a man telling the truth in Boston. So, according to Prof. C., a because a noise on sundry musical instruments, incrementary of the second secon lie equals a truth. Fourth Day.-Question : "Is the Orthodox view

of the divine authenticity of the Bible correct?" Prof. Crafts in the affirmative. He opened with a half-hour's Methodist exhortation on the glory of the Bible. In response Mr. W. asked him, "Who were Orthodox? and what were their views?" Not replying, he spent the next half hour in a pathetic exhortation concerning our Lord and Saviour Jesus Christ, and the blessed

means of grace. Mr. W. pressed upon him again to define what the Orthodox views were, as he could not well with the orthodox views were as he could not well reply to them till they assumed some form and shape. Still urging the point, Mr. W. held up the "old Presbyterian Confession of Faith," asking in stentorian tones if that was Orthodox. The Pro-fessor replied "no."

Mr. W. further insisted that he define terms-Mr. W. hurther insisted that he define terms — that he tell where Orthodoxy could be found. Finally he said it was in the "Methodist disci-pline"—a limited place, he soon found, for the Orthodox religion, with its trinity and depravity, its hells and devils. Pressed and worried by these irrational, unreasonable dogmas, hegotten in Pagandom out availed in Popur Catholisien On the second day, Bro. Wheelock propound-ing, pointelly put these questions to his opponent: 1st, Is the God of the Old and New Testament Scriptures the God of the Old Testament a Trin-ity-triple God, or a single God? "A single God." 3d, Do you recognize the single God?

ity-triple God, or a single God? "A single God." 3d, Do you recognize the single God of the Old Testament as the God of the New? "Yes."

4th, Do you, and Orthodox Christians of to-day, recognize as Divine authority the Old and New Testament Scriptures, and all recorded acts therein? "Yes."

After fastening this reverend opponent, he pushed the peevish, changeful, angry, revenge-ful, bloodthirsty God of the Old Testament right into his face. He read everything that a modif it was the Word of God, he, the servant of God, ought not to be ashamed to read God's Holy Word before men or women. He dare not read the Bible passages selected. And yet the Bible, he contended, was the infallible word of God. Ile furthermore claimed that all prophecy was of God—and to be a real prophecy three things selected a few choice passages, and challenged him to read them to that audience. He said if it was the Word of God, he, the servant of God, ought not to be ashamed to read God's Holy

of God-and to be a real prophecy three things must be fulfilled: "The time, place, and what was to happen." Mr. W. admitted prophecy as cause and effect-

tions in the presence of the circle, with ten times that a thousand people were present each day. the rapidity of any known human agency, which Bro. W., though small in stature, proved himself communications are legible, intelligent and perti-, historically, theologically and argumentatively a 10th, Drawing and painting likenesses of spirit giant. It was the general testimony of all out-

had so ably and eloquently defended the truth-I y as to be easily and at once recognized by their | It was a glorious triumph for Spiritualism, from friends, embracing the whole range of the power beginning to end, beginning to end.

Cannot Bro. Wheelock he induced to publish a full account of the debate in pamphlet form? will allow. 14th, Under favorable conditions, forstelling Such a book would find a ready and rapid sale, the happening of future events, thus fulfilling the claim of prophecy, and also recounting the past history of an individual's life, although entirely with listening to public lectures.

Sterling, Ill.

Mrs. C. C. Fullerton, of Sterling, Ill., writes us a lengthy account of the cures performed by Mrs. billing to see, and the lame to walk, &c. He cited well authenticated cases, covering every one of these fifteen phases, from the manifesta-tions in the "Wesley family" down to the pres-ent-Bible testimony, also-to all of which the Professor mainly responded with ridicule. His total and most all grades of diseases are cured, or greatly relieved, through her magnetic influence. Many severe cases are reported, which were effectually cured through her instrumentality, after physicians had given them up as fore this audience, with electricity. 2d, It was all humbug ! There was nothing in it. as a lady of principle and moral worth. She lahopeless. Mrs. G. enjoys an enviable reputation bors mainly for the good of humanity, and is do-

BOWMAN'S HALL, Milwaukee; Wis., April 12, 1860. Whereas, We, as Spiritualists, Free Thinkers and Reform-ers, are deeply sensible of the beauty and the grandeur of, the principles underlying the doctrine of Spiritualism, and desirous of seeing them promulgated; and Whereas, We believe that any deviation from the path of honeasty, in the promulgation of said principles—as by the practice of shallow tricks and jugglery, under the claim of spiritual physical manifestations—is detrimental to the cause of truth and Spiritualism, as tending to prejudice the honest inquirer as well as the unreasoning mind against all manifestations claiming to emanate from the spirit-world; and

etc. : and

Hoven and where a noise on summy musical instruments, etc.; and Whereas, Through the instrumentality of Mr, A. A. Singer, Robert Hindblom, Walter Davis and others, by the use of a dark lantern, said Ferries has on several occasions, but particularly on the 8th day of April, 1869, been detected in the practice of deception, and to the satisfaction of every one then and there present exposed as an impostor; and, Whereas, The said Singer, Hindblom and Davis, with a dozen others, declare themselves willing, anxious and ready to substantiate with undeniable proofs their accusation, to wit: that said Ferries is a humbug, and an impostor of the backets dic: therefore, be it Resolved, That while we deprecate the necessity of a censure, yet duty bids us, and we now do censure the conduct to the cause of progress.

of honest men or women. Resolved, That in our opinion it behooves every Spiritual-ist or Society of Spiritualists to publicly repudiate said Fer-ries as an expounder of their doctrines, and treat him as an enemy to their cause. Resolved, That the non-Spiritualists of this Society wish nothing of the foregoing considered as reflecting derogatory upon the Spiritualists as such, or spiritual manifestations in renerated, which latter we know but little the woolly

With reference to the above resolutions, i, as President of the First Spiritual Society's Sunday Evening Conference, by rotation, would say that they were adopted by a large majority, on Sun-day evening, April 11th, 1869. GEORGE W. MACHIE, Pres. 193 Huron street, Miluoaukee, Wis.

Tarkey Creek, Ind.

EDITORS BANNER OF LIGHT-I wish to say, through your paper, to the friends of progression everywhere, that in this part of the country the doctrines of vicarious atonement and of eternal

through this section, and especially K. Graves, our State missionary, to call and find a welcome at my house. The clouds of superstition are giv-ing way, and a little sound reason will have a ood effect. Yours for eternal truth, A. TINKLEPAUGH, P. M. Turkey Creek, Steuben Co., Ind., April 14th, 1369. good effect.

Guire, Conductor; Dr. C. C. York, Assistant Conductor; Mis. M. J. Btewart, Guardian; Mrs. Anna St. Johns, Musical Directress; A. J. Chase, Necretary. Address all communica-tions to A. J. Chase, 1611 Washington street. Temperance Hall.—The First Society of politicalists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 r. M. Henlamin Odlorne, 91 Lexington street, Cor. Sec. Speaker engaged:--J.M. Peebles during May. BROOKLYN, N. Y. -Sauyer's Hall.—The SpiritusHists hold meetings in Sawyer's Hall, corner F ulton Avenue and Jay street, every Sunday, at 3 and 7 r. M. Benlamin K. A. Bradford, Guardian of Groups: Camberland-street Lecture Room. - The First Spiritualist Society hold meetings every Sunday at the Cumberline - street Lecture Room, near De Knib avenue. Circle and conference at 109 of lock A. M. 1 lectures at 3 and 7 f. M.

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

vort and Naratoga streets. Mrs. F. 0. Ilyzer speaks till fur-ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute.—The Society of "Progressive Spiritu-alists of Baltimore." Nervices every Sunday morning and evening at the usual hours. BUFFALO, N. Y.—The First Spiritualist Society hold meet mgs in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A. M and 7% P. M. Children's Lyceum meets at 23 P. M. H. D. Fitzgeiald, Conductor; Mrs. Mary Lane, Guardian.

BATLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. Jeremiah Brown, Secretary. BRIDOEPORT, CONS.—Children's Progressive Lyceum meets every Sunday at 16 A. M., at Lafuyette Hall. Travis Swan, Conductor: Mrs. J. Wilson, Guardian.

Conductor; Mrs. J. Wilson, Guardian. BELVIDERE, ILL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forencon and even-ing, at 104 and 74 o'clock. Calidren's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Hay-wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, CHARLESTOWN, MASS.—Central Hall.—The First Spiritual-ist Association hold regular meetings at Contral Hall, No. 25 Elm street, every Sunday, at 234 and 74 P. M. Inr. A. H. Richarlson, Corresponding Secretary. Speaker engaged:— Agnes M. Davis, May 30. Bashington Hall.—The Children's Progressive Lyceum No. I hold their sessions every Sunday at 103 A. M., at Washington Hall, No. 16 Main street, near City Square. G. W. Bragdon, Conductor; Lizzle Saul, Guardian; N. G. Warren, Musical Director.

Director. CHELSEA, MASS.—Fremont Hall.—The Children's Progress-ive Lyceum meets every Sunday at Fremont Hall, at R. A. M. Conductor, John H. Crandon: Asst. Conductor, F. C. Davis; Guardian of Groups, Mrs. E. S. Dodge: Asst. Guardian, Mrs. J. A. Salisbury; Secretary, Mrs. S. E. Davis. Free Chapel.—The Bible Christian Spiritualists hold meet-ings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7. M. Mrs. M. A. Ricker, regularspeaker. The public are invited. D.J. Rick-er, Sup't.

CAMBRIDGEFORT, MASS.—The Children's Progressive Ly-CAMBRIDGEFORT, MASS.—The Children's Progressive Ly-ceum meets every Sunday morning at 10³ A. M., in Williams Hall. M. Barri, Conductor; John J. Wentworth, Assistant Conductor; Mrs. H. Newman, Guardian; Mrs. Dolbeare, As-sistant Guardian. Meetings.at 3 and 74 o'clock.

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

W. Pickering, Secretary, CHICAGO, ILL.-Library Hall.-First Society of Spiritual-ists meet in Library Hall, every Sunday, at 10³ A. M. and 7⁴ 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 meetings every Sunday at 10³ A. M. and 7⁴ P. M., in Cros-by's Music Hall, Opera House Building, entrance on State street. J. Spettigue, President.

street. J. Spettigue, President. CLEVELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall ev-ery Sunday Conference in the morning, after Lyceum ses-sion. Lecture at 17 P. M., by E. S. Wheeler, regular speaker, Lyceum at 94 A. M. L. King, Conductor; Mrs. D. A. Eddy, Guardian; D. A. Eddy, Scoretary. CLTDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

J. Dewey, Guardian. DU QUOIN, ILL.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sun-day in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor, Mrs. Sarah Pier, Guardian. Social Levee for the benefit of the Lyceum every Wednesday evening. DOPCHEFER M'se — Erco meetings in Union Hall Mangold

DORCHESTER, MASS.—Free meetings in Union Hall, Hancock street, every Sunday evening at 72 o'clock. Good speakers

DOVER AND FOXCROFT, ME.—The Children's Frogressive Lyceum holds its Sunday session in Merrick Hall, in Dover at 104 A. W. E. B. Averill, Conductor; Mrs. K. Thompson, Juardian. A conference is held at 12 P. M.

THIS work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to merit commendation. The growing interests of Spiritualism demanded an original singing book. Everywhere the call was loud and earnest. The surfnors have endeavored to meet this demand in the beautiful gift of the SPIRITUAL HARP. Cuiled from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, it is doublies the most attractive work of the kind over published. The Harp contains music for all occasions; particularly for the social relations of life, both religious and domestic. Its beautiful songs, duets and quartets, with plano, organ or me-lodeon accompaniment. If purchased in sheet form, would cost many times the price of the book. These are very choice, sweet and .aspiring. Among them may be mentioned "Spark-ling Waters." "Breaming To-night." Nothing but Water to Drink, "" Heart Song." The Heart and the Hearth, " "Make Home Pleasant," "Sail On," "Angel Watcher's Serenade.," "The Song that I Love," "Maternity." "Translation," "Build Him a Monument, " Where the Roses no'er shall Wither," "Genute Spirits." IS Istand on Memory's Golden Shore," &c. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, a choice compilation of original and eclectic songs for the social circle. Although not specially prepared for the Lyceum, yet its musical claims have been heartily supplied with a rich variety of music and friend of Spiritualism, should have tho liarp, not only for the home circle, but for public meetings, that all may pariak together of the fast of soul. I theorems" the more needful because of the "Hiver Chain Recitations" introduced in an improved form, under the title of "Spiri Des Moines, Iowa.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10² A. M. and 7 P. M., and the Children's Progressive Lyceum at 1² P. M.

FITCHBURG, MASS.--Children's Progressive Lyceum meets n Belding & Dickinson's Hall every Sunday at 104 A. M. Dr. I. H. Brigham, Conductor: Mar. M. E. B. Sawyer, Guard-an: Fred. W. Davis, Secretary.

ian; Fred. W. Davis, Secretary.
 FOXBORO', MASS, — Meetings are held every Sabhath in Town Hall, at 12 H. Progressive Lyccum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Summer, Guard-lan. Lyccum paper published and read on the first Sabbath of each month. Lecture at 12 F. M.
 g GBEAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. The Chill dren's Progressive Lyccum meets at the same place at 22 F. M. Dr. Rouben Barron, Conductor; Mrs. M. H. Sayward, Guardian; Mrs. M. H. IIII, Corresponding Secretary.

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

снатьоу ант speaking medium. НАММОКТОЙ, N. J.—Meetings hold Gvery Sunday at 10³ А.м., at the Spiritualist IIall on Third street. W. D. Whar-ton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 F. M. J. O. Bansom, Conductor; Miss Lizzie Randall, Guardian of Groups.

Guardian of Groups. HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 22 o'clock, at Temperance Hall, Lincoln's Bulld-ing. E. Wilder, 2d, Conductor; Ada A. Chark, Guardian. HOULTON, MS.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. LowELL, MASS.—The First Spiritualist Society hold a gen eral conference every Sunday at 22 r. M., in Lyceum Hall, cor-ner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec. Cor. Sec

LEOMINSTER, MASS. - The Spiritualist Association hold meet-ings every alternate Sunday at Brittan Hall. W. H. Yeaw,

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

BALEM, MASS.—The Children's Progressive Lyceam meets in Habon Hall, every Sunday, at 104 A. M. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake. Sec. SPRINGPIELD, ILL.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Itali, southwest corner Fifth and Adams streets. John Ord-way, President; A. Brackett, Vice Fresident; W. H. Pingressive Lyceum meets at 9 o'clock, R. A. Richards, Con-ductor; Miss Lizzle Porter, Guardian. Sachulware, Cambon Meets at 90 clock, R. A. Richards, Con-ductor; Miss Lizzle Porter, Guardian.

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

Guardian. Speaker engaged --Miss Eliza llowe Fuller.
 SAN FRANCISCO, CAL.-Meetings are held every Sunday evening in Mechanic's Institute Hail, Poststreet. Mrs. Laura Sinith (late Cuppy), speaker.
 VINELAND, N. J.-Friends of Progress meetings are held in Plumstreet Hall every Sunday at 10³/₂ A. M., and evening. President, C. B. Campbell: Vice President, H. H. Ladd; Treasurer, S. G. Sylvester; Corresponding Scoretary. L. K. Coonley. Children's Lyccum meets at 12³/₂ P. M. Dr. David Alien, Conductor: Mrs. Julia Brigham, Guardian; Blase Elia Bleach, Musical Director; D. F. Tanner, Libwarlan. Speakers desiring to address said Society should write to the Corresponding Scoretary.
 WILLIAMSBURO, N. Y.-The First Spiritualist Association hold meetings and provide first-class speakers every Thuraday evening, at Masoni, Bearch, Steorretary, 26 Fourthered, Cornert, Grand, Tickets of admission, Bearts to be obtained of the committee, or of II. Witt, Scorretary, 26 Fourthered.
 WASHINGTON, D. C.-The First Success of Progressive States and Progress of Progressive States and Progress and Society of Progressive States and Society of Progressive States and Progress and Provide First Spiritualist Pressive States and Progress Progress Progressive States and Progress P

tee, or of II. Witt, Secretary, 32 Fourth street. WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Penn-sylvania Avenue, between 10th and 11th streets. Lectures at II.A.M. and 74 p. M. Lecturer engaged—May, Alclinda Wil-helm Slade. Children's Progressive Lyceum every Sunday, at 123 o'clock. George B. Davis, Conductor; Mirs. M. Hos-mer, Guardian of Oroups, John Mayhew Procision

SECOND EDITION.

THE SPIRITUAL HARP,

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

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

His Present and Future Happiness.

BY REV. ORRIN ABBOTT.

"Prove all things, and hold fast that which is good."—Paul. "Who but a bigot will refase to read both sides of those questions, when kindly and fairly discussed? Lawyers ince each other in argument, when a few dollars are at stake; should not clergymen do the same, when heaven

their Resolutions at Conventions, their State and National Organizations, and hence he read published principles from the Massachusetts, New York, Ohio and Michigan State and National Organizations. He cited these as the doctrines of modern Spiritualism.

Prof. Grafts responded by reading garbled ex-tracts from extreme writers who are or who have professed to be Spiritualists, endeavoring to show that these men were the exponents and these sen-timents the doctrines of Spiritualism. This was morally dishonest in the Professor, and Mr. W. demonstrated it to the audience. Then, as the Philosophy of Spiritualism gave the only true theory of all life, Mr. W. claimed its phenomena were just as broad, and that every manifestation of intelli-gence in the wide domain of existence, whether in a physical body or out of it, was truly and lein a pursheat body of out of h, was truly and fe-gitimately a spirit-manifestation; more, he claim-ed that-question existence as we might-we could only get an intelligent response from organ-ized spirit. Unorganized spirit we know nothing about-no more than unorganized matter. We cannot have any knowledge of either outside the law universal of organization. Hence, as mat-ter is dumb, spirit alone speaks. What more clear, then, that every manifestation of intelliclear, then, that every mannesiation of intelli-gence is a spirit-manifestation? All manifesta-tions of intelligence are ever and always in har-mony with law-never outside of natural law. But what the means of the organized, individual-ized spirit's communication? Whether in the body or out, electricity, magnetism, psychology and mesmerism are the eternal, God-designed agents constantly employed, by which spirits communicate and intelligence is manifest. These means are only available to the spirit for com-munication, as the law of both physical and spir-itual existence is harmoniously fulfilled, and then the degree, class and kind of intelligence mani-fest is in exact accordance with it. Only by a proper knowledge of these laws can we under-stand the so-called Spiritual Phenomena. The "manifestations" Mr. W. grouped or arranged

thus: ist, Facts of a purely physical character, such as the moving of tables, chairs, &c., movements which sometimes accord with the thoughts and

suggestions of the inquirers. 2d, Intelligent communications by means of rapping sounds, speaking and writing phenome-na, which occur wholiy independent of the direct conscious agency of the mediums, or of any other Bersons present. 3d, Communications pertaining to subjects of

which the mediums are profoundly ignorant, and yet found to be correct. 4th, Correct communications pertaining to facts

believed to be known only to the inquirer him-self and the particular spirit with whom he is pro-Sth, Similar communications containing correct

responses to purely mental questions. 6th, Speaking and writing, in languages un-

known to the mediums, certain communications purporting to come from spirits unknown, which communications are significant and pertinent to the persons to whom they are addressed.

7th, Communications conveying, in some instances, correct information in respect to facts un-known to the inquirer or any other person pres-

ent. 8th, Writing, without the agency of any physical, human instrumentality, words, names, com-munications, &c., in the proper handwriting of the individual whose spirit purports to be pres-

ent. 9th, Writing, as above, lengthy communica-

"time, place, and what was to happen." Then he showed that not a single prophecy (accepting the Professor's definition) of the Old Testament could be proven to have been fulfilled in the New; that the power of prophecy belonged in the New; that the power of prophecy belonged to intelligence simply, and when and wherever the law for the communication of such intelli-gence could be fulfilled, prophecy would be the result. He cited numerous instances of prophecy by spirits, that filled his definition to the letter. The Professor then passed on to miracles: 1st, "Miracles were prohable," 2d, "Miracles were possible." 3d, "Miracles were a necessity." Friend Wheelock denied "miracles," in the sense of their being an abrogation of the natural

sense of their being an abrogation of the natural laws of the universe. Things, powers, might be Prof. C. contended that if miracles were not

true, Jesus Christ was illegitimate, and a faisifier. Mr. W. pleasantly informed him that he had to fight against fixed and infinite law, against the sequences of science, philosophy and reason in order to show that there ever had been a " miracle," and if he did not, certainly he stood self-con-victed_of saying very naughty things about his dear Saviour.

Prof. Crafts argued that Lazarus was raised Prof. Grats argued that Lazarus was raised from the dead. Replying, Mr. W. showed that the record told two stories about it. If one decla-ration from the man who performed the work was good, the other was equally so. Hence, Laza-rus was not dead, "only sleeping." The same with the widow's son—in a trance. He cited in-stances where persons had lain for days sup-need to be dead ar dying and in many inposed to be dead or dying, and in many in-stances shrouded and put in the coffin, and taken out again and living to-day. Nobody claimed now that they were raised from the dead. Nor would they then, had they understood Spiritual ism and its laws.

ism and its laws. Prof. C., frequently wandering off, described the fall of Babylon, the awful condition of the heathen without the blessed light of the Bible and our holy Christianity, and spent the most of list time in pathetic Methodist exhortations on our Lord and Saviour Jesus Christ. He never once attempted to show what "the Orthodox view of the Minute contractions of the Bible most". the divine authenticity of the Bible was"

He furthermore gave pretended readings from spiritual books — seventy-five dollars worth of which he had been searching for months, and then, by reading *yarbled extracts*, tried to create a *prejudice* against Spiritualism in the minds of people, before the discussion. But he was caught at it, and made to own it before a large audience during the debate. He read a garbled ex-E. S. Wheeler, in Cleveland, and published in the "Spiritualist." After he had commented upon it, Major Thomas demanded he read the whole article. He stammered, blushed, said that there was no need of it. The Major very coolly took the same number of the paper out of his pocket, and told him if he was ashamed to read it, he (Major) would, but that it must be read to that au-dience. "Read! read!" came from all parts of the hall. And there he stood and read, and thereby convicted himself of a deliberate attempt at falsifying and deceiving his friends and neigh-bors! It was frequently said he "sweat like a at laistifying and deceiving his friends and neigh-bors! It was frequently said he "sweat like a man mowing"; but he perspired still more freely when Mr. W., in language at once scorching, with-ering, terrible, drew a lively picture of such con-duct from one of God's pious, holy Christian teachers! Such is the merest outline of this discussion, receating intense excitement. It was estimated

· [Origina].] REVELATIONS.

BY W. F. WENTWORTH.

A beautiful vision greets my sight. Of beautiful angels robed in white, And beautiful forms around mo stand, To whisper a word from the beautiful land. Over the waves of the crystal sea. The angels bright return to me, And the silver wave from the shore of gold, Is freighted with stores of wealth untold. Beautiful seal beautiful seal Over thy waves they are calling to me, And the cadence soft of their voices low, Like the murmuring sea as its wavelets flow ; Now grief, then joy, in their symphony, Bring angel music back to me, Angelic love and sympathy. From the darkened shade and blackened gloom. From the skeleton haunt of a man-made tomb, From the cypress shade, which man calls death, From the curse of superstition's breath, Behold the star of hope has risen, A revelation clear been given. And lo I among the cypress trees, The low, sweet sigh of heaven's breeze Reveals this truth, now soft, now low. Now like a mighty organ's flow, A beautiful truth, " there is no death ! Immortal is the spirit's breath," And the Sun of Truth through the cypress green

Has shed its light on the darkened scene.

Pennsylvania State Society of Spiritualists. Pennsylvania State Society of Spiritualists. The third Annual Meeting of this Society will be held on Tuesday, the 15th day of June, at 10 A. M., and 3 and 8 P. M., in the City Assembly Rooms, S. W. corner of Ninth and Ppring Gurden streets, in the city of Philadelphila. The friends of the cause in all parts of the State are invited to come and ald us. Our missionaries have been laboring with success during the past winter. Those who cannot come will confer favors by sending reports of the sondition and needs of the cause in their districts to IIENET, CHILD, M. D., President, Or to CAROLINE A. GRIMES, Secretary, 1919 Walnut street, Philadelphia.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

ADRIAN, MIOR. - Regular Sunday meetings at 10% A. M. and P. M., In City Hall, Main street. Children's Progressive yeeum meets at same place at 12 M. Mrs. Martha Hunt, resident; Ezra T. Sherwin, Secretary.

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

APPLETON, WIS .- Children's Lyceum meets at 3 P. M. every

ANDOYER, O. -- Children's Progressive Lyceum meets at Morley's Hall every Sunday at 114 A.M. J. S. Morley, Con Juctor, Mrs. T. A. enapp, Guardian, Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

<u>Ansa</u>

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

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

MILAN, O.-Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10³ A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.

Hudson Tuttle Conductor; Emma Tuttle, Guardian. Mognisania, N. Y. - First Society of Progressive Spiritual-ists-Assembly Rooms, corner Washington avonue and Flith street. Services at 3% P. M. MANCHESTER, N. H.-The Spiritualist Association hold meetings every Sunday at 2 and 63 P. M., at Museum Hall, corner of Elm and Pleasant streets. Stephen Anstin, Presi-dent; Moses H. Johnson, Secretary. Progressive Lyceum meets every Sunday at 103 at the same bail. Albert Story, Conductor; Mrs. Fannie Sheapard, Guardian.

MILWAKER, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 10³ A. M. and 1³ P. M. George Godfrey, Chairman. Speaker engaged:--J. L. Potter. The Children's Progressive Lyceum meets at 2 P. M. T. M. Waison, Conductor; Betty Parker, Guardian; Dr. T. J. Freeman, Musical Director.

Freeman, Musical Director. New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Ev-erett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 104 A. M. and 74 P. M. Children's Progressive Ly-ceum at 24 P. M. P. E. Farnsworth, Scoretary, P. O. box 5679. NEWBURTPORT, MASS.—The Children's Progressive Lyccum meets in Lyccum Hall every Sunday at 2 P. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musi-cal Director; J. T. Loring, Sceretary. Conference or lecture in same hall at 1/2 o'clock.

NEW ALBANT, IND.-The Society of Progressive Spiritual-isis hold meetings every Sunday at 2 and 7 p. M. J. Kemble, President; Isanc Bruce, Vice President; A. R. Sharp, Record ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.

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

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

President; J. C. Norwood, Vice President. Osweoo, N. Y.—The Spiritualists hold regular meetings at their new "Lyccum Hall," Grant Block, every Sunday at 11 A. H., and 7K P. M. John Austen, President, Children's Progressive Lyccum meets at 2 P. M. J. L. Pool, Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director.

Mrs. C. E. Richarda, Guardian; F. H. Jones, Musical Director, PORTLAND, ME.—The "First Portland Spiritual 'Associa-tion "hold meetings every Sunday in their (new) Congress Hall, Congress street, at 3 and 74 o'clock P. M. James Fur-bish, President; R. I. Hull, Corresponding Scoretary. Chil-dren's Lyceum meets at 10³ A. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Guardian; Miles Clara F. Smith and Miss Inez A. Blanchard, Assistant Guardians. PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1; meets at Concert Hall, Chestnat, above 12th street, net 34 A. on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.—Lyceum No. 2, at Thompson Street church, at 10 A. M. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Con-cert Hall, at 34 and 8 P. M. every Sunday.—"The Phila-delphia Spiritual Union "meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the even-ing to lectures. PUENAM, CONN.—Meetings are held at Central Hall every

binkay, the monthing devoted to their Lyceum, and the even-ing to lectures.
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Roomestra, N. --Religious Society of Progressive Spirit ualists meet in Sciltzer's Hall Sunday and Thursday evenings.
W. W. Parsella, President. Children's Progressive Lyceum meets every Sunday, at 29 p. M. follows. Conductort.
Miss E. G. Beebe, Assistant Conductor.
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RIGHMOND, IND.—The Friends of Progress hold meetings every Bunday morning in Henry Hall, at, 107 A.M. Children's Progressive Lyceum meets in the same hall at 3 p. M. ROCKFORD, ILL .-- The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

Stoventa, Mass. — The Spiritualist Association hold meet ings at Harmony Hall two Sundays in each month, at 21 and 7 P.M. Aftermoon lectures, free. Evenings, 10 ceuts. The Children's Progressive Lyceum meets every Sunday at 104 A.M. E.T. Whittler, Conductor; Ida Herson, Guardian.

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