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REMINISCENCES AND EXPERIENCES OF A

WORKINGMAN.

BY EMILE SOUVESTRE.

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

CHAPTER XIII.

Mauricet Reuppears—Choice of a God father—Our Daughter Marianne—The Architect.

The first five years of our residence at Montmorency have left few traces on my memory. I only remember that work increased more and more, and that those who seemed to desnise me on my arrival, now never passed me without touching their hats. Henceforth I was regarded as somebody, in the country. Become the proprietor of the lumber-yard of my former competitor, I had removed there with my wife and family. We had carpeted the little house, regainted the old ceilings, ornamented the windows with white curtains, and planted Bengal rose trees on each side of the door. One corner of the lot had been transformed into a garden, where Genevieve cultivated flowers and dried the linen. She had also taken a swarm of bees, which in process of time filled several hives. Our son and daughter shot up like young poplars; they gamboled in the lumber-yard among the chips and shavings, singing, until the birds themselves stopped their lays to listen. Tranquility and abundance reigned in our happy home. Our felicity was only interrupted by one circumstance, which soon, however, resulted in additional joy.

This occurred at the birth of our darling Marianne. We had as a neighbor a Parisian lady, worth a hundred thousand francs, and as good as she was rich, a blessing to all who approached her. I had built several greenhouses in her park, to her entire satisfaction; and moreover, Genevieve, who did her washing, was a favorite also. So two or three months before the birth of the little girl, this lady had requested to be her godmother; a request which my wife granted with many expressions of gratitude. The baby came into the world strong and healthy.

I was just rejoicing at this delightful news when Mauricet arrived. I had not seen him since his misfortunes, but I knew that the masterbuilder who had hired him would give him an easy place and good wages, and that he had recovered his energy, and enjoyed life. In fact, I found him as talkative, as jovial, and as active as ever, although age had increased a little his embonpoint. He embraced and kissed us three times over, and could not refrain from weeping.

"I passed through your lumber-yard in coming to the house," said he, putting his hands on my have done. I will not let you see the rough bark; shoulders and looking affectionately into my I will square off the timber. I know too well eyes, his own still glistening with tears. "It seems that all is going on well, my child, and you are laying up a winter store for old age. That's right, my brave boy. The prosperity of my friends adds to my happiness."

. I replied that everything had succeeded beyond my most sanguine expectations, and I explained to him briefly my present position. He was listening to me, seated near Genevieve's bed. our little James on his knee, and gazing at the newcomer, who was asleep in the cradle.

"Hurrah! hurrah!" he exclaimed, when I had finished. "Good men must prosper; that does honor to the good God! I wanted to know all about you, and so I asked my patron for a few days holiday."

'Then you will stay with us?" said Genevieve, with evident pleasure.

"If that is your choice," said Mauricet. "I only came to salute you. It is so many weeks since we have been separated, that I felt hungry and thirsty for a sight of this parishioner."

He again clasped my hands.

"Besides," added he, turning to my wife, "I heard that you were going to have another in your family; and I have cherished a hope—a hope which has been my delight for the last three months."

"What hope is that?" inquired Genevieve. "The hope of bringing you a god-father for

your child."

I mean."

" A god-father?" "Here he is," continued Mauricet, striking his breast; "you will never find a better, nor one who loves you more."

Genevieve could not conceal her agitation, and we exchanged looks.

"Have I then come too late?" he inquired.

"Have you already chosen?"

"A god-father? No!" stammered out the mother, "we have only a god-mother."

"All right," replied the master-mason, "you will introduce me to her. To find myself once more here, gives me real joy. We must have some amusement as long as we live! I want a model christening, with confectionery, as much Bordeaux wine as we want, and a rabbit stew. She will not be scandalized at that—the god-mother,

I answered with some embarrassment that it

was Madame Lefoot, our wealthy neighbor. "A lady!" repeated Mauricet. "Excuse me: truly that is an honor! Then I must be upon my P's and Q's. But do n't be uneasy; on great occasions I can play the gentleman. I will buy myself a pair of silk gloves."

We had not time to answer, when the neighbor herself entered. For a moment I was quite confused. Genevieve raised herself in bed. Our situation was truly embarrassing, and became still more so, when Madame Lefoot referred to a god-father.

"Oh!" said Mauricet, straightening himself, "a god-father! Why, here he is ready at hand! I came from Burgundy expressly on that account. From what I hear, I presume this lady is to be associated with me. I am enchanted with such an honor! Let us now confer together about the christening.'

Madame Lefoot looked at us; her countenance expressed the utmost astonishment. Genevieve blushed to her temples, and picked off the nap of her cotton counterpane without daring to raise her eyes. Silence prevailed for some time, during which, Mauricet, who felt no concern about anything, jogged James on his knees with his usual

To Paris, to Paris On a gray horse. To Rouen, to Rouen On a white horse.

"This alters everything," said the neighbor, rather drily. "I came to propose my brother, the counselor of the chief magistrate, for god-father, I did not suppose you would make your choice without informing me."

"Excuse us. Madame," replied I, "we had not thought anything about it; the master-mason has but just arrived, and he made the proposition to

" And we intended consulting Madame about it," added my wife.

"By my faith!" interrupted Mauricet, who at length discovered our embarrassment. "I do not want to interfere with any one. I only wished to stand as god-father because I loved you. I should like to have named the little one, seeing that a god-daughter is almost a daughter; but my good will ought not to be an injury to her, and if Pierre Henri prefers another, he must not be disappointed."

He had risen; the jovial expression of his goodnatured countenance had entirely disappeared. Genevieve and myself both motioned him to stay; we had taken our resolution; our hearts spoke the same language.

"Stop!" I exclaimed; "we can never find a better god-father than an old friend like you."

"Inasmuch as Madam Lefoot is acquainted with you," added Genevieve, and, turning to her with a beseeching smile, she continued: "This is the good Mauricet, the former guardian of Pierre Henri, of whom I have so often spoken to Madame. This is the friend who, under God, has helped him to be an honest man. When Mother Madeline died he put on mourning, and when we were married he led me to the altar. In joy and in sorrow he has ever been with us. Madame will readily comprehend that he has a right to continue his office of protector to our children."

"You are right," said Madame Lefoot, whose face had resumed its serenity. "New friends must not usurp the place of old ones. Mauricet, we will name the little girl together."

"Well," cried the master-mason, touched even to tears. "I say that you are a noble woman! You shall never have cause to regret what you what is due to people of rank. Madame has nothing to fear; she will be satisfied with my conduct."

Madame smiled and changed the conversation. She treated Mauricet with marked politeness, who, after she took her leave, declared that she was the queen of noble ladies. As to my wife and myself, he grasped our hands and looked into our faces with an expression of gratitude truly touch-

"Thanks, my friends," he said in a voice full of emotion. "If I live a hundred years, do you see, I shall never forget this day. You have not been ashamed of your old companion, and for his sake you have risked the loss of a rich patron. That was noble; it was right; God will reward you."

The christening passed off to the satisfaction of every one. Mauricet conducted himself like a well-bred gentleman, and Madame Lefoot did not appear at all ashamed to stand at the baptismal font with the god-father.

After spending a few days with us, the mastermason quitted us, delighted with everything and everybody. We wept a little at parting, especially Mauricet, who despaired of ever seeing us

"We are separated," said he, "until the last judgment; but no matter; this last interview will always be full of pleasant memories. It is no common thing for friends to meet after so long an absence, and to separate without having anything to reproach each other with. You are on the high road to fortune, my children. Do not make forced marches; continue your way quietly, taking care to shun the pitfalls. I leave you here a little Christian, who will recall me sweetly to your memory. And you, Pierre Henri, who can write as easily as you can talk, do n't be lazy; send me, from time to time, a letter, giving me all the details of your household. Since the devil has invented writing we may as well put it to a good

He embraced us again; returned to the cradle, gazed affectionately on his little god-daughter who was sleeping, and then departed.

The presentiment which he had at leaving us was realized. I never saw him again, although he lived, God be praised, many years. From time to time workmen who visited Montmorency informed us of his health and circumstances, and brought little presents for Marianne. Our good friend, they said, continued to be a capital workman, and to keep a warm heart for those he loved. The master-builder, who saw what kind of a man he was, made him head workman in his line of business. Mauricet enjoyed a happy and useful old age, without ever thinking that he might have attained a higher position. His heart was too simple ever to entertain the idea that he could rise above the station in which the good God had placed him. It is only about a year ago that I heard of his illness and death. He went to the the promise she had made us, and declared that lumber-yard one morning, feeling less vigorous she had come on purpose to confer with us about than usual; a shower of rain could not drive him from his work. That evening he was seized with

field of battle.

This was a real affliction to us. Genevieve especially loved him with all a daughter's tenderness, and, as a mark of respect, put the little Marianne into mourning. The last friend of our youth was gone; our foster-parent was laid in the grave; now we were the oldest members of our family; by degrees our children would replace us. We felt as if we had entered the downward path of life, at the end of which the portals of the cemetery stand open. Happily we did not dwell on these ideas. Men live and the world goes on according to the will of God. It is for him to ordain, for us to submit.

James and Marianne grew finely, without causing us any anxiety. They took life gaily, and were the joy of the whole house, shedding a radiance around them. The boy already went among the workmen and learned by looking on; the little girl followed her mother everywhere, as if her very existence depended on seeing her making fun with her and kissing her.

Madame Lefoot frequently sent for Marianne because she had a daughter about the same age who had taken a great fancy to her, and would neither work nor play cheerfully without her. Marianne was at once her encouragement and her reward. Insensibly our house became an appendage to that of our neighbor. A gate in her park, which formerly communicated with my lumber-yard, had recently been reopened. When Miss Caroline was not at our house Marianne was at hers. Almost every day the child came home with some new presents, either fruits or playthings, and even jewels. At times her mother felt uneasy at this lavish generosity; for myself, I felt nothing but gratitude. I valued it simply on account of the affection which it indicated, and prized far more highly the love of my little neighbor than all her gifts.

To tell the truth, Madame Lefoot instilled no pride into her child; our little girl was always placed on a perfect equality with her own, she herself setting an example. Everything went on with the greatest harmony until Mr. Lefoot accepted an office which rendered it necessary for him to reside in Paris. On hearing that she would have to leave Marianne, Miss Caroline wept bitterly. It was all in vain that they made her promises; nothing could console her. At length, the evening before their departure, Madame Lefoot came in while we were at supper; she was followed by hor waiting-maid, who departed after having set down a bandbox. Our neighbor found some pretext to send the children away, and when we were alone she said:

"I have come to consult with you on a serious matter. Do not begin by exclaiming against me. Listen to me patiently, kindly, rationally." We promised her to do so.

"I need not say anything to you about Caroline's attachment to Marianne; you are fully aware of it, and can judge for yourselves. My daughter is accustomed to spend half her life with yours; she is dependent upon her for happiness has become listless, and takes pleasure in nothing. Neither work nor amusement have any charms for her. She seems to have lost a part of her life." Genevieve interrupted her to express her gratitude for such tenderness.

"If it is true," said Madame Lefoot, "that you value so highly her affection, you now have it in your power to prove it. Your daughter is the chosen sister of my Caroline's heart; permit her become really her sister."

"How do you mean?" I inquired.

"By giving her to us," she replied. Perceiving our agitation at this unexpected est of our sincerity, she exclaimed:

"Ah! remember your promise; you engaged to hear me out. I have not come to snatch Marianne from your arms, but only that ours may encircle her also. We have no intention of alienating Marianne from her family; we only wish to give her a second home. I shall have one child more, without your having one less. You will ter, and she shall come to see you as often as you

My wife and myself spoke at the same moment, tating our objections.

"Have patience, until you hear all I have to ay," interrupted Madame Lefoot. "Is not the welfare of your child the greatest desire of your hearts, and your dearest wish to secure for her a happy future? Well, I promise you all that. Marianne shall not only receive the same advantages of education as my own daughter and share in all her recreations, but I engage to secure a position for her and to give her a dowry. I have far more important—that of her inward developbut one daughter, and I am rich enough to allow myself this pleasure."

The proposal was so extraordinary, so wholly unexpected, that we were entirely unprepared to make any reply. She perceived it, and rose to depart. Genevieve seized her hand and would have expressed her gratitude for so much kindness, but her emotion prevented utterance.

"Do not thank me," continued Madame Lefoot. I do this more for the sake of my daughter than yours. If I can secure for her a devoted companion, she will be rich indeed. You will find in this bandbox one of Caroline's suits of clothing; it is intended for her adopted sister. I am aware that my proposition must cause you much suffering, for I can scarcely restrain my tears. It will be best for all of us to avoid another conversation on this subject. If you accede to my proposal, bring Marianne to me to-morrow dressed in Caroline's suit. This will be sufficient proof that Caroline may regard her as a sister. If not, I beseech you, spare my poor child and myself the grief of saying farewell."

As she uttered these words, she waved her

brave soldier at work, he died, so to speak, on the sank into a chair, buried her face in her apron and sobbed aloud. We remained in this situation for some time without exchanging a word, but in perfect sympathy of thought and feeling through our very silence. The same struggle was going on in our hearts. Whatever Madame Lefoot might say, we felt vividly that in surrendering Marianne to her we gave up the principal part of our rights as parents; that the child would become a member of another family, and that we could only hope to occupy the second place in her affections. But the advantages she would enjoy were so great that we hesitated, fearing we had no right to reject them. I knew by experience that however prosperous my present condition might be, some contingency might ruin me totally. The failure of those who were indebted to me might compromise my credit; illness might render me incapable of carrying on my business, or my death might expose my family to all the evils of poverty. If we accepted Madame Lefoot's generous offer, it would be highly advantageous to our beloved child, although a serious affliction to us. Ought any selfish consideration to induce us to reject such a proposition? Ought not the welfare of our daughter to be the first object? Did not wisdom urge us to consent? This idea finally decided our judgment. After all, parents live for their children, not for themselves. These reflections had occupied both our minds, and by the time we were able to converse on the subject we had arrived at the same conclusion. Genevieve wept, and although I did not feel much braver than she did. I tried to strengthen her by bearing up under this unexpected trial.

> "Come, let us be calm," said I, in a low voice, fearing I might lose my self-possession. "We must not sink under this sorrow; we must do our duty cheerfully. Why should we be distressed if our child is happy? Let us rather thank God that we have this opportunity of sacrificing our own feelings for her benefit. It is a proof that he loves us."

In spite of my philosophy I slept but little that night, and rose the next morning at daybreak. Genevieve was already busy in examining the articles brought the evening before by Madame Lefoot. She uttered no complaint, expressed no regret. She had a noble nature: she never but duty in competition with her own gratification. When Marianne rose, her mother began to dress her-in, her new clothes without saying anything. The little girl at first appeared surprised. She inquired why she was to be dressed like a young lady, but Genevieve, who was struggling to suppress her sobs, could not answer. Marlanne's astonishment soon gave place to admiration. She was transported with joy at every new article which was added to her toilet. Hoping to temper her delight a little, I told her that she was about to leave her father and mother and go with Madame Lefoot to Paris, but this information was received with the utmost indifference. My poor, distressed wife, cast upon me a look of unutterable sadness. The child finished dressing as well as improvement in her studies. Since she | her self, talking merrily all the time of her hopes knew that she was to be separated from her she and anticipations. She would ride with Madame Lefoot in the open carriage. All the little girls in the village would see her in her new dress, and she would pass for a young lady. And as her mother clasped her in her arms for the last time. she disengaged herself, exclaiming, "Oh! do not rumple my collar!"

Genevieve uttered a faint cry and melted into tears. I shuddered involuntarily. The curtain was suddenly raised. I took the child by the hand and led her into the adjoining room. Then I returned to her mother, who was still weeping.

"Listen to me," said I, in a low voice. "We came to our decision for the sake of Marianne, hoping to increase her happiness, but it is worthy of our earnest consideration whether, in our solicitude to promote her welfare, we shall not do her an injury."

"All you have then seen the same peril that I have."

"Yes; I have seen that her fine clothes have made her regardless of being separated from us, not be deprived of a single right over your daugh- and that her little heart is already swelling with vanity.'

"She thought more of her dress than of my kisses," said the mother, weeping still more bit-

"And this is but the beginning," I added. "We were willing to sacrifice our own feelings and interests for the sake of our beloved one, but we can never consent to her moral injury. I do not wish to see Marianne richer at the expense of her virtue, her tenderness and her sweet simplicity. Yesterday we saw but one aspect of the question, that of external advantages: but there is another ment. Living among the aristocracy, our child would, in all probability, soon forget from whence she sprung. Who knows but she might at length be ashamed to own us? That must never be! It shall never be! Go and take off her fine clothes. Continue to be her mother, that she may be worthy of being your daughter."

My poor wife threw herself into my arms and then hastened to undress the little girl. We let Madame Lefoot depart without bidding her farewell, according to her request, but I wrote to her, describing as well as I could what had happened. She never replied to the letter, and we have heard nothing of her since. Doubtless she could not pardon us for our refusal.

Meanwhile the architect to whom I owed my position at Montmorency, continued his kind offices toward me. He gave me all the work he had the disposal of, and neglected no opportunity to advance my interests. I regarded him as the author of all my success, and I desired nothing more fervently than his prosperity. Unfortunately he was a man who could not withstand the allurements of pleasure. Depending upon his hand to us and disappeared. I stood immovable knowledge and his uncommon business talent, he before the door, my head bowed down and my thought that he could do anything, and he never

a fever, and in three days breathed his last. A arms hanging listlessly baside me. Genevieve | hesitated to gratify his fancies. The summer residence which he had built became the rendezvous of a brilliant circle. Feasting and amusement were the order of the day; handsome equipages and expensive games were not wanting to render his house a centre of attraction to the fashionable world. I soon perceived that his affairs were becoming embarrassed; he began to delay his payments, to ask his creditors for extensions, whilst he continued to accept every enterprise that came in his way. At first his credit became impaired, then his reputation. People talked in an under tone about estates rapidly acquired, about bribes received, but I rejected these accusations as calumnies. For my part I had always found Mr. Dupré easy and compliant in business, but a man of perfect integrity.

A Parisian company had intrusted to him for two years the superintendence of a brick yard and some quarries. Through his good management the works had become of great value. But although these enterprises, to all appearance, were going on prosperously, the proprietors, thus far, had realized no profit from them. They supposed that the frequent and necessary absence of Mr. Dunre had been taken advantage of by some of the subordinate employes, and that a more minute oversight was indispensable. They therefore proposed to me to accept the office of subsupervisor. Before accepting, I thought it right to consult Mr. Dupre. On my mentioning the subject, he appeared embarrassed; but, after hesitating a few moments, "If it is not Pierre Henri," said he, in a low tone, as if speaking to himself, it will be somebody else. I had rather do business with an acquaintance than with a stranger."

He accordingly asked me to accept the offer, advising me at the same time not to torment myself overmuch; to let things take their course, and at all events to do nothing without consulting him.

I immediately entered on my new avocation, The works appeared to be in excellent condition, well appointed, and conducted with great energy, I was at a loss to comprehend how it was that the revenue arising from them was not more remunerative. Curiosity induced me at first to try to discover the cause; afterwards my sense of justice compelled me to persevere in my investigations. At the first examination I found considerable embezzlement of the funds. I succeeded in making out a list, and ascertaining the sums in making out a list, and ascertaining the sums fraudulently appropriated. They amounted to twenty thousand francs. Distressed at my sad discovery, I went to Mr. Dupré, and communicated to him the state of the accounts. At the first word, he uttered an exclamation. I thought he doubted the truth of my assertion, and to convince him, I laid before him all the proofs. When I finished, he inquired whether my suspicions rested on any particular persons. I answered "no; the transaction having occurred before I had any concern in the business."

had any concern in the business."

"Then do not mention it to any human being," said le, very earnestly. "Act as though you knew nothing about it. Remember, you must turn a blind eye to this affair."

I raised my eyes, stupefied with astonishment.
He was very pale, and his hands trembled. A frightful flash of light crossed my mind. I recoiled as I regarded him. He struck his forehead with a look of despair. I could not restrain an exclamation. exclamation

exclamation.

"Be still, Pierre Henri," said he, in a tone which terrified me. "It is only a transient embarrassment, my affairs will soon be in a prosperous condition again, and I shall be able to indemnify the proprietors for all their losses. But, ber, the slightest indiscretion will ruin me

Der, the slightest indiscretion will ruin me."

He then explained to me, at length, all his difficulties, unfolded to me all his plans, and gave me a list of all his resources. I listened to him, but could not comprehend what he said. I was thunderstruck. I did not recover my presence of mind until he requested me to let the matter rest for a few weeks. The feeling of my responsibility pressed heavily upon me, and I understood in a moment all the peril and horror of my situation.

tion.
"Excuse me," replied I, stammering. "I may
be blind about what has been confided to others,
what has been placed

be blind about what has been confided to others, but not with respect to what has been placed under my supervision. This evening I shall resign my office of superintendent."

"That they may appoint another, who will make the same discoveries and who will hold me at his mercy," cried the architect bitterly, "I hoped to have found you more interested in my welfare, Plerre Henri, and, above all, that you would remember past favors."

"Ah! do not suppose for a moment that I have forgotten all I owe you, sir," I exclaimed, stung to the quick by his remark. "I know that I am indebted to you for my success, and all that I have

debted to you for my success, and all that I have

is yours."

He appeared greatly agitated.
"Do not take what I say as mere words," added I, still more earnestly; "by collecting all my resources, I can, in a few days, raise 11,000 francs. In the name of God take them! try to borrow the rest, and acquit yourself of your debts!"

I had my hands clasped. Mr. Dupré remained sometime withoutspeaking; he was deeply moved. At length he said in a tone of despondency.

At length he said in a tone of despondency:

"That is impossible! I thank you, Pierre Henri,
but it is too late; I should ruin you without saving
myself—you do not know all."

He stopped. I did not dare to look at him; I

could not utter a word. After a silence he re-

"Do as you please—present your resignation.
All I ask is that you will say nothing about what
does not concern your part of the business." He bowed to me and I took my leave, almost

About a month afterwards I was solicited to undertake the great enterprise which brought me to Burgundy. What had befallen Mr. Dupré de-

cided me to accept the proposal. The sight of him rendered me unhappy, and the secret of which I was the depository made me tremble. By leaving Montmorency I hoped I should leave him behind me. Unfortunately others became acquainted with the facts, and I learned soon afterwards that the whole of his defalcation was discovered. Not being able to endure the public dishonor which awaited him, my former patron became insane, and committed suicide.

At the close of this chapter there is a considerable hiatus in the memoirs of Pierre Henri. But I find all mixed up together, copies of deeds, memorandums about business, and various items of expenses, interspersed with fragments, without any indication who is the author of them, except that at the head of each the master mason had written, For my children." These moral reflections and narratives we preserve for them, presuming that they are original.

[To be continued.]

SPIRIT PHOTOGRAPHY IN COURT.

From the New York World, April 22.

Yesterday there was reached another step in the interest-Yesterday there was reached another step in the interesting case of the People against. Mumler, the alleged "Spiritual" photographer, charged with obtaining money by "tick and device." At a much earlier hour than that fixed for the hearing of the case the Tombs Police Court was crowded. Persons of all classes, professions and shades of opinion were present. Journalists, lawyers nighty in criminal proceedings, authors, physicians, artists, feuthors, sent representatives, all deeply interested in the solution of a question which they believe can only be answered by one of two alternatives. "A fraud" or "A miracle." And patiently during four or five hours the audience, one of the most intelligent that ever assembled in a New York police court, sat watching each point made by the pleaders and testified to by the witnesses.

It is almost needless to repeat the facts which led to this trial. A World Commissioner investigated the alleged miracle worked by Mr. W. H. Mumler, and, finding that a rational and consistent explanation based on natural causes could be

and consistent explanation based on natural causes could be and consistent explanation based on natural causes could be given, he was directed to place the information before Mayor Hall. The Mayor's steps in cooperation with The World have been already detailed. He directed Marshal Tooker to work up the case, and when it was ripe for prosecution he sent it to the courts. The counsel for the People were selected by the scale. sent it to the courts. The counsel for the People were selected by him, and it was understood up to the last moment that it was his wish to conduct the prosecution in person, but urgent public business called him elsewhere, so that, although aided by his suggestions and counsel, the prosecution had not the benefit of his presence. Representing him, however, were Elbridge T. Gerry and the Assistant District-Attorney Blunt. On the part of the accused there appeared Messrs. Day, Baker and Townsend. The following is a detailed report of the proceedings:

THE COURT-Are they ready in the case of the People

Mr. Gerr-We are ready for The People.
Mr. Baken—We are ready for the defence, and we should
ke to know if the prosecution is through with its case?
The Court—The defence may examine the witnesses who

ave already been sworn upon their affidavits.
Mr. Baken—We should prefer to have the prosecution

exhaust its witnesses. THE COURT-I do not think that that would be the proper Mr. Baker then called for Marshal Tooker, who, being sworn, was examined by Mr. Day as follows:

Q. What is your name? A. Joseph H. Tooker.
Q. Have you any other name? A. No.
Q. la your name Bowditch? A. No.

Q. 1s your name Bowditch? A. No.
Q. Do you go by any other name? A. Not often.
Q. What is your real name? A. Joseph II. Tooker.
Q. Do you go by the name of Bowditch? A. Sometimes.
Q. Is that your real name? A. No.
Q. Now, what made you visit Mr. Mumler's gallery? A.
I was directed to do so by the Mayor of New York.
Q. For what purpose? A. It was on account of a complaint laid before the Mayor with regard to certain swindling operations on Broadway.

plaint laid before the Mayor with regard to certain swindling operations on Broadway.

Q. Was it your own idea to go there? A. Mr. P. V. Hickey, of the New York World, made a complaint to the Mayor, and his Honor told me to work the case up, and find whether there was any truth in the statement; so I went there.

Q. What did you expect to get there? A. I expected according to the representations—

O. New Lask you expect.

Q. Now I ask you yourself. A. I thought to get my photograph taken.

tograph taken.
Q. Did you get it taken? A. Yes.
Q. Did you notice any deception practiced on the part of the photographer? A. I thought—
Q. Now, not at all. I ask you, did you see any trick? A.
I am not an expert. Q. Did you see any trick or device? answer ves or no. A.

Q. State the trick or deception that you noticed. A. Well, when I went into the room there were certain representations made to me

Q. I do not ask you what representations were made.

MR. GERRY-Now, one moment. (To the court.) If he asks him to state the trick or deception, it is not only proper but right to state what occurred, and not merely to point out any specific act, where the whole performance was a trick and deception, as we insist.

The Court—I think he should answer, from the very fact

that he says the trick or deception was practiced upon him. A. They promised to give me a portrait or picture of a de-ceased relative, or of one nearest in sympathy with me; they did not do it. I was therefore deceived. Q. State the language that was used in conveying to you the promise. A. The gentleman represented to be Mr. Sil-

Q. That has nothing to do with the case. I object to bringing up any other question. State what was repre THE COURT-Raise your voice.

Ma. Day—The case here being tried relates to a decep-on. I do not wish to bring up any other person here. This Count—What is the question? Mn. Day—I asked him to state the deception or trick upon

the part of the accused. WITHESS—That is it; he agreed to give me a picture of a

witness—Inc. is it; he agreed to give me a picture of a relative, or of the nearest in sympathy with me at the time I was in the room. He failed to do it.

Ms. Day (looking at the witness' affidavit)—You state that you asked the accused if he would give you the picture of a deceased relative, and he answered in the negative?

WITNESS—Look at it again. I think it states that Mr. iver promised. Mr. Day—All that is immaterial; that is all.

MR. Genry—We have questions to ask him.
MR. Day—I do not wish, to cross-examine the other wit-

MR. Oznay—The people here rest the case.

Mr. Day then called for Mr. Gurney, who not answering,
Mr. W. P. Slee was put upon the stand. EVIDENCE OF W. P. SLEE.
MR. DAY-What is your profession? A. I am a photog-

rapher. Q. How long have you been so engaged? A. Eleven or volve years. Q. Where are you carrying on business? A. In Pough-

Keepsie.

Q. Have you any experience in spiritual photography?
A. By the invitation of Mr. Mumler I went into his room to investigate matters and saw him develop three different faces. I watched him as closely as possible, but I could detect no decention. tect no deception.

cooling? A. Nothing more than what I would do in taking Plotures.
Q. Was his hand upon the camera? A. He placed his

Q. Was his nano upon hand upon the camera.
Q. That was the only difference? A. Yes.
Q. Is that all? A. Mr. Munifer asterwards visited my

Ma. Gener—We don't want to know what took place there, but what took place in Poughkeepsie.

The Court—You can tell what was done in Poughkeepsie. The investigation here is with reference to what took

place in Mumler's; any other gallery MR. DAY-We want to show that he took pictures too in his office.

THE COURT—His office is not the subject of inquiry, but I have no objection to allow the question if the real truth can

Mr. Gerry—My only reason was to circumscribe the evidence within some legitimate bounds. If the purpose is to show that they in Poughkeepsle have been defrauded, too, of course it is for the attorney there to take the matter up. The Cours—Well, if the examination goes beyond that I will check him.

Mr. Day (to the witness)—Well, go on. A. Well, Mr. Mr. Day (to the witness) was nevertus from beginning.

Mumier came there and used my apparatus from beginning to end, and produced the same effects. He was thoroughly watched, and the only difference was his placing his hand

upon the camera, the same as he did here, and the same of fects were produced were produced.
. Day—That is ali. MR. DAY—That is all.

MR. GERRY (for the prosecution)—Are you a believer in the existence of spirits?

the existence of spirits?

Mr. Day and Mr. Baker regether—I object to that.
Mr. Gerry—It is a question of credibility.
Mr. Baker—You might as well ask him if he was a Jew.
Mr. Gerry—He may decline to reply if the answer tends to criminate or degrade him.
The Court—I think I will allow it. A. I do not believe in anything that I have not evidence of.
Mr. Day—I would like to baye the question put down.

DAY—I would like to have the question put down. Mn. Day—I would like to have the question put dow Mr. Gerry then put the question again. Mn. Day—I do object; he ought to say what spirits.

THE COURT—Answer the question.
WITNESS TO MR. GERRY—In ardent spirits? (Laughter.)
THE COURT (rather severely)—You understand the ques-

tion.
WITNESS-I believe nothing that I have not the evidence

(What I am convinced of as true, that I believe.
The Count—The question is not about ardent spirits.
Wirness—You's Honor, the 'question covers so large a
round that it is difficult to answer it; but it on believe
n all manifestations.

ground that it is difficult to answer it; pursues not concrete in all manifestations.

MR. Gerry—Are you what is popularly known as a Spiritualist? A. Define the question.

Mr. Gerry repeated the question.

Wirness—I am in a certain sense.

Q. How high is the grade? A. Well, I believe in photograms. I believe that the pictures can be produced beyond

Q. How high is the grade? A. Well, I believe in photography; I believe that the pictures can be produced beyond the control of human nature.
Q. How long have you been a believer in the so-called spiritual powers? A. Beveral years.
Q. And prior to the time when you called upon Mumler you never attempted to take them? A. No.
Q. When you went to see him take the pictures did you look that the pictures of the seed of the seed

Q. Did you examine the plate out in the light? A. I saw

Q. Then you did not take the thing into your own hand.
Did you examine the nitrate of silver bath Did you examine the chairs into your own hand.
Did you examine the nitrate of silver bath? A. I did not.
Q. How long did it remain in the bath? A. Well, about
five minutes.
Q. When taken out of the bath what was done? A. It
was placed in the holder.
Q. Did you examine it? A. No, sir.
Q. Did you examine the camera? A. I looked into it.
Q. What part of it? A. As we look into the mouth or
anartyme.

aporture.
Q. You did not unscrew the lenses? A. No. sir.
Q. Did you open the slide of the box? A. No.
Q. How long was it exposed in the camera? A. About

Q. That is ten seconds longer than usual? A. No, it takes from five to forty seconds.

Q. During the entire time the picture was taking did you see any change in Mr. Mumler? A. No more than he put his hand upon the camera.
Q. What part? A. I the top.
Q. Did he move his hand after he placed the plate in the instrument? A. I think he did.
Q. After you had taken your position, and placed his hand on the camera, did he not place the cloth over his head? A. Yes.

was it the face of any one you knew or saw before? A.

I did not recognize it.

Q. Did Mumier say who it was? A. No.

Q. You say that you observed the process three times;
did they vary at all? A. No, sir; the same course was
adopted on every occasion.

Q. When he took the plate from the slide after the exposure, did he hold it up to the light? A. No, sir.

Q. He immediately inserted it in the bath? A. Yos.

Q. Now upon the occasion of his coming to Poughkeepsie
was there anything different in the mode? A. No, sir, he
came without any materials and used my materials. l not recognize it.

came without any materials, and used my materials.
Q. You did not take any ghost pictures before or since?

You do not know how they are done? A. I canno Q. Then because you are unable to tell how they are made, you conclude that it is done unnaturally? A. Yes.

Q. And you rest your belisf upon the fact that you do not co how it is done? A. Yes, so far as the process is con-Q. Is there not a method known to photographers by which a positive picture is taken on glass; then, after the negative is taken in the ordinary way, by placing the positive picture behind the negative, and a solution for the pur-

tive picture behind the negative, and a solution for the purpose applied, by holding it up to the light there is an indistinct photograph on the picture? A. It could be done, but the order will be reversed.

Q. It can be done in that way? A. Yes; it can be done at the time of printing the picture; that is, after the negative has been rendered perfect in form. There is also a mode by the use of double printing; also by having a card dicture.

Mr. Genny (producing a photograph)-Look at that, and

tell how it is done.

Mn. Day—I do not see the reason of the question.

Mn. Garny—We have placed him here as an expert.

The Court allowed the question. A. It is done by a second negative; I can produce the same effect with a nega-Another one was shown him, when he said a similar one

ould be produced by mechanical means. a
MR. Day—I object to having the pictures put in as evi

dence.
The Court said they would be allowed in.
Mr. Barer—They are presumed to be original or only

The Count—Yes, imitations,
Mr. Baker—Not to be termed "spiritual photographs."
Mr. Genry—I do not term them as spiritual photographs,
Mr. Baker—Of course, we expect anything to be capable of imitation. A number of other pictures were handed to the witness

by Mr. Gerry, having shadowy representations of men and women on them, which the witness said could be produced by mechanical means, though some would be more difficult han others.

The Court—The defence say that these pictures are programmed in the programmed in the programmed in the court and grainery is

The Court—The defence say that these pictures are produced in Paris and Poughkeepsie. Is there any gallery in Poughkeepsie? A. No, sir.

The Court—You say you have not taken any? A. No, sir; nor were any taken there except those taken by Mr. Mumler, and ones that my assistant, Mr. Gedney, took one time: I have experimented on them myself, but I never allowed them to leave the gallery.

Mr. Dax—You have been questioned, by which the inference is drawn that there might have been something in the camera: can there be anything taken but what is outsided the instrument? A. The object must be outside: I do not think that anything could be taken except it was outside; Mr. Mumler did not have any implements or chemicals with him when he came to my place.

To Mr. Gerry—I never experimented to see if an image could be produced by having something in the camera; Mr. Mumler came at my request up there; I asket him to come there in order to experiment upon the matter further; he paid his own expenses.

paid his own expenses.

William Guay was then sworn In answer to Mr. Day he said: I am a photographer: I have not been very long in this city as such, but I am a photographer of twenty years' standing; from the papers I think I was present when Marshal Tooker called; the parson who called had an interview, I think, with Mr. Munler; he said to me that he wanted a photograph taken; I told him that the charze was \$10, but he seemed not to have it, and so I asked him for something to guarantee his return and he gave me \$2: I then sent him up stairs, that is all I remember; about eight years ago. I was appectally commissioned by Andrew Jackson Davis to investigate this matter, as carried out by Mr. Munler; I went to Boston, and was engaged about three weeks with Mr. Mumler; I in that time suggested every way I could think of as that in which the pictures were produced, but I must confess that I failed; I did not notice anything out of the ordinary course in the way he took the photographs; he placed his hand on the camera, and that was the only change from the usual process of taking them; I developed the picture after it came from the camera, and also conducted the whole operations from beginning to end, except placing it in the camera box; quite a number of those who sat for their pictures recognized the shadow on them as their friends, and were very much satisfied with them; in all my experience I have never known of a portar lit being taken by the camera, it is them; in all my experience I have never known of a por-

them; in all my experience I have never known of a por-trait being taken, by placing a pleture in the camera, it is always done by an object outside.

To Mr. Gerry—I have known of my own knowledge that persons deceased, who had never had a picture taken in their lifetime, had appeared upon the plate with those of their friends, as in the case of my wife, who sat for a picture, and her father appeared, the mother saving that her hus-band nover had a picture taken in his life-time; of course, I do not know of my own knowledge more than that, whather he had a picture taken or not; I gained access to Mr. Mun-ler's gallery by paying him for arranging overything in the place, to find out how the thing was done; Mr. Davis paid part of the expense; I told Mr. Mumler what I had come there for; I cannot answer whether or not I am a Spiritupart of the expense; I told Mr. Mumler what I had come there for; I cannot answer whether or not I am a Spiritualist, or whether or not I believe in corporeal prosence; I am a disciple of the philosophy of Mr. Davis; I became connected with Mr. Mumler in this city on the first day of March last; my name is not Silver, nor have I ever passed by such a name; we were to share the profits equally; there has been no dividend paid yet; there has yet been no statement the table was the tent of dilars in advance. there has been in dividend paid yet; there has yet even no settlement; he told me to take the ten dollars in advance; there are quite a number of persons whom I call respectable persons; I know their names; I see some in the room; I see Mr. Hall. Mr. Nowton, Mr. McDonald, Mr. Hitcheck, Mr. Gilmore; I do not know their Christian names; they all came for spiritual photographs; they paid in advance; it is the rule.

it is the rule.

Mr. Gerry—How large an amount did you take in?

Mr. Day—I ölject. Objection muintained.

To Mr. Gerry—I did not know Marshal Tooker when he called; I do not even know him now.

The Marshal here stood up, and the witness said that he could not identify him.

Mr. Gerry—Will you look at this photograph and say whother or not such can be produced by mechanical means?

Mr. Day—We admit that imitations can be produced.

To Mr. Gerry—That process is the double negative; in Boston I examined the plate before the colledion was placed upon it; in my endeavors to find out in Beston. I also examined the camera theroughly; I also examined the plate after it came out; I 'drew out the silde. I took the holder with the plate into the dark-room, and there I took it out; after it came out; I drew out the slide, I took the holder with the plate into the dark-room, and there I took it out; there are about two or three different methods besides Mumler's by which these can be produced, as, for instance, by putting a porson behind the sitter, or by a combination of reflectors, or by using a looking glass to reflect the figure upon the camera; I never tried the experiment; I have never been able to do anything by placing an object in the camera; we buy our cameras anywhere where they are made all over the States; I do not know where Mumler. camera; we buy our cameras anywhere where they are made, all over the States; I do not know where Mumber bought his; I did not know that the person I served on the occasion was Marshal Tooker; if I felt at all suspicious would not have done so; I cannot remember what he said when he came to get his picture taken; I never said that I could produce a deceased friend upon the picture; never rade any such takenest a that; Tare we resent when any such statement as that; was not present when the picture was taken; never said to him that we could not the picture was taken; never sain to him that we could may produce the likeness of a deceased friend, but perhaps with regard to the latter part of the question, that the picture which would appear upon the portrait would be the nearest in sympathy with him. I might have said so; it is my way of thinking that the picture which appears is the person nearest in sympathy with the sitter, but I did not state so

to him. I am sure; whenever I do state it, it is upon my own authorization, and it is before the money is paid: I told him that the pictures were produced by spiritual agency.

Q. Did you not state to him that Mumier produced them by supernatural means? A. I do not remember of using the word "supernatural."

Q. Or anything to that effect? A. No sir. To the court:

the word "supernatural."

Q. Or anything to that effect? A. No, sir. To the court:
I suppose the lady mentioned in Marshal Tooker's affidavit
was Mrs. Mumler, who was present; but I do not remember of any lady being present; she is in the habit of being

O. He says that she went up stairs, and that you detained him some ten minutes for the purpose of giving Mumier an opportunity of arranging things? A. It is possible that he may have been detained; when the plate is read they ring

a bell.

Q. Is it the rule for her to remain and hear what takes place? A. As a rule, not.

Q. You state, then, that the suspicions with regard to Mrs. Mumler are not correct? A. I cannot see how they

can be.

Q. Then there is no understanding between you and Mrs.
and Mr. Mumler? A. No, sir; you can rest assured of that.

A. No, not to my knowledge.

BVIDENCE OF JUDGE EDMONDS. Judge Edmonds being sworn, in answer to Mr. Day, said: I am acquainted with Mr. Mumier; I sat in his gallery for my picture; about two or three weeks ago I was invited by two gentleman friends of mine. Mr. Gray and Mr. Hunt, to go in there with them and have our pictures taken; we went and saw Mr. Mumier and his wife; altogether we had a way a light and the good of the same and t

Q. After you had taken your position, and placed his hand on the camera, did he not place the cloth over his head? A. Yes.

Q. And that was done before the sensitive plate was put in it? A. Yes.

Q. After the photograph had been taken, he closed the slide and took it out of the camera did he not? A. Yes, sir.

Q. Did he precede you into the dark room? A. I was with him.

Q. Was the room dark? A. The room was dark except a ray of light from a glass.

Q. Was there a lamp burning in the room? A. No. sir.

Q. Did you see him move the plate? A. Yes, he then took be plate out and developed it.

Q. What did he use? A. I do not know, I did not examine.

Q. What then took place? A. I saw that two pictures appear upon the plate, and we took it out and examined it.

Q. Was it the face of agenthem un.

Q. Was it the face o delphia: I tried to guard against deception or fraud upon representations made to me that possibly it was not bona fide. I was shown pictures, in the first place—pictures like there—of persons who had never been in this country and of whom no pictures existed, and, in particular, the case of a merchant who had died in Hong Kong, and of whom no or whom no pictures existed, and, in particular, the case of a merchant who had died in Hong Kong, and of whom no pictures existed: then, again, I was shown a picture that it would be impossible for any person to make: it was published, by the Appletons, that there had come to the city a man who made such pletures, and I went to the place and saw the artist and he told me that he could do it. I asked him the question, it he could give the picture of a deceased person of whom no picture was in existence. He said no, I asked him further, if he could give a picture on which the spirit-form was transparent. He said: "No; it cannot be done." I have been anxious to find out whether it is or not a fraud. It is not slone by Mr. Mumler that the thing is done; we have accounts from Parls and other places, and, also, there is an artist in Waterville, near Utica, and who takes a far better spirit-photograph than Mumber; there is also an artist in Buffalo who can do the same thing. [A picture was here shown the witness by Mr. Bremond, a subsequent witness, showing with the latter and a woman the shadowy outline of a child, and Judge Edmonds asked him if the lade was his wife. Mr. Bremond said no; that it was a lady who stood up with him in order to have the picture of the child appear.] Judge Edmonds, continuing: There has been grent diversity among artists as well as others. of the child appear.] Judge Edmonds, continuing: There has been great diversity among artists as well as others. THE COURT-You say that you thought that you recog-

nized one? A. Yes.

Mn. Day—Did he place his hand upon the camera, or do anything out of the way? A. I do not think that I even saw him place his hand upon the camera, because I sat side-

ways.
Q. Do you know any others who visited Mumler's gallery? A. A great many. We reason about it in this manner. The probabilities are that the pictures are of spirits surrounding us upon the earth. It is possible they may be; but we are not willing to come to a conclusion until we have positive proofs, and in the meantime Spiritualists wait and see; the art is only in its infancy as yet; it will be developed hereafter. I will not propagate to the training of the second of the s I will not pronounce any judgment about it, but will await to see.

await to see.

Mr. Genry.—What did they charge you? A. \$10 for the first sitting, and \$5 for the second.

Q. Who was in the room at the time the pictures were taken? A. Mr. Gray, Mr. Hunt, Mr. Mumler and myself.

Q. They asked you to call with them to get your photographs taken? A. Yes.
Q. Previous to that time you had not seen Mumler? A.

Q. Did you see Guay there? A. Yes.
Q. Did you see Guay there? A. Yes.
Q. Did Mrs. Mumler come up stairs before you? A. No;
she remained there, I think, when I went up.
Q. Of course you did not examine any of the glasses, you
merely sat and looked at the wall and saw this thing? A.

Q. I understand you that this picture you do not know? All you know is that it appeared upon the picture?

Q. All you know is that it appeared upon the pleture?
A. I saw it on the negative.
Q. Do you believe that those pictures are photographs of spirits?
A. I believe that those pictures are photographs of spirits?
A. I believe that those produced by mechanical means; it is in obedience to a law which we do not

natural means; it is in obedience to a law which we do not know of: I have seen spirits, and there are very many who have seen them; if a spirit is visible to the eye, why is it not visible to the camera?

Q. When you looked at the wall, did you see any spirit form or substance? A. Nothing.

Q. There was no ethereal being between you and the wall?

A. I did not see anything.

Q. Do you believe that the immatured form on the photograph was placed before the camera? A. There are two propositions in that question; I do not believe that there is anything immaterial; there are things unknown to our senses, of course, as gas and air, that is one thing, and I believe, therefore, that the spirits are material, but with a relieve, therefore, that the spirits are material, but with a rellove, therefore, that the spirits are material, but with a refined degree of materiality far beyond the gross existence which we occupy; but still as there is sufficient matter to be visible to the maked eye, why cannot it be to the camera? The camera can bring forth substances invisible to the naked eye.

Q. Then the picture is a representation of the substance that the spirits possess—a quasi materiality? A. Yes.

A. Then you believe that this spirit form is the representation of a materiality? A. Yes.

Q. Then you believe that this is an immaterial form Y. A. Yes.

Q. Then you believe that this is an immaterial form Y. A. Yes.

Yes.
Q. Yet you did not see any material form between you and the wall? A. No.
Q. Then you believe that a camera can photograph a form that is immaterial to the spectator? A. I was prosent at the trial of a case a few days ago in Brooklyn: it was upon an acticut, policy. I saw standing behind the jury, when the case was going on, the spirit of the man whom the case concerned. He told me that he had committed suicide, and that they sught not be recover.

concerned. He told me that he had committed suicide, and that they ought not to recover.

Q. In that court-room? A. Yes; and described the place where he said he killed himself, and gave me a diagram of it: I showed it to the counsel, and he said it was the very place where the death occurred. Then the spirit gave me four questions to ask the Superintendent of the Hartford Lunatic Asylum, who was present: I wrote them. The first question was: "Can a man be insane and be himself conscious of it? 2. Can be, being thus conscious at times, control it by the exercise of his own will? 3. Can be find that it is sometimes beyond the control of his own will? 4. And when he finds himself thus overpowered by the disease, is

it likely to produce despair and a tendency to insanity?"
He wanted the counsel to put the questions, and the witness answered them in the affirmative. ness answered them in the affirmative.

Q. These questions have been asked medical experts; is there anything extraordinary in them? A. Not at all. I have had many cases of insanity before me as a judge.

Q. With regard to this man, was there anything substantial, or corpored, or incorpored, about him, like these photographs? A. Yes, like them. I saw Judge Talmadge, in the spirit, once sitting upon a window-casing, and if he had had a human form I could not have seen the casing through

had a human form I could not have seen the seen the him.

Q. Is the form in which the spirits appear clothed in ordinary clothing, or in those in which they have been buried?

A. Both. I have seen them clothed as in life and then in their grave clothes, but I do not know that I ever saw any

without clothing.

Q. In the case of the man who committed suicide, was there anything to indicate that he had so perished? A. Oh no, he drowned himself; that was the story, and his body was found floating in the water.

Q. Was his appearance corpse-like? A. No, sir; like the picture of Livermore, there.

Q. Wall that is, a corpse-like looking picture? A. Oh!

O. Well, that is a corpse-like looking picture? A. Oh! no: well, it looks like me, then, in the picture in your left

Q. Do you understand anything of chemistry? A. Well, a little. I learnt it in college. a little. I learnt it in college.

Q. Have you any scientific knowledge of light and the passage of the solar ray? A. Oh, no, only as a general

passage of the solar ray? A. On, no, only as a general reader.

Q. You have studied the law of humanity very carefully?

A. Yes, as 'ar as the legal aspect is concerned.

Q. Is there such a thing as an hallucination? A. Yes.

Q. What is an hallucination? A. If a man believes in a state of things that does not exist. Take the case of Othello; he was jealous of Desdemena; he was laboring under the idea of her infidelity; that is the best description of it I can give. I am making a light answer, because it is difficult for me to describe it except by familiar instances of that sort. A man gets an idea into his head that is not the truth, but he thinks it is the truth. When there hallucinations become uncontrollable, then the person is insane.

Q. In other words, it is a question of insanity? A. Since the presecution has commenced I have received letters from Washington and Beston, and elsewhere, that are not evi-

Washington and Boston, and elsewhere, that are not evidence in the case, of course, but they bear upon the case

very strongly.

The witness was about to read them, but by consent of counsel it was postponed to a future trial, and Judgo Edmonds then left the box.

monds then left the box.

EVIDENCE OF WILLIAM OURNEY.

This was the next witness, and in answer to Mr. Day said: I am a photographer at 707 Broadway; I have been engaged in the business twenty-eight years; I have visited Mr. Mumler to have my picture taken; I witnessed the process, hut I did not discover any deception; I saw the process of preparing the plate for the taking of a photograph, that is all; I saw him develop the picture, and upon the negative was a shadowy form; in developing it I applied the chemicals; he placed his hand upon the camera.

Q. There is a spirit upon these in front of the sitter; could an object pass before him like that without his knowing it? A. I think not. I have also witnessed the process in Roston. In all my experience I have never known of a picture being taken by jacing an object in the camera; it is not possible to take an object ex cept that it be outside of the instrument.

the instrument.

To Mr. Gerry—I cannot say that he placed his hand upon the same place every time; I could not find out if there was the same place every time; I could not find out if there was a spring there to produce the effect; I do not remember of having ever given a certificate to Mr. Hill that he could produce colors upon daguerrecypes. (Looking at a photograph.) This can be produced by having a person standing behind the sitter, or a picture; I do not think that an engraving would do; I did not feel anything cold or clammy or anything to cause a shivering senasion when I had my picture taken; I do not know whether the same might have or have not been produced by putting sodized collodion on a plate innerfectly cleaned.

TESTIMONY OF JAMES B. GILMORE.

To Mr. Day Q. Were you acquainted with Mr. Mumler? A. Slightly.
Q. Where is your residence? A. At the Belmont Hotel.
Q. What is your business? A. I am an author.
Q. What name do you take as a literary man? A. Edmund Kirke.

mund Kirke,

Q. For whom do you write? A. The Atlantic Monthly,

Harper's, and different periodicals; I have visited Mr. Mumler's gallery; this was on the 22d of March last; the editor

of Harper's Weekly wished me to write up the question of

spirit photography.

The Court—That was previous to arrest?

THE COURT—That was previous to arresty
MRTHALBR—Yes. sir.
THE WITNEYS—I was sent to make an investigation, the
object of the editor of the Weekly—
MR. GERRY—Never mind that.
THE WITNESS—Well. I called upon Mr. Gurney, the photographer, in Broadway, and asked him if he know anything
about spirit photography; he told me that he had investigated it somewhat; I told him then what my purpose was

"" we've an article which should contain illustrations.

Q. State your examinations. A. In the first place I examined the room; I saw there was no one present except Mrs. Mumler, Mr. Mumler, and myself; by no possibility could there have been any person behind me; I can swear that there were been any person behind me; I can swear that there were been not able to say; I then remembered the instructions of Mr. Gurney; having first told Mumler that I wanted to watch, he went into a dark room; I saw the plate upon which the picture was to be taken; he breathed upon it and hold it up to the light; that was one of the points in which Gurney told me the trick would come in; I saw nothing upon the glass whatever, no kind of impression; the dark room was lighted with a window about as large as three panes of glass, covered with yellow paper; I then saw him prepare the plate was prepared, saw him put it into the box which goes into the camera; then he put it into the box which goes into the camera; then he put it into the camera; Mrs. Mumler at this time, wherever she I then saw him prepare the plate—this same plate which he held out; I ster the plate was prepared, saw him put it into the box which goes into the camera; then he put it into the box which goes into the camera; then he put it into the camera; Mrs. Mumler at this time, wherever she had been before, was a little at my right; she could not have moved without my seeing her: Mr. Mumler stood at the camera; I think at first his hand was on the camera; the operation was gone through with in the ordinary manner, and when sufficient time had clapsed he said, "Now I am resdy." He took the box out of the camera, and I followed him to the dark room; he applied the solution for the development under my own eye; I looked close to the edge of the glass, to see that there were not two glasses—that is, a negative glass and a positive one; I then watched the picture coming out gradually; he applied the water to it, and it came out in a very indistinct, shadowy form; he then held it up to the light, and said at once. "There's something there, you see; it is very poor; I think you had better sit again; I do not think that it will print so as to be recognized." I then set again, going through the same process. I had covered then the three points which Gurney had suggested, where the trick could come in; the second photograph which was taken is the one, I suppose, which was given to you. I watched the pleture coming upon the platter on the negative is the one precisely upon this photograph. The second sitting did not entirely satisfy me; then I sat again, and then there came nothing; the spirits had come to the conclusion that I was handsome enough to have my pleture taken without their help. (Laughter.)

MR. Granx—Oh nel you watched them too closely.

WITNESS—I was asked by a lady, who was a firm believer in the matter, whom I met previously, and from her relations to the editor of the Weekly, I was sent to investigate it. I was a sked by her to have the pleture taken; she said, "I am a medium, and I think I could bring your friend

The Courr—You did not have me in your mind at the time. (Laughter.)
Wirness, continuing—That was about all.
Q. Did you go to any other place? A. Yes, the same day I went to Mr. Rockwood's, a photographer further up Broadway, at 820; I asked him if he could take spirit photographs; he told me that he did, bogus ones. "Well." said I, "that is tho kind I want; I want to see what the trick is; you have investigated the thing. I hear;" he said that he had, "Do you know how Mumler does it?" I asked; I told him about it, and that I was not able to detect it; I did not mention that I had been first at Mr. Gurney's place, as he had asked me not to say anything about it; he said that he took them by Mumler's process, and showed me que; he then suggested that he should take me. (The photograph has the face of a beautiful woman on the right of a sitting man.) I then went up stairs and sat down before the camera; but I went into the dark room first; I wanted to see how he did it; I into the dark room first: I wanted to see how he did it: I

into the dark room first; I wanted to see how he did it; I saw nothing done to the plate in any form, and took my seat in the usual manner, and then had that photograph taken (producing one with a dim outline of a face).

MR. DAY—Did you see the trick practiced? A. I heard a step behind me and saw the reflection upon the glass of the camera; Mr. Rockwood was not then at the instrument; but I said to him directly that he closed it. "That is transparent, Mr. Rockwood, I heard you step behind me and saw the reflection upon the camera." It was himself standing behind me with a sheet over his shoulder and his hand above his head; he then tried it again and this was the result; (this ricture was so indistinct that it was not far removed from a black spot); the way in which it is done is by having a square black spot); the way in which it is done is by having a square piece of card with a hole in the centre cut in a star form; I piece of card with a hole in the centro cut in a star form; I heard no sound nor can I swear that that was the way in which it was done except what ho said himself. "Now," said he, "for the Mumler plan." Of course my senses were alive to detect it. We went through the first process, saw the preparation of the plate, and putting it into the camera. I then sat down in front, heard no sound; I looked behind me and saw nothing; followed him into the dark room, where there was a ga jot. It was brighter than Mumler's. He took it out of the box, and I thought I saw something in the box; but that I cannot testify to positively. He then applied to the plate a solution and said, "This is going to be a fine picture;" Is not tup and down rapidly before the gas jot as if he was looking at it. While he did that I noticed the picture of a female dressed in a long robe, and immediately picture of a female dressed in a long robe, and immediately casting my eye upon the edge of the plate I saw that there were two glasses. He said that running it up before the gas struck the impression of the other negative upon the plate and left the impression, and that that was the way Mumler produced the electron.

and left the impression, and that that was the way number produced his pictures.

Q. Did you see Mumler use the means that Rockwood employed? A. No, sir. I am positive of two or three facts: 1st. That the plate before it went into the camera had nothing upon it; 2d. There was nothing in the camera; 3d. No one stood behind me when the picture was taken, that is, no physical being; 4th. I am positive also that when the picture was brought out in the dark room there was no negature was brought out in the dark room there was no negative under the plate upon which the portrait was taken.

ture was brought out in the dark room there was no negative under the plate upon which the portrait was taken. These four things I can swear to positively.

Mr. Baker—What was your report to the Harpers; has the report been made? A. No; on the 25th instant I found a note from the editor, stating to me that he had ascertained that Mr. Fletcher Harper, Jr., before he had applied to me to investigate the matter, had obtained sufficient evidence—(reads the letter): "We have obtained sufficient evidence and material; the whole affair has been exposed, and we have in hand the material and sketches for the matter in our paper." This was the day on which Mr. James Harper was thrown out of his carriage. Not carring about writing the article, but feeling an interest and wanting to know how they explained the thing. I went down to the office; I told Mr. James Harper, Senior, that I had received his note, and asked him how they proposed to expose the trick. "Well." said he. "I cannot tell you that, but! fyou go to Mr. Rockwood, in Broadway, he will tell you all about it." I said that I had been there, and said to him at ohce, "If you rely upon Rockwood you cannot make any exposure; at least, none but one which will be tripped up, for I have been there, and I am entirely convinced that there is a 'ingger in the farfice,' (laughter), and where it is I do n't know." I believe that the spirit is intangible.

Mr. Barker—You have not advanced far enough yot.

Mr. Barker—He is in the lower grade yot.

Mr. Barker—He is in the level for the produced of the prediction of the decased of the p

ceed, for they came to the conclusion that if it was a humbug it would come out, and if not, that it would not do any good by putting it in the Workly.

MR. GERRY—The inference is that the paper has a great want of force. A. I did not stop it; I have no centrol over

Q. You told Mr. Guay at the very outset that you came there to find out how the picture was taken. A. I did.
Q. Who was in the room? A. Mr. Mumler and two or

three strangers.

O. Who left the room first? A. I do not know. Q. Who left the room first? This ended his testimony.

This ended his testimony.

Resides at 357 Bleecker street; is in the oyster business; is slightly acquainted with Mr. Mumler; had two pictures taken at his place; there were forms upon the pictures; cannot say whether they were spirit forms or not; he recognized the form of a child of his upon one of the pictures, a son who had been dead twenty years; the photographs of this son had never been taken to his knowledge; he paid \$5 for half a dozen pictures; was perfectly satisfied with them; dld not see anything unusual in the manner of taking the pictures; was not positive whether Mumler placed his hand upon the camera or not.

about spirit photography; he told me that he had investigated it somewhat; I told him then what my purpose was—to write an article which should contain illustrations. "Now," said I to him, "I have no faith in the matter, that to me it is abound to say that spirite can be reflected by the rays of the sun, and therefore it is a humbur; now where can this humbur come in?" He told me three different ways. I then called upon Mr. Mumier, 630 Broadway, and saw first the gentleman who testified here (Mr. Guay). I stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him what my purpose was, who I was, and stated to him that I would like to have any plotograph taken, "If you are willing to be shown up, if can detect you." He was there with Guay, whom I was introduced to as Mrs. Mumler. Only two or three others were there besides us three. Either Mrs. Mumler or Guay stopped up stairs, and brought down Mr. Mumler. I repeated what I had said to Mr. Guay, Ho said, "I will be happy to take you, and am not engaged at present, and I will take you at once." I said, "I will be taken at once." We walked up stairs, and my picture was taken, which I have here. The court, having seen it, said, "I will be happy to take you, and an mot engaged at present, and I will take you at the court of the minus sheep produced his own photograph, with a slight shadow of a man by his side.

The vinces he

EVIDENCE OF JACOB KINGSLAND.

Examined by counsel for defendant—Resides in 87 Cannon street; is a carpenter; (pictures shown him); has seen them before; saw them once when he called on W. Terry, in Bleecker street; while he was sitting there Mr. Terry handed him the picture, and asked him who that was like; did not notice the shadowy form at first, but afterwards told him that it looked like one of his children; could not say which hut; it was one of them; had known his child. not say which, but it was one of them; had known his chil-dren in their lives; then he showed him another one, and that he recognized at once as Miss Catlin; she was a cousin

of his, Cross-examined by Mr. Gerry—He has not got the photo-graph of Miss Catlin; his wife had it, and he had tried to find it to see whother the picture was like it; will try again to find it; both of the boys looked like girls; it was the form of the head and shape of the face that made him think it was the child; did not say it looked like the children to was the child; did not say it looked like the children to please Mr. Terry; does not mean to say that he has a distinct recollection of those children that died twenty years ago; the children but cannot speak positively; in regard to the picture of Miss Catlin, he had her picture for a long time and her features were impressed on his memory, not in life, but as she was after her picture was taken after death, and he was under the impression that the form he saw on the spirit photograph was obtained from that other picture that he had of her, taken after death; he was not a Spiritualist; had never attended a meeting; had never known or heard so much of Spiritualism as he has heard today; has no belief in it at all.

EVIDENCE OF FAUL BREMOND.

known or heard so much of Spiritualism as he has heard today; has no bellof in it at all.

EVIDENCE OF PAUL BREMOND.

Examined by Mr. Day—Rosides at 74 James street; is acquainted with Mumler; has no particular business, lives on
his income; was at Mumler's piace some time in January,
and sat for a picture; knows of pictures having been taken
there which have been recognized as spirit pictures (a picture shown him); was present when that picture was taken,
and recognized an old friend there (that is, the shadow) as
Elizabeth Trapp; the picture was for a lady who went there
with him, in October last; a lady in Fifth avenue showed
him a picture on which be recognized Gen. Samuel Houston
and a lady whom he had known while living. Witness
stated that he had had six pictures taken at Waterville, on
which were the forms of his wife and others deceased,
Mr. Gerry objected to having what had been done at Waterville introduced; the question was what had been done
here by Mumler. The objection was sustained. Defendant's counsel excepted.

Examination resurned.—Showed the pictures to a man
who said it was a lie; told this man that the lie was with
him and not with the pictures; this man told him to go to
Mumler and he would take him as many as he wanted;
went there, and found that Mumler took his pictures on
a glass; told him he had better take them on tin, and he did
so; he had several taken on tin; there was a medium stood
up with him, and there was a sindowy form in the picture
on her breast. Witness showed a picture taken on tin at
home; he believes in Spiritualism, and pities those who
do not; his object in going to Mumler's was to convince
himself; he has seen the yellow books there; took Mrs.
Statte, of 83 Amity street, there, because she was a medium,
and he thought the pictures would come better if she was
there; regards the picture as a legitimate picture of a de-Statts, of \$3 Amity street, there, because she was a medium, and he thought the pictures would come better if she was there; regards the picture as a legitimate picture of a departed friend; is unable to tell how long she has been dead; does not know whether there is any photograph of her in existence; did not pay anything for the picture nor did Mrs. Statts; the first one that was taken was the spirit of her father, but that was broken, and Mumler told her to call again; his daughter had told him she would return when she departed and he ballwad her and she did one beat. scribe the individual whom she saw standing at my back, and who would go on the photograph. My friend was a made of marked personal appearance, and her description tallied with his looks: I thought it would be he. He had large, Oriental eyes and large beard—a better-looking man than your Honor. (Great laughter, in which the Court joined heartily.) When the picture came I was disposed to think it was he, but it was not. This was an interesting thing to me, because it showed me that it was not my own mind which produced the thing upon the photogr ph. My theory was, therefore, overturned. The picture resembles the Judge much more than it does my friend. (Laughter.)

The Cours—You did not have me in your mind at the time. (Laughter.) she departed, and he believed her, and she did come back; had seen in a picture the form of his daughter who died about six years since; the picture was recognized by the family; he only recognized his daughter by her form; she was between seven and eight years old; she had many photographs taken while she lived; he was with her when she died; the picture reminds him of her as she was when passing away. Ho never has seen any spirits, but he has heard their voices. A spirit came to him fifteen years ago and talked to him; has been a believer since 1854; has not read the life of Andrew Jackson Davis, but has read his medicinable of Andrew Jackson Davis, but has read his medicinable of Andrew Jackson Davis, but has read his medicinable of Andrew Jackson Davis, but has read his medicinable of Andrew Jackson Davis, but has read his medicinable of Andrew Jackson Davis, but has read his medicinable of Andrew Jackson Davis, but has read his medicinable of Andrew Jackson Davis, but has read his medicinable of Andrew Jackson Davis, but has read his medicinable of Andrew Jackson Davis, but has read his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis, but has red his medicinable of Andrew Jackson Davis,

company.
At this stage of the proceedings the defence asked an adjournment, stating that they had other important witnesses whose presence they could not obtain to-day, and their request was granted, and the case was adjourned until Friday

From the New York Sun, April 24.

SECOND DAY'S PROCEEDINGS .- MUMLER AHEAD. Close of the Defendant's Case-Witnesses Swearing to Liketose of the Defendant's Case—Witnesses Swearing to Ene-nesses of Relatives and Friends taken years after their De-cease—Fathers, Mothers, Sons and Husbands on the Stand —Remarkable Testimony in Favor of the Genuineness of the Photographs.

The trial of the spirit-photographer, Mumler, was continued yesterday before Justice Dowling at the Tombs. The court-room as on the previous day, was filled with an attentive audience, including several ladies and a host of reporters, and the proceedings were of unusual interest.
Mr. Gerry, for the people, recalled Mr. Paul Bremond, the
last witness examined on Wednesday, who, in reply to a
question, fixed the dates on which he obtained two of the
photographs exhibited by him from Mr. Mumier. The first
was in February and the second in March, 1809. Mr. Townsend, for Mr. Mumier, then called

A LIVE YANKEE ON THE TRAIL.

A LIVE YANKEE ON THE TRAIL.
David A. Hopkins, a gentleman of unmistakable New England birth, and as cute and wide awake as such men are popularly supposed to be. Mr. Hopkins gave his testimony in a clear, straightforward manner, which impressed every-body with confidence in his honesty and sincerity, as well as intellectual ability. He stated that his business was that of manufacturing railroad machinery; that his first visit to Mr. Mumler's gallery was on the 10th of March last. Saw Mr. Gusy first; Gusy did not warrant to get him a spirit-likeness; went up stairs to the operating room, and there saw Mumler, who also told him there was no certainty in the matter; on sitting in the usual way there came

of Mr. Mumler was taken; her children said, on seeing the latter, "It is mother." I simply asked them who it was.

A COMMERTED PHOTOGRAPHER.
William W. Bliver was next called by the defonce: Am William W. Silver was next called by the defonce: Am a photographer of six years' standing; my gallery last November was at 630 Broadway. Mr. Mumler came in that month and proposed to pay me for the use of it, and buy my materials to take spirit photographs with; was not a Spiritualist, and did not believe in the spirit photographs; when Mumler came a second time I sat to him, as a skeptio, to see what he could do; he used my apparatus and material, and there came on the plate a form which I recognized as that of my mother; Mumler had had no chance to make any preparation; have since frequently watched his processes without detecting any trick; spirit pictures have been produced when I performed all the manipulations, except that Mumler removed the cloth from the camera; have seen them produced once when he did not touch the camera at all; we were trying some colledion, and he walked away from the camera aft r taking off the cloth; solemnly swear there was no collusion between us; I developed the plate myself, and the spirit picture came.

Oross-examined—I believe that these spirit photographs are produced by spirits by supernatural means; know Mrs. Mumler; she had charge of the reception rom; when sitters came she told Mr. Mumler that a lady or a gentleman, as the case might be, was waiting; have seen her come and do this perhaps a hundred times, but never saw here give her husband any memorandum, or say anything to him, except that the silter was ready; each sitter got a card with his or her uame on it and a number, which was given to Mr. Mumler on sitting; have taken the slide of the camera to pleces; found nothing but what belonged there; Mumler always closed the silde himself; I never did; the glass plates were old ones which had been soaked off: I used potash and nitric acid to clean them; if an old glass is not properly cleaned, it makes a dirty looking picture, but I have never seen the old picture come out on it again.

A MOTHER SWEARS TO THE LIKENESS OF HER SON.

have never seen the old picture come out on it again.

A MOTHER SWEARS TO THE LIKENESS OF HER SON.

Mrs. Luthera C. Reeves, of 609 Washington street, called for the defence: Went last January with my nephow to Mumler's gallery to get a spirit-photograph. My nephow sat, and there came on the plate the likeness of my little son who died of spinal disease, looking as he did just before he died; went again a week after and sat myself; got a likeness of the same boy as he looked before he was taken sick; saw no difference in the process from what I have always seen in photograph galleries.

Cross-examined—Mrs. Mumler was in the room at the time of taking the first photograph, and both she and Mr. Mumler put their hands on the camera; as she stood there I heard raps on the floor; cannot say whether or not departed spirits revisit earth; had no such belief before I saw these photographs; have no doubt that the likenesses are

these photographs; have no doubt that the likenesses are

likenesses of my son.

WHAT A FORTRAIT-PAINTER SAYS ABOUT IT.

Samuel R. Hanshawe called for the defence: Am a ministure and portrait-painter; have been such for thirty-five years; went to Mumier's gailery to investigate his spirit-photographs; was entirely skeptical; a picture copied from a picture would not be blurred like those of Mr. Mumier's spirits, but distinct, though faint; sat for my picture; watched Mumier's operations carefully; looked all round the room, but detected no machinery. On the plate there came, when the picture was developed, another form than my own; recognized it as my mother, and my sisters have recognized it in the printed picture; she was sixty-five when she died; have a portrait of her, painted by me subsequent she died; have a portrait of her, painted by me subsequent to her death; the spirit picture is in a different position; it

to her death; the spirit-picture is in a different position; it looks like a potrait in the stage of dead coloring, when the likeness is sometimes more easy to detect than after the details have been filled in.

Oross-examined—Am not a Spiritualist; believe what the Bible teaches concerning spirits. Mumior took another picture, on which came a likeness of my son killed in the war, which I fully recognize, though it is not so plain as my mother's; my mother sortrait has hung in my studio over since it was painted; have tried to have it copied without success. My mother died twenty-eight years ago.

ANOTHER PHOTOGRAPHER GIVES HIS EVIDENCE.
William F. Kidney called for the defence: Am assistant to
Mr. Sice, the photographer of Poughkeepsie; was present
when Mr. Mumler came there, and saw his operations, but
could detect no trick. (Witness then described the chemicals used in photographing, and their uses.) Yellow light
will not affect the sensitive coating employed in photographing.

Cross-examined—Have no exact knowledge of the properties of light; know pictures can be taken with blue, red and green light, but not with yellow; but do not know why there is this difference.

green light, hit not with yollow; but do not know why there is this difference.

Charles F. Livermore, of 227 Fifth avenue, formerly of Livermore, Clews & Co., in Wall street, went to Mumler's gallery early in March: was skeptical, and wanted to investigate; Mumler took two pictures, letting me see the whole process; took every precaution and watched him closely, but could see nothing unusual, except his putting his hand on the camera; on this occasion forms came by the side of mine which Idd not recognize, and I was so dissatisfied that I would not pay Mumler; he said I might come again and try till I was satisfied; I took sun-proofs of the two pictures, and carried them to Dr. Gray, who recognized them; I then made an appointment with Mumler to sit on a Tuesday, but to disconcert him went Monday, when he was not expecting me; got five pictures, on three of which came unmistakable likenesses of my deceased wife; in one, when Mumler was ready to take off the cloth, I suddenly changed my position so as to defeat any arrangement he might have made; in another I made him suddenly bring the camera three feet nearer to me, and then instantly proceed to take my picture; I was on the lookout all the while, having been cautioned against Mumler by friends in Boston.

Oross-examined—Paid Mumler \$20 for his time and trouble, not for the pictures; am satisfied of the identity of the spirit faces with that of my wife; have portrait of her hanging in my parlor, which I see every day; the resemblance is perfect; believe in regard to spirits and Spiritualism just what has been demonstrated to my senses, and no more; smelt no perfume when the likeness of my wife with the flowers was taken; belleve that departed spirits can clothe flowers was taken; belleve that departed spirits can clothe flowers was taken; belleve that departed spirits can clothe flowers was taken; belleve that departed spirits can clothe flowers was taken; belleve that departed spirits can clothe flowers was taken; belleve that departed spirits can clothe flo

produces his pictures

ANOTHER MOTHER'S EVIDENCE. Ann F. Ingalis called for the defence: Went to Mumler's that it was natural for him to linger about the old certainty of obtaining spirit pictures; got picture with two indistinct figures, which I thought to be those of my father and my brother; went again, six weeks later, and got a dis-tinct likeness of my son; saw no trick; Mumler did not touch the camera. Cross-examined—My son died in 1867: I identify him by

his beard, hair, nose and eyes, and my brother by his large

The defence here rested; and as the prosecution were not ready with their rebutting witnesses, the case was adjourned till Monday, at 10 A. M.

WHO ATE ROGER WILLIAMS?—The truth that natter passes from the animal back to the vege table, and from the vegetable to the animal king-table, and from the vegetable to the animal king-diom again, received a curious illustration not long since. For the purpose of erecting a suitable monument in memory of Roger Williams, the dounder of Rhode Island, his private burying ounder of knode Island, his private burying fround was searched for the graves of himself and wife. It was found that everything had bassed into oblivion. The shape of the coffins ould only be traced by a black line of carbonaceus matter. The rusted hinges and nails, and a und wooden knot, alone remained in one grave; hile a single lock of braided hair was found in other. Near the grave stood an apple tree. Is had sent down two main roots into the very sence of the confined dead. The larger root, hing its way to the precise spot where the seedl of Roger Williams had lain, had made a turn as if passing around it, and followed the direction of the back hone to the hips. Here it direction of the back bone to the hips. Here it divided into two branches, sending one along each leg to the heels, when both turned upward to the toes. One of these roots formed a slight crook at the knee, which made the whole hear a striking resemblance to the human form. There were the graves, but their occupants had disappeared; the bones even had vanished. There stood the thief the guilty apple tree—caught in the very act of robbery. The spoliation was complete. The organic matter—the flesh, the bones of Roger Willems had passed into an apple tree. The elements had been absorbed by the roots, transmuted into woody fibre, which could now be burned as Tuel, or carved into ornaments; had bloomed into fuel, or carved into ornaments; had bloomed into fragrant blossoms, which delighted the eye of the passer-by, and scattered the sweetest perfume of uscious fruit, which from year to year had been athered and eaten. How pertinent, then, is the uestion, "Who ate Roger Williams?"—Steele's uestion, "Who ate Roger fourteen Weeks in Chemistry.

sowing.

Are we sowing seeds of kindness?

Are we sowing seeds of thindness.

Are we sewing seeds of discord?

They shall ripen into wrong.

Are we sowing seeds of honor?

They shall bring forth golden grain.

Are we sowing seeds of falsehood?

We shall we reach bitter such We shall yet reap bitter pain. Whatso'er our sowing be. Resping, we its fruits must see.

We can never be too careful
That the seed our hands shall sow;
Love from love is sure to ripen, Hate from hate is sure to grow. Seeds of good or ill we scatter,

Heedlessly along our way;
But a glad or grievous fruitage,
Walts us a the harvest day,
Whatso'er our sowing be,
Reaping, we its fruit must see.

Written for the Banner of Light. TO A SEA SHELL.

BY JOHN WILLIAM DAY.

Thou tell'st of the bright and smiling sea, Where the ripples laugh in their winsome glee; And the smooth beach shines like a silver band On a maiden's brow in Orient land: And the white gull rocks on the dreamy swell As the wild bird rests in the hazel dell.

Thou tell'st of the black and windswept sea, When the good ship tolls from the land to fice, And the breakers dash on the groaning shore, And the watery plain to its oozy core Is stirred by the plowshared hurricane, And the boasted strength of man is vain!

Thou tell'st of the murmurs, faint and low. That sweep where the charnel waters flow When the sailor rests-from his wand'rings passed-And the wave rolls deep o'er the riven mast, And the starry hosts on his funeral pall Scatter bright gems that are free to all!

Oh relic strange of the watery strife, Your form once thrilled with a conscious life; A germ in your reseate halls was born So rich with the tints of opening morn And still through your arcades, weird and dim, We catch the sweep of the ocean's hymn.

But the life-power died in thine inner breast, And the waves have cast thee ashere to rest; And the dew and sun and the tramping storms Shall knead thy dust into other forms; For the God who rules in each changing grade Not an atom of earth in vain has made !

And thou gly'st the lie to that olden tale, Of the rending of time's parting veil-How the heavens like a scroll shall roll away, And the isles shall flee in that fearful day, When the mountains burn like a furnace red, And the hissing "sea shall give up its dead."

For the sea doth give to the earth again The spoils that sunk 'neath the angry main. They come, by the force of law divine, In differing forms from the surging brine; But the sailor's risen spirit dwells In the land of fadeless asphodels!

Oh mourning hearts by the sea-beat shore, There are angel tones in that sullen roar. As the waves come up with reverence grand, And bow on the rocky altar strand. They swear by the God who reigns on high; " Not a soul on earth was born to die." Boston, May, 1869.

Spiritual Phenomena.

Interesting Tests.

DEAR BANNER-We are taught, in the Scriptures, to hide not our lights, but rather expose them that others may be benefited thereby. I am, and have been two years, a Spiritualist. Why I am, and some of the circumstances attending my conviction, I propose to reduce to a communication for the Banner of Light. I was in New York City attending medical lectures when a deputation of medical gentlemen visited the Misses Fox, among whom was, I think, Dr. Austin Flint, of Buffalo. These gentleman put a quietus to the tiny raps then heard among the medical profession: It was nothing more than a peculiarly acquired art of these media by which the raps were produced. I investigated the matter of spiritual phenomena no more until I was invited by a friend, when in Memphis, to go and hear our brother, E. V. Wilson, some four years ago. What I saw and heard then induced me to investigate further. Two years ago all my doubts and fears were removed. I have since then basked in the glorious light of spirit communion.

I then had in my employ a young gentleman— Mr. L. Harman—through whom, I was told, the table would move. He had been at my house about two weeks when I was summoned by my wife to come into the parlor one evening to see the table move. A circle had been formed, and I at once repaired to the parlor. It was the 18th day of January. I called for the spirit of Wright Faison, the original proprietor of the place, who was an old friend of mine when I was a boy. His spirit at once appeared—represented himself as happy, and gave me several tests entirely unknown to the medium. He told us he was there often, that there he had raised a large family, and homestead. But a distance off was the family graveyard. "Mr. Faison, can you tell us how many graves are there?" "I can." "How many?" As we ascertained afterwards, the correct number was given. Not a member of my family had counted them. In fact, two or three little graves had become so covered over as not to be recognizable. This was my first test received. We recelved many tests, but I shall be as brief as possible, and record but two more.

I called for the spirit of Gen. Edwin Polk, who was a county-man, and who always gave me some attention when I was a young democrat. I was never in Gen. Polk's family—did not then know whether the widow was living or not-the medium knew none of the family. He answered quite a number of questions as to his widow, his children, even gave names-all of which were verified a few days afterwards by an aged Methodist minister then on this circuit—Rev. Thomas

But by far the greatest and most satisfactory test of spirit intelligence and their ability to serve us in many ways, I now approach. At the close of the late war I had several small parcels of gold buried. One of these I had instituted no search for until the spring of 1866. I then went to take it up for use. The fence had been moved without my knowledge. I dug and dug-finally called to my assistance a relative then "running" the farm with me, John P. F. Prewitt. We both failed. We then called to our assistance several colored men on the farm. Repeated efforts failed to find the \$300. We abandoned the search alto-

gether as a hopeless job. Nearly a year had passed. The grass had withered; another winter was lapsing into spring. My wife asked me to inquire of the spirits about the gold. I told them what a search I had made for it—as near the spot, and the facts, as well as I remembered. "Now can you give me any information about the gold?" I asked of the spirits. "We can." "Tell me, then, whether the gold is there, or not." "It is." This answer was given repeatedly, and by different spirits. But the work of again digging for that treasure your writer, even then, did not entertain. Time passed on. We then had circles every evening after tea, and as often as leisure permitted during the day. Many of our friends, among whom were the most intelligent and best educated physicians, came to my house to witness the phenomena. All went away constrained to say that "the phenomena are strange; we are satisfied that Harman can't pull that table over, with Dr. Whit Harris on it, by himself," Dr. Whit Harris will now testify that it was elevated with his entire weight on the opposite side of the table. But I will return to my

test. It was early in the forenoon. One of my neighbors-Mr. Smart-called in; he, too, was a medium; the spirits had written for him. A circle was formed. Among the questions propounded

was further inquiry about the gold. 'The same answers were given. "Now," said I to the spirit then communicating, " will you tell me definitely where that treasure is? If you will, and I recover it, I will give fifty dollars of the amount as may be directed by the spirits for a charitable pur-"I will." I here assert and publish it to рове." the world in the great city of Boston, that the spirit did then give me the exact, or nearly so, distance from a point mentioned by me to the treasure, the number of inches in the ground, and how far from the soil already examined. We arose from the circle, and looked after a spade; found none at hand; sent my oldest boy to neighbor Scott's for a pick; neighbor Scott sent the pick, with this injunction: "Jimmie, tell your pa to ouit teaching his children superstition." Jimmie returned with the pick; Harman and myself measured off the distance, went to work, dug about five minutes, were about to give it upanother stroke or two, and the unexpected treasure was struck!

From that moment I have never doubted of the presence of angels, watching the affairs of earthly forms, seeking to do good and impress us to acts of charity. And while we know well that many of our communications are inharmonious, we also can testify to the fact that we have such in the form. From the angel-world we can derive good, and by their continued presence we are directed into the paths of rectitude, taught to eschew evil, and thus form for ourselves a mansion in the skies, among the blessed ones who have passed on before us.

It is then to the admonitions of the angels of God that we mortals must look for truth and righteousness. It is to them we must give heed for they are the immortals—the representatives of an omnipotent and omnipresent Father-Jesus himself being to us a star of the greatest magnitude. Let us therefore imitate his noble example. Let us not cling to the letter but the spirit of his teaching. Let us be guided by the God of to day, and ignore that which is to us of no significance. N. H. PREWITT, M. D.

Grand Junction, W. Tennessee, 1869.

The Recture Room.

Horace Greeley on the "Woman Question."

Tremont Temple was densely packed on Wednesday evening, April 21st, to listen to Hon. Horace Greeley's lecture on "The Woman Question." He was introduced to the audience by Hon. James M. Usher, and commenced his theme by remarking that this was preëminently an age of questions. We have had the negro question, said the speaker, the tariff question, the greenback question, and many others, but last of all came the woman question, and this briefly stated was: Shall there be conceded to woman in future a broader field of labor and improvement than in the past? This was, he believed, conceded by all enlightened minds. It was not intended by the Creator that women should be men, or vice versa but each had their allotted spheres of action. It must be admitted that woman might do what she could, and thus it was difficult to circumscribe her boundaries. No traveler had ever yet visited her boundaries. No traveler had ever yet visited a country where men and women were found indiscriminately performing the same duties, and it was fair to presume that no such state of things would ever exist. Women, superior to men in intellectual and physical power, there had always occasionally been, but none, or few indeed, there were who wished to exchange spheres of action, and it was palpable that there was one sphere for woman, and another for man. Many things both might do laudably; but to indiscriminately intermingle would be an evil. Teaching nately intermingle would be an evil. Teaching was not necessarily an effeminate occupation, although very many women were successfully engaged in the occupation. Merchants were assisted in their business by females, but the greater part of the merchants in the world had always been men, and he presumed always would be. He non-concurred in the current assumption that man had monopolized the best and noblest callings in life, and assigned the meanest and most degraded to woman. The argument that woman was oppressed was not well founded. The price of labor for men and women was a question which ought to be adjusted. A hundred men and women in a modern factory accomplished more in the same period of time than one thousand would have done in the days past. Machinery and factories had deprived many modern man had monopolized the best and noblest callchinery and factories had deprived many modern grandmothers, and the vacuum must be filled.

The question of the ballot was one which women must decide for themselves. If they never had exercised the franchise privilege, and been permitted to vie with men at the ballot-box, it was simply and wholly because they had never desired to do so as a class; and when the women of this or any other nation wished to vote, the day of their enfranchisement was at hand. At present this desire was not universal, nor nearly so; and were the question asked, were they will-ing to accept the terms of the ballot, become reand to accept the terms of the band, become responsible, as men are, for the government of the nation, be enrolled in the militia, serve on juries, Woman did her part in the political economy now by directing public opinion in her appropriate sphere of action. He had been a voter for thirty-seven years, accepting the right of suffrage as a high public trust, but he was entirely willing to relinquish it if the women would say they were willing to assume the reins of government. He would advise women to try the question on a moderate scale; that each woman residing in a school district should take part in school matters, and vote on educational questions, and if they satisfied themselves, by actual experiment, that it would pay to extend her round of duties in political matters, why he should be perfectly willing. Woman's work being inadequately paid was not because she could not vote. Jenny Lind, Mrs. Siddons, Fanny Kemble, Elisler and Taglioni received as much compensation for their public performances as if they had been voters. The way to increase her pay was to give her more work to do, and fit her more eminently for her work. She must be impressed with the impor-tance and necessity of a thorough acquirment of her business. Few women, comparatively, tried to qualify themselves for greatness. They sought rather to bridge over a brief space in their exist-ence from childhood to matrimony by some em-ployment which would enable them to eke out an ristence, and if they failed to compete with men who had spent years in obtaining a knowledge of the same pursuits, it was only natural that they should fall short. He had never doubted that a woman's true sphere was to be the honored wife of woman's true sphere was to be the honored wife of a true and virtuous husband, and the mother of good and happy children. He heartily wished woman would cease talking about enlarging her sphere. Let her ask herself what she wishes and what she can do, and then go about it, asking no questions. If a number of women would combine and huy a small farm, and cultivate vegetables, fruit, &c., they would do more to raise women's sphere than fifty female lecturers, whether in bloomer costume or otherwise. Education was what women needed—fewer frivolities and more what women needed—fewer frivolities and more useful accomplishments, and thus be rendered more self-sufficient and reticent. Under the present system of educating females, he did not wonder at the repugnance of young men to matrimo ner at the repugnance of young men to matthus, you were imperfectly understood and grudgingly granted; she has a right to a better and broader education to a fairer share of the world's work—the honor, love and trust of her husband, a share of his for-

NEW YORK.

Spiritualism in Albany.

EDITORS BANNER OF LIGHT-A recent numher of the Albany Evening Journal admitted to its columns an article in defence of Spiritualism. It was an unusual kindness on the part of its editors, and I am grateful for it, for they have for years been in the habit of giving the subject only such stars as they thought would suit the peculiar bigotry of the mass of its readers; but you can understand with what little credit I could handle the limitless theme when I could obtain—at least I so surmised—only a limited space for my purpose. I clied, in as concise a manner as possible, a few, very few, of the phenomena which had come under my own observation and which I knew, as well as we can know anything by our senses, had no connection with any of the "tricks and antica and sleight of hand artifices" of the Evening antics and sleight of hand artifices" of the Evening Journal; but instead of giving my judgment, my habits of observation, exercised for years in the four quarters of the globe and among its various races, the slightest credit, they resorted to their favorite weapon, set affoat, doubtless, by their clergy, and reiterated by every trivial, lightheaded woman and those unthinking or stubborn men, who would sooner die than chdure a frown from Mrs. Grundy, and who would rather cringo to popular church-craft than walk free and like independent beings with noble thoughts and hold independent beings with noble thoughts and hold opinions of their own, as God intended they should—I say, they resorted to their favorite weapon, the "Insane Asylum," and repeated it twice in their one article.

I asked them what was the use of that "hand that appeared with a roll of a book," and of the "fingers of the hand that wrote on the plaster of the wall," of the trumpet that John heard, &c., (and I might have added a hundred more from the Bible,) when a juggler could have done as well? This was in reply to their question in a previous abusive article, "What is the use of phosphorescent hands and the tips and raps of the Spiritualists when a sleight-of-hand professor could do it all?" They did not answer this, except by throwing out a suggestion that it hordered cept by throwing out a suggestion that it bordered on blasphemy.

Again I asked them, if God appeared in the power of the Christian Church when with eighteen hundred years of effort it had not converted a single old nation of the Orient and had only moved westward among a new people, who had been taught its catechism from the cradle and thus had judgment led captive, while more than NINE SILLIONS of people had been put to death in its name or behalf—I stated that the Church had

not been able to maintain itself, even in any one of its ancient strongholds—was God, then, on its side? It had been driven out of Syria or the Holy

Land, Asia Minor, Egypt and North Africa—is God thus defeated? These facts alone should be enough to shut the mouths of the babblers about God's Church and the Devil's Spiritualism.

In respect to Mr. Sargent's most valuable book, "Planchette," &c., they picked out two examples which they doubtless thought to be the weakest, but gave not a single proof of the correctness of but gave not a single proof of the correctness of but gave not a single proof of the correctness of their suppositions. They reject such assertions, ay, substantiated facts, from Spiritualists. They called Mr. C. F. Livermore a credulous old man, deceived by Miss Fox, notwithstanding the testimony of the distinguished Dr. Gray and others; and they withheld all allusion to those noted men of Europe, such as the venerable Dr. Ashburner, Professor De Morgan, Mr. Wilkins, Thackeray, Justin Kerner and the score more, not less trustworthy, and eminent, who bear witness to

eray, Justin Kerner and the score more, not less trustworthy, and eminent, who bear witness to the spiritual phenomena.

They asked finally, with an assumed air of triumph, "What has Spiritualism done?" I replied briefly, as I was obliged to do, that it had, independent of the "raps and tips," which seem particularly to stick in our opponents' throats, put millions in happy communion with those friends who had crossed the "silent river" called death. It had also changed many a woman given to fashionable follies, to a worthy, domestic wife, and had converted many an atheist to a belief in a blessed immortality; and that, while Protestantism was being declared a failure, Spiritualism ism was being declared a failure, Spiritualism was taking its place and establishing the truths of the Bible. This they did not heed; they treated it as if it had not been said, because they could not refute it; and they did not apologize for the falsehood they (and the New York Herald) had promulgated about Mrs. Kane's opinions of Spiritualism. I have yet much to say, but must stop tualism. I have yet much to say, but must stop

Mrs. Maynard is now here. She lectured on a recent evening in her usual admirable style, to a very full and attentive house. Yours truly, G. L. DITSON, M. D.

OREGON.

Mediumship and Tests.

EDITORS BANNER OF LIGHT-You have many dmirers and lovers of your excellent paper on these western shores. There is a great revival of the spiritual influence all over Oregon. Mediums are multiplying, and circles are held amongst the most cultivated classes. Tests without number are obtained from different mediums. I have myself received test after test as convincing as if I had with my eyes seen the spirit. Among others, my daughter manifested, showing herself in a boat, rowing, and a dog with her in the boat. Formerly we had lived on Puget Sound, and she rowed a boat nearly every day, either for pleasure or business. She went to school, and rowed a hoat over five months, and a dog was her play-

nate dally when growing into womanhood. She has manifested in various ways.

Some minds still need tests, and it seems as if the spirit-world was determined to spare no pains to reach every one with the truth of these mani-

The spirits tie and untie a young lady in Salem with the greatest rapidity. I saw Mrs. Morse, from Salem, who gave many particulars in regard to her mediumship. She was promised by the spirits on one occasion that she should see them next time they tied her, and sure enough she be-held her mother and sister, and described the sur-roundings the room contained and conversation that passed. The next time the spirit was visible to five persons that witnessed the untying; just over the medium there appeared a covering a cloud, and just beneath the hands were visible that untied the girl. The cloud enveloped the

heard a lady, in speaking of these things, say "There are more wonderful things happening in our midst every day than we hear of abroad." Portland, Oregon, 1869.

WISCONSIN.

A Discussion. EDITORS BANNER OF LIGHT—Thinking that a few thoughts from this part of the spiritual vineyard might not be uninteresting to the many readers of the Banner, I take this opportunity of saying we are alive, and through the ministra-tions of Bro. J. L. Potter, the regular speaker at Milwaukee, we are doing a good work in opening the eyes of the theologically blind, so that many begin to see that there is a "God in Israel." Bro. Potter has visited us every alternate week dur-ing the winter, and our audiences have been on the steady increase. A challenge has been out since the first lecture, for any of the clergy to discuss the merits of Spiritualism, or demerits, as the church people choose to call it. The same remained untaken until the 17th day of March, when a Mr. P. Sawyer, an Adventist or Material-ist, as he calls himself, came forward and evinced a willingness to take the challenge. Preliminaries being agreed upon, the question was stated and on the following evening the discussion was to commence, the same to hold two evenings, each speaker being allowed two half-hour speeches each evening, alternating. The question was: Resolved, That the Bible, King James's version, supports the doctrine and phases of modern Spiritualism.

Mr. Potter opened by first showing that men were always familiar with trance mediumship, giving as evidence, Baalam, Peter and Paul's en trancements, the healing art, speaking with tongues, and last, but not least, personal commu-nications from Samuel, Moses and Elias, Jesus, love and trust of her husband, a share of his fortunes and joint control in the family estate—the perpetuity of the marriage relation, the right to equality in law, in the possession and use of property, and the right to grow in knowledge, wisdom, virtue and power to the utmost limit of her capacity. She asks a larger share in the performance of useful labor. It was noble to ask it, and it would be wise to grant it; to give her the widest sphere of usefulness, and never distrust the spirit which prompts her action.

In cations from Samuel, Moses and Elias, Jesus, and the old prophet that came to John on the isle of Patmos, giving chapter and verse, the same being the ground upon which the argument was to be based. The way that friend Sawyer met the question, convinced nearly every one said Samuel's communication was all deception, and Moses and Elias, with the old prophet has and the old prophet that came to John on the isle of Patmos, giving chapter and verse, the same being the ground upon which the argument was to be based. The way that friend Sawyer met the question, convinced nearly every one said Samuel's communication was all deception, and moses and Elias, with the old prophet that came to John on the isle of Patmos, giving chapter and verse, the same being the ground upon which the argument was to be based. The way that friend Sawyer met the question, convinced nearly every one said Samuel's communication was all deception, and moses and Elias, with the old prophet that came to John on the isle of Patmos, giving chapter and verse, the same being the ground upon which the argument was to be based. The way that friend Sawyer met the question, convinced nearly every one said Samuel's communication was all deception, and moses and Elias, with the old prophet that came to John on the isle of Patmos, giving chapter and verse, the same being the ground upon which the argument was to be based. The way that friend Sawyer met the question, convinced nearly every one that the old prophet had the old prophet had a

ruled out by the Chalrman and this took the

wind out of his Theological sail.

The universal expression was, this is the most one-sided discussion we ever heard. Bro. Potter sustained himself in every particular, and this too before an audience of church people, and an Episcopal in the Chair. We feel, as Spiritualists, that our cause has been greatly strengthened, and our opposers have to acknowledge the same; in many instances to their chagrin. I feel it is better to let true and error ment. Let the close better to let truth and error meet. Let the clash come; try our steel; if it has not the right ring or temper, it will either bend or break; we can then

procure better material in future.

A good test medium could find plenty of work

among us. Long may the Banner and Spiritualism united wave over the land.

Yours for the right, J. K. Wood. Oconomowoc, April 15th, 1869.

IOWA.

To the friends of Spiritualism and liberal ideas everywhere:
The Executive Committee of the lown Spiritual Association have decided to call a State Convention at Des Mones, to commence on Saturday, May 22, to hold three days.
They, together with other friends of progress, deem it highly necessary, to hold a Convention thus early, even if the next annual meeting should be held in Octobernext. It requires an extra effort to start any enterprise, and especially one that is to rise under the vindictive persecution of the pulpit, which is emphatically true of Spiritualism.

We had a good Convention last fall, with but little effort, and we think that with a reasonable effort now we will secure a better one; at least a more general representation of

and we think that with a reasonable effort now we will secure a better one; at least a more general representation of the State, which we do hope we shall have. We have better halls in our city, more concert of action over the State, and a better knowledge of what we should do to secure success. Still the concert of action over the State is nothing near adequate to the demand for success, and to start a healthy, self-supporting lecturing system.

It has become most evident to the Executive Committee that the Spiritualists of Iowa should meet together and, with the past experience, develop some plan to bring our cause up to the status its intrinsic merits, demand. We make an earnest appeal to you to make the effort worthy

with the past experience, develop some plan to bring our cause up to the status its intrinsic merits demand. We make an earnest appeal to you to make the effort worthy the cause. Let the farmer, the mechanic, the merchant, and every class and profession, look ahead and make calculation to attend. If it is left to a few, they will be discouraged, and lessen even the feeble efforts they have made. Adjoining counties and those on railroad lines should send in heavy delegations, while more remote and less accessible parts of the State should be represented.

We are fully assured that with a good representation of the State we can secure our lest advocates, who will be enabled to earry our gospel into every inhabited county in the State. Let us have letters immediately from all parts of the State, addressed to H. C. O'Blones, Bes Moines, and prompt action taken at once all over the State. Provisions are being made to entertain delegates and visitors, free of cost. Will not our lecturers in other States come to our aid in our atruggle for existence? We will try and arrange

add in our struggle for existence? We will try and arrange to have reduced fare on our lines of public conveyance.
Will other papers friendly to the cause please copy?
In behalf of the Executive Committe,
J. P. Davis, President.

H. C. O'BLENESS, Secretary.

SECOND QUARTERLY REPORT.

Amount received up to April 1st, 1869, on the second Rock Grove City 4 mount Names of Agents. G. Whitney, J. G. Whitney, Rock Grove City.
Henry Preston,
J. M. Blakesly, Iowa City.
J. R. Stanley, Davenport.
J. H. Ostrom, Brooklyn.
O. H. Godfrey, Connell Bluffs.
Abner Hill, Redfield.
S. R. Chase, Maguoketa.
Norman Rundles, Janesville. Total. \$120,50 Amount expended. 10,50 \$110,00 Cash in Treasury.....

The above is a true report, as far as my knowledge.
(Signed) W. W. Skinnen, Treasurer.

* One dollar paid to the State lecturer, E. Sprague.

MASSACHUSETTS.

Report of State Agent.

Report of Sinte Agent.

During the month of March I received by contribution and subscription the following sums: H. G. Hammond, Mrs. E. Hill, Saxonville, \$1,00 each; Ira Gill, Walpole, 1,00; Marblehead Association, 1,00; The Manchester Sewing Circle for the Massachusetts State Association, 7,00; George Hosmor, Boston, 1,00; Lorenze E. Pidge, Attleboro', 2,00; J. F. Haze, Boston, 1,00; Friends, Weymouth, 3,00; Friends, So. Hingham, 3,56; Edwin Hosmer, So. Acton, 1,00; A. S. Makepeace, Hyannis, 1,00; S. Cook, Isaac N. Bunker, Weymouth, 1,00 each; Contribution, Weymouth, 7,25; S. J. Ruggles, Milton, 1,00; Allen Pratt, A. J. Whitcomb, H. T. Bachelder, Chelsea, 1,00 each; Friends, Chelsea, 3,20; Joshus Nicker-Milton, 1,00; Alion Pratt, A. J. Whitcomb, H. T. Bachelder, Chelsen, 1,00; achi; Friends, Chelsen, 3,20; Joshua Nickorson, Francis Proctor, E. M. Loring, H. P. Davis, Mary Parsons, Charlotte Brown, Gloucester, 1,00 cach; Friends, Essex, 3,30. Whole amount, March, \$59,31.

Lectures were delivered in Baxonville, Marblehead, Walpole, West Medway, Manchester, Essex, Gloucester, South Weymouth, South Hingham, Woymouth, Milton and Chelsea.

A. E. Canpenter, Agent.

A Pius Invitation.

A Roman newspaper says that Pope Pius, in view of the maxim that "the noblest vengeance is the most complete," notwithstanding the abuses to which he has been subject for many years past on the part of American preachers and divines, has sent an invitation to Henry Ward Beecher and Cheever to come and explate their sins, on the occasion of the coming Ecumenical Council. One of the conditions imp they will speak of what they know, if they know anything, and will abstain from making stump speeches during their stay in Rome.

Convention of Speakers and Medlums

Convention of Speakers and Mediums.

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

J. W. SEAVER, Committee.

Francis Rick, Committee.

Pennsylvania State Society of Spiritualists. Pennsylvania State Rocicety 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 r.m., in the City Assembly Rooms, S. W. corner of Nmith and spiring Garden streets, in the city of Philadeciphia. The friends of the cause in all parts of the State are invited to come and aid us. Our missionaries have been laboring with success during the past winter. Those who cannot come will confer favors by sending reports of the condition and needs of the cause in their districts to Henry T. Child, M. D., President, Or to Caroline A. Grimes, Secretary, 1919 Walnut street, Philadelphia.

Married.

April 24th, 1869, by George Talbot, Esq., Lewis B. Turner to Annie Bryant, all of Stoughton, Mass. Oblinaries.

Cobituary 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 the form, April 17th, 1869, in the 52d year of his age, the spirit of Capt. Erastus Sacket.

spirit of Capt. Erastus Backet.

A wife and two children—a son and daughter both grown up to maturity—are left to miss a kind and loving husband and father's form, but they know that he will love them still, and from his bright home return and watch over them through life's dark journey, and he with them while crossing the "mystic river," to the golden shores of immortality. He was sustained through a long and painful illness by his knowledge of angel ministry around him, and knew that the immortals were waiting to conduct him to his bright home in the Summer-Land. He was one of the few noble souled Spiritualists who dared to advocate his beautiful faith on every occasion when proper so to do. His practical religion was to do unto others as he would have them do to him. In this he never failed. He had for many years resided at Eldorado, Clark Co., Mo., the place of his great life-change.

O B. PAYNE.

Passed to the higher life, from her home in Medina, Minn., on the 26th of March, 1869, Mailon B. Spafford, wife of W. A. Spafford, aged 37 years.

Spanford, aged 31 years.
For some years past Mrs. Spanford has been a firm believer in Spirituatism, and being highly mediumlatic she has often had positive evidence of its truth from loved ones who have crossed the river. She was an affectionate wife, a kind mother, and was universally respected and beloved by all who knew her.

SAMUEL LYDIAED.

Passed to higher life, in Attleboro, Mass., March 14th, 1869,

Passed to higher life, in Attleboro, Mass., manch and Nelson Capron, aged 54 years.

A devoted husband and kind and loving father, he will be sadly missed in earthly presence by his family; yet they are cheered and comforted with the knowledge that in spirit he is with them still. The love and respect entertained for him by his friends and neighbors was most kindly expressed by the large number that gathered at the funeral and followed his body to the grave. No higher culogy can be paid to his memory than that he was an honest and true man, who had won the confidence and friendship of all his acquaintances.

A. E. CARPENTER.

Left this sphere, Feb. 26th, 1869, on his eternal round of progress in higher, holier, happier realms, the spirit of E. Holbrook Hartwell, of Lundon, N. H., aged 68 years. His do parture, which was sudden, was caused by the heart disease Winchester, N. H., April 20th, 1869.

A man is apt to think that his personal freedom involves

. Wellington Road, Camberwell, London, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND

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

Bunner of Light.

BOSTON, SATURDAY, MAY 8, 1869.

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Our New York Agency.

Having removed our bookstore from 544 Broadway, to the establishment of the AMERICAN NEWS COMPANY, 121 Nassau street, they will bereafter act as our authorized agents. The well known enterprise and energy of this popular firm is guarantee enough, without assurances from us, that those who may have occasion to deal with them, will at all times find them prompt in the fulfillment of their engagements.

They will keep for sale all our books and the Banner of Light.

We trust this change of location will commend itself to our New York friends; and we can but entertain the hope that they will use their influence to extend the sales of our various publications, to the end that the great and glorious truths of the Spiritual Philosophy may rapidly reach the

Matter and Spirit.

In the April number of the Monthly Religious Magazine, from which we have been appropriating very liberal extracts during the past three months on the subject of "Miracles and their Significance," we find a section of the general article devoted to the discussion of the above-named topic. And we shall proceed with our extracts as before, stitching them together with a slight thread of commen-

The writer observes with truth that the minds of men are generally impatient of anything supernatural at the present time, probably because of the materialistic philosophy which has dominated in all things, and "by which everything is judged according as it will work somehow or other, and promptly, in a factory or a creed." He proceeds to illustrate the pure working of the spirit, however, in the following impressive manner, to whose perfect truthfulness every genuine Spiritualist, in the least enriched by experience, will subscribe: "Now and then, perhaps on a Sunday, or in the evening twilight, a man thinks gently on some strange occurrence, bordering perhaps on the supernatural, which he has heard of, and which perhaps may have been a family tradition. And thus he has his mind filled with thoughts and feelings from his inner spirit. The air about him feels as though almost it were aglow with lateut light. In his ears there is an expectant sense, as though of something just ready to speak. And almost it is as though he felt himself, through all his senses, porous and open to a surrounding world of spirit. But with a rap on the door, or a sudden start, the man is himself again, as he thinks. Though indeed it is only his inferior self, which he suddenly becomes. And he is a man of the world again, because some divine offinities of his nature have suddenly shrunk again into unconsciousness. And so, in a moment, things have become incredible for him, with which however his soul had been delighting herself, as connected with the communion of saints, the significance of miracles, and the pearness of the spiritual world."

But we must permit the writer to explain himner spirit in us, or rather there is an interior state of the spirit, which sometimes we know of; and when silently and softly we seem to breathe the air of another world than this; and when there comes over us a peace, not as the world gives; and when our thoughts come in upon our minds steadily and grandly, and as though from afar off; and when the heart feels, as it were, the magnitude of some crisis closing round it; and when indeed we are a wonder to ourselves. And under the fresh effect of such an experience, the miracles of history seem to be but in fair keeping with human nature, and even with our individual selves, because of 'the signs and wonders' which our own souls are capable of giving out."

The writer examines what be considers, from his standpoint, to be the popular unwillingness to regard present life as plunged into the deep ocean of spiritual life, and undertakes to furnish the reason for the alleged popular indifference to the reputed "variation from the laws of Nature." in the simple fact-if it is one-that the people cannot be interested. We dispute his assumption. for the sufficient reason that we have occasion to know better. People do not regard the nearness of the spiritual world as the "inconceivable, provoking and ridiculous" affair he would be glad to represent. But still he avers that it is this impossibility to believe that mysteriously feeds and stimulates faith, making men myatics and poetic. He illustrates the point after this obvious method: "Often a good Christian will say, 'I hope, and for worlds I would not but think, that, after I am dead, somehow I shall be resuscitated and live in God forever.' And then it is a terrible shock to him, should be be reminded that now, already, in God 'we live and move and have our being. And then such a man will look about him in despair and wish that he were not bound quite to believe it. For he is thinking to himself the while, * What! living in God now? and I-wuat am I? And the worst of it is that the man hi...self does not know that so, probably, it would have to be with him to all eternity, so long as he himself is what he is-so long as, somehow or other, the primitive instincts of his spirit are stifled; because an actual spirit, as he is even now, though embodied for a while, the man has no feeling of the spiritual universe surrounding him-po sense of it as power, nor any immediate expectations from *, by the way either of fear or hope. We are spiritual creatures now, though embodied, and really living in a spiritual world, however much it may be clouded to our spiritual perceptions," * "Already in us prisoners of Nature there are powers, susceptibilities and rightful expectations. which reach beyond the region of Nature for their objects. 'Our Father which art in heaven' may begin a prayer which may be heard beyond the

and gravitation." We have space for but a limited citation more, but the following is too well stated to be deferred

sun, and quite apart from the laws of acoustics

BURNS, PROGRESSIVE LIBRARY, to another time: "And thus for a human being, cesses of organic change and improvement in with a two fold constitution, by which, mentally, he is adapted to this earth, and spiritually also to a new earth, under new heavens-it might seem that not impossibly or incredibly, a person might now and then, and through some one or other of the thousand sensibilities by which ted into the spirit-world; that a man carries with he is an immortal soul, have experiences outside, him the tastes and the character he formed in of the sphere of the natural man." * * * " What this life; though Infinite Goodness affords ina man does not want to see he will be very likely not to recognize." * * * " Matter! what is that to learn the great lesson, that only as we progress as a basis, whence to argue psychologically, while, even by science, it is speculated that all the matter of this earth may perhaps be compressible into a nutshell? Really, science is the young sister soul is capable, and for the development of which of Spiritualism, and is of no kin whatever with there is an infinite field before us. Happy are materialism, to the positive knowledge of those those who begin to learn the lesson even in this who know them all three. The old mediceval understanding, as to spirit and matter, is obsolete; for through science matter itself seems semi-spiritualized. And, so to say, rightly understood, matter and spirit, in the common use of the words, are not opposites, except in some such way as that by which the roots of a tree, in the ground are opposite to the blossoms high up in the air."

"Instead of something like untanned leather, a man has a skin by which he is open to influences and effects from the ends of the world, from the sun and from the circumambient atmosphere. And all the more he learns from science the more wonderfully does he feel this. And spiritually, when he is willing to attend, he finds himself connected, in an equally wondrous manner. And many a man, who thinks himself to be an antisupernaturalist, with an honest confession of himself as to some of his private experiences, which, for fear of being nonsensical, he is hardly willing to acknowledge even to himself, and, also, with fair respect for testimony from friends whom he personally respects-many a man, in this way, would find that a field of wonder widened round him, away in the far East of which he would feel that, very probably, there may indeed have been gates of revelation and the place of rising of the sun of righteousness."

"Very Weak-Minded."

The Boston Advertiser gives a report of the inexplicable phenomena at the first scance of the Davenport Brothers, April 22d, at the Music Hall; and characterizes the manifestations as the most wonderful and astounding jugglery ";very easy form of speech for getting over the difficulties of the question, but which after all is a mere stupid evasion.

For twenty years the phenomena have been going on. The best science of America and Europe has applied itself to the elucidation of the mystery, and not the first step has vet been taken to prove that these manifestations are produced, directly or indirectly, by jugglery or legerdemain. But public prejudice must not be shocked by intimating that some other agent than mere human trickery must be at work; and so the reporters must choose their words accordingly, and call it all "astounding jugglery" just as if they knew something about it, which they virtually confess they do not!

" We should think, though," adds the Advertiser, ' that any one who attributes the manifestations to spirit influence must either be very weak-minded or very delicately organized." We do not quite see the consistency of this alternative. The writer stultifies himself in the use of the terms. The more delicate an organization, the more accurate, as a general thing, will be its sensitiveness to surrounding influences. Thus Reichenbach's scnsitives could distinguish the presence of a magnet in a thoroughly darkened room. If the writer means anything, he must mean that a very delicately organized person may detect spirit influence. But in that case, where comes in the 'weak-mindedness" that would believe what superior delicacy in detecting has revealed? The writer's philosophy is all a muddle. He had to say something which should involve a speer at the spiritual theory, and so he put his foot in it in this clumsy way.

The "weak-mindedness" in regard to this ques tion of spirit or no spirit is all on the part of those persons who are misled by mere words, and who jump to conclusions without actually knowing persons to thinking more seriously over the mysy are talking abou

People talk glibly of spirit and of matter, and yet if you pin them down to an explanation of what they mean by the words they use so freely, you will generally find they have no clear, consistent notions on the subject. We have been struck by this fact in reading the examinations of witnesses at a certain trial that has been going on in the city of New York. "Are you a Spiritualist?" asks the lawyer. And instead of asking him to define what he means by a Spiritualist, the witness goes on to answer "Yes" or "No," as his superficial view of the question may in-

cline him. The idea generally attached to the word spiritual is that of something impenetrable to the scrutiny of our senses. But will this meaning cover all that theology and common usage would convev? Oxygen and hydrogen and many of the common gases are undetected by the senses, until some chemical test is applied. Are they therefore spiritual? Or do they lose their spirituality the minute our senses take cognizance of them? The delicate blue flame issuing from the magnet and visible to sensitives-shall we define it as material to them, but spiritual to us?

Driven from this ground the theological disputant may say: "By spiritual I do not simply mean something inscrutable to our earthly senses; I mean something so entirely contrary to the material, that it has none of the attributes of mat-

Ah! friend, but how are we to decide what are the attributes of matter? The ultra materialists will tell you that there is nothing but matterthat all is matter—that the idea of force as something distinct from matter is a simple absurditythat thought is matter—that love, generosity, the aspiration after knowledge and goodness are all mere operations of matter, to be dissipated when that matter changes its form or is chemically dissolved.

The truth we believe to be this: that spirit and matter are so blended that only Omniscience can' say, Here matter ends and spirit begins. There may be innumerable forces and gases in Nature which may exist, though as yet undetected by our senses, our instruments, and our chemical arts. We see nothing issue from the human body in the moment of death; but this is no more conclusive against the disengagement of an actual body, call it spiritual or what you please, than the fact that we see nothing in the atmosphere is a proof of the non-existence of oxygen.

As for the vulgar notion on which the Adver tiser's imputation of "weak-mindedness" is probably founded, the notion, namely, that the process of death must necessarily make an immense change in the character of the individual "spirit' -convert the sinner into a saint—the wag into a man of gravity—the fool into a sage—and the

Nature, as geology testifies, are so slow and gradual that we have every reason to infer that spirits are subject to a like law; that a low and groveling buffoon does not at once put on the diguity of a Webster or a Newton the moment he is admitfinite opportunities in the immortality before us in love, in goodness, and in knowledge of God's laws and the marvels of his universe, do we attain to the ever higher satisfactions of which the rudimental stage of an immortal existence!

Spirit Photography in Court.

In another part of this paper we give full reports of the two days' proceedings of this interesting trial copied from the New York papers, that our readers may judge for themselves in regard to the true merits of the case. At present we make no comments, but in lieu thereof give the opinion of the New York Sun, published in the extra edition of that paper on the 24th, and also the remarks of the New York correspondent of the Boston Post.

The Sun says: "The evidence given yesterday on behalf of the defendant Mumler, in the spirit photograph case before Justice Dowling, deserves attentive perusal. Some of it meets, fairly and squarely, the points we raised in regard to the matter on Thursday. When a photographer comes up and swears, as Mr. Silver does, that Mumler walked into his gallery without any chance for previous prepara-tion, and then and there, using his apparatus, produced on the spot a likeness of his deceased mother, it certainly goes very far to prove the genuine ness of the performance. And when, too, not one but half a dozen and more intelligent men and women swear that they have gone in unannounced and got likenesses of mothers, brothers and children whom they and their friends can readily recognize, it requires considerable credulity to be-lieve that the thing is an entire humbug. However, the prosecution have yet to produce their testimony, and until that is all in, wise people will suspend their judgment.'

The Post remarks:

"The spirit-photograph case, so far as it has gone, is a feather in the cap of Spiritualism. Every reader of the proceedings rubs his eyes over the statements of the witnesses, and looks again and again, so hard is it for a skeptic to believe that again, so hard is it or a skeptic to believe that such statements were made under oath. Here, for instance, is Judge Edmonds, a man of flue intel-lect and high character, though a Spiritualist, tes-tifying that the spirit of a suicide appeared to him in court a few days ago, and made some valuable suggestions as to how a case then in hand should be conducted. The same gentleman swears that he once saw the spirit of a Judge who was his intimate friend, in another court room, and gives one the impression that he is just as familiar inhabitants of the other world as with the flesh and blood men who walk about with him. Of course it is easy to sneer at this, but Judge Edmonds is neither a fool nor a lunatic. Then there are men like Gurney, the photographer, and "Edmund Kirke," the author, coming forward to swear that they had spirit-photographs taken by the defendant. Mumler, and admitting that the modus oper andi was all square; no trick or shuffling, or any thing out of the regular way. Another man, also a photographer, sat for his picture before Mumler, and the only unusual thing he noticed was that Mumler passed his hand over the camera in a peculiar way. Mumler went to this man's gallery and took spirit-photographs with his appara-tus just as well as with his own. And there are intelligent witnesses who swear that they have times, and never suspected any sort of fraud. The only witness against Mumler, thus far, is Mar-shal Tooker, who admits that there was a sort of ghostly outline on the cards he had taken at Mumler's place, and bases his complaint of fraud on the fact that he could n't recognize the ghost. It would n't be hard to offset this; for many a man could go into Court and swear that he had seen pictures of intimate acquaintances which he would never have recognized if he had not bee would never have recognized if he had not been assured that they were just what they pretended to be. The case is really the most curious and puzzling I ever heard of, and if the defendant holds his ground all through as well as he has since the start, he will help the Spiritualists very much. It may be closed before this letter goes into the mail-bag, but whether Judge Dowling decides in favor of Mumler or against him, the statements of Mumler's witnesses will set many tery of Spiritualism than they ever did before, It might have been better to have let Mumler and his camera alone."

The testimony closed on the 28th. The hearing was adjourned until Monday, May 3d, when the counsel argued the case. We shall give further proceedings in our next.

Music Hall Meetings.

The course of lectures for the present season closed on Sunday afternoon, April 25th, with an address by the Rev. Moses Hull. The speaker selected for his subject: "The Moral Tendency of Spiritualism." His remarks were listened to with attention by a large audience, and could not have failed in producing an abiding effect on the minds of all. The singing by the choir was particularly fine.

The Boston Children's Progressive Lyceum was in attendance, in full numbers.

At the close of the lecture, Mr. Wilson, the Chairman, stated that the committee had decided to continue the meetings next season, commencing in October; when the best normal and inspirational speakers will be engaged for the course. He also requested the season ticket holders who desire to secure seats for the coming season, to leave name and number of seat at the Banner of Light office as soon as convenient; and all others who wish reserved seats were requested to do the same. Tickets will be ready for delivery by the middle of September, and all seats should be secured before that time.

Mr. John Wetherbee, in behalf of the committee, proposed a vote of thanks to Dr. John P. Ordway, for having gratuitously given his services as organist during the entire course, which was carried unanimously.

This closes one of the most interesting courses of lectures on the Spiritual Philosophy ever given in Boston.

Our Subscribers' List. We continue to publish the names of those of

our patrons who have obtained one or more new subscribers to the Banner of Light. Thanks, friends; you are taking the right course to spread the truths of Spiritualism. Since our last issue E. Pill has sent us four new subscribers, with the money; J. Eggleston, one; Mrs. W. Hobart, one; J. Hall, one; Thos. Lothrop, one; Abel Palmer, one; Wm. Currier, one; A. W. Pollard, one; Fannie T. Young, one; Martin Daniels, two; A. Potter, one; Mrs. E. Mackay, one; F. Doherty, three; T. A. Taylor, one; Geo. Brown, one; J. F. Johnston, one; O. Stevens, one; J. L. Holley, one; Mrs. D. Morse, one; Solomon Williams, one; Chas. Darly, one; John Stott, one; Chas. H. Proctor, one; Geo. Snouffer, one; Geo. Dupuy, one; R. H. Allen, one; M. Miller, one; H. A. Mauchester. two: S. Johns, one; J. Fentress, one; Chaunrake into an anchorite—we see nothing in any of cey A. Smith, two; G. C. Hoadley, one; F. L. the analogies of Nature to make us believe in Wemmell, one; O. H. Atherton, one; Sarah any such nonsense. On the contrary, the pro- Huyck, one; B. Chadsey, one.

LARGE AUDIENCES IN MUSIC HALL.

The world-renowned Davenport Brothers and William M. Fay, physical mediums, who have recently returned from a three years' successful tour of Europe, arrived in this city April 19th, and commenced holding séances in Music Hall the following Thursday evening. They were greeted with a large audience. Among those present were to be seen many of our most noted and respectable citizens. The manifestations were performed in such a decided and prompt manner. free from any collusion, under the searching eye of a sharp committee, that the most skeptical were confounded and astonished, and many freely admitted that what they had witnessed must have been done through spirit power, as claimed

At eight o'clock Mr. Fay came upon the platform, made a short address to the audience in regard to the phenomena about to be exhibited, and requested the selection of a committee from among the audience. Numbered ballots were then distributed promiseuously among the audience; those holding the numbers called for were to constitute the committee. Several declined to respond, and others excused themselves. Finally the number held by Dr. James Ayer, a well known physician of this city, was called, and he accepted the position. The next number was held by Mr. M. T. Dole, a merchant of this city. These gentlemen constituted the committee. On being questioned the Doctor said he was not a Spiritualist. Mr. Dole said he was, and preferred some skeptic should take his place, but he was not excused.

After a thorough examination, this committee tated that the cabinet was made of thin deal boards, having three doors opening outward, and that it was evidently intended to be portable; that the seats were firmly fixed; that there was no false back to the cabinet and that they were unable to detect the existence of anything like machinery, or any preparation for trickery. They also stated that the Davenport Brothers were strangers to them personally.

The mediums were introduced to the audience, and immediately took their seats in the cabinet, facing each other. The instruments generally used at their exhibitions—a guitar, violin, tambourine, horn, and two dinner bells—had been previously put in the box. The committee then applied themselves to the task of tying the mediums firmly; having fastened them till they were satisfied that it would be impossible for them to extricate themselves, they reported the method of securing as follows: A square knot had been tied around the wrist of each one as he sat in the box, then the two hands joined, the rope carried down between the knees, through two holes in e seat, and fastened to the ankles; thence carried around the knees and the end secured to the bar of the cabinet. The committee stated that the knots were tied as closely as possible without

njuring the skin or stopping the circulation. All things being in readiness the doors of the cabinet, save the midddle one, were shut; as Dr. Ayer was stooping forward to close it the horn was thrown violently over his head upon the stage. The other two doors being instantly opened showed the Brothers firmly secured; a experiment at shutting the middle door resulted in a similar manifestation of force, the horn going beyond the footlights and among the people. Had any movement been made by the mediums the Doctor would have detected it, for his head was partly inside the cabinet when the instrument flew out. At the third shutting of the cabinet, bells were thrust out at the diamond-shaped window in the middle door, the violin and shaped window in the middle door, the violin and guitar were played, and spirit hands—one of them evidently a lady's—were plainly discernible, quickly vanishing and as quickly redpearing. The doors being opened again showed that the mediums were still secured, and, in the opinion of the committee, with the same knots undisturbed. The horn was then buttoned inside the cost of tra Dayenport but did not seem to be decoat of Ira Davenport, but did not seem to be de-sirous of remaining there, as it flew out of the window almost at the shutting of the door.

A hat from one of the audience was then substituted for the horn and placed on the head of one of the mediums. The two doors were shut, and as the middle door was being closed by Aver, the hat left the medium's head and was forcibly pulled over the Doctor's head by an agency which he declared he could not perceive. although he was not ready to admit the spiritual hypothesis. "Fisher's Hornpine," on the wiolin with accompaniments from the several instruments, was performed, and a bell being presented by Dr. Ayer from without was taken in at the window by a spirit hand. Suddenly opening the doors the committee again examined the knots and pronounced them "all right"; after which the doors were closed, and a great noise of ropes drawn through the holes and rattling beneath the production of the state medicing the holes. erawn through the noies and rathing beneath the seats proclaimed that the mediums were being untied. In a much shorter space of time than that occupied in tying them, the swinging open of the doors revealed the fact that the boys were

Some of the audience here raised the cry of "Ropes—look at the ropes." The committee pro-ceeded carefully to examine those found in the cabinet, and also to examine the persons of the cabinet, and also to examine the persons of the mediums for duplicates, but failing to find any gave it as their opinion that the ropes had not been cut, and that they were the identical ones with which they had tied the Messrs. Davenport.

Mr. Fay then stated that the mediums would enter the cabinet untied, and that in less time

they would be tied in a more secure and scientific manner than before. At the expiration of two and a half minutes from the closing of the doors, the caninet being opened showed the Boys fastened in such a manner as to preclude any motion whatsoever; the work beginning with a square knot in the middle of the rope, tied around the wrists, showing conclusively that the hands must have been tied first.

Dr. Ayer entered the cabinet, and was tied, with one hand upon the shoulder of Ira, and the other to the wrist of William; the instruments were then piled up on the Doctor's lap and the doors closed. Instantaneously there arose a sound of raps, mingled with noises from the instruments. The doors being opened discovered the Doctor in the position in which he had been eft, while the guitar was placed on his head, and the other instruments were scattered around him He declared that the mediums had not moved dur ing the time; that hands had touched his face and neck, and one of them had untied his cravat; he also stated that he heard the instruments go up

As an additional test a quantity of flour was put into the hands of each of the mediums, but no difference was to be perceived in the manifestation. tations. The committee could find no flour spilled in or around the cabinet, and the Boys, coming down to the footlights, on being released, poured out that which they had received in sight of the audience. This test ended the cabinet circle. Mr. Fay thanked the audience for their kind attention, and those not wishing to remain at the dark вéance withdrew.

The dark scance which followed, conducted by William Fay, was wonderful in the extreme. The committee chosen by the audience consisted of Dr. Charles Gordon and Gen. Cowdin, of Boston. Mr. William Fay and Ira Davenport took their seats at a small table, and the two members of the committee held the one in charge of the gas and William Davenport, whose duty it was to produce a light when demanded. All the conditions required of the audience were that they re-main quiet, and that those in front should take each other's hands to remove all possibility of the suspicion of confederacy in the production of the phenomena

Darkness being produced, at the reappearance of light the mediums at the table were found securely tied, although the committee declared that no one had moved. Sheets of white paper were then placed under the feet of the mediums, the form of the foot marked with a lead pencil, and a coin put on the toe of each; but no difference was observable in the phenomena, the inatruments sailing through the air in all direc-tions, and falling among the audience. Phosphorus was then rubbed upon the guitar and violing and those instruments, after the extinguishing of the light, swept in circles, ascending and descending, and anon leaving a trail like a flery serpent ship is largely on the increase.

The Davenport Mediums in Boston. in their rapid motion. Mr. Fay cried out "lights," and his coat was removed so rapidly that many saw it leave his body and fly through the air just as the light was produced. The coat of Gen. Cowdin having been removed by himself was placed upon Mr. Fay, at the General's request. At one time the Brothers Davenport took seats among the audience, and were held by them with the same results. During all these manifestations Dr. Gordon and Gen. Cowdin affirmed that the mediums had not moved when it was dark. This closed the séance.

MAY 8, 1869.

During their present stay in this city, the Davenports have held six scances, which have been attended by not less than five thousand peoplethe audiences on several occasions numbering fifteen hundred.

The city papers have devoted a good share of their space to a review of the manifestations witnessed, and with singular unanimity admit that they cannot account for them, or explain how they are done. The Traveller says: "They are the despair of science, for no scientific men appear to be able to unravel the mysterious manner in which the feats are performed."

Here is what the Boston Journal of April 24th savs:

SAYS:

"The Davenport Brothers gave another exhibition at Music Hall last evening, which was well attended. The same remarkable feats were performed as on Thursday night, the Brothers being tied within the cabinet, then untied without visible ald and again tied in a mysterious mauker, musical instruments playing meanwhile, hands appearing at the open door or at the aperture in the cabinet, &c. Messrs, R. E. Apthorp and James Lanergan officiated as the examining committee, and announced their inability to detect any fraud. Both gentlemen were in turn occupants of the cabinet. Later in the evening there was a dark scance, Dr. Oliver Wendell Holmes and Mr. Wyzeman Marshall acting as the committee, and the same feats were performed as on the previous evening, the instruments being thrown around the previous evening, the instruments being thrown around and played upon. Mr. Fay's coat being taken off and thrown into the air, Mr. F. being found sceurely tied a moment after, and other demonstrations taking place while only Mr. Fay and the committee were upon the platform."

Many a skeptic has, for the first time, witnessed the convincing manifestations of spirit power through these excellent and reliable mediums. Much good will be the result, for quite an interest has been manifested in our city on this subject, and people will not rest until they have learned more in regard to the Spiritual Philosophy, of which the physical phenomena are but stepping-stones. Investigation is the true road to the temple of knowledge and spiritual truth.

The Sunday Library.

Neither the Boston authorities nor the Massachusetts Legislature have as yet accomplished anything in reference to throwing open the city public library for Sunday use, or even any part of the same. They both hang back from fear, rather than from any very strong prejudice. They are afraid public sentiment will not endorse so liberal and sensible an act. A prominent clergyman of London has been at the pains of late to go around among his own congregation and parish, in order to practically test the merits of this matter; and he reports that he nowhere found such bitter opponents of the plan of opening the libraries and museums on Sunday, as among the keepers of drinking shops. These men very well understand how rapidly their unballowed traffic would fall away, were their Sunday patrons to be invited into apartments where their higher tastes would be successfully appealed to, and their better faculties be called into action. The leading London magistrates, also, have recently given in their testimony on the subject to Mr. Gladstone; and they declare unequivocally for 'innocent Sunday recreation," such as readingrooms and libraries would secure, for the laboring population and the idle population of our larger cities. To deny such a simple boon on the pretext of implety, is like telling a boy not to go near the water until he can swim. This puerile nonsense will disappear some day, and all on a sudden, too.

Newspaper Office Mobbed.

Just as we were going to press we learned from Mr. George A. Bacon, of this city, who received information by telegraph, that the office of the American Spiritualist, in Cleveland, Ohio, was gutted by a mob on the evening of April 26th. We know not the cause of this despicable work, which is but another form of assassination, without it is the prominent part taken by our cotemporary in opposing any organic change in the onstitution of the United States, so as to recognize certain creedists' popular religious notions of the day. Doubtless this, as well as its defence and promulgation of Spiritualism, has stirred up the enmity of a few bigots and their willing tools, who think they see in the spread of Rationalism and a Natural Religion the final overthrow of priestcraft and sectarianism.

A free press is a nation's bulwark. When that cannot exist in safety, the liberties of a people are at an end. This wanton act to suppress Free Thought will cause to rally to our standard all good men, of every shade of politics and religion. Religious fanatics are our only enemies.

Since penning the above, we have received a copy of the Cleveland Plaindealer, which contains the following:

"Some scamps entered the office of the American Spiritualist on Monday evening and completely gutted the concern. Two new fouts of type were emptied into a goal box and stove, and type in the cases were scattered over the floor. Things generally, presented a woful appearance for a printing office, Tuesday morning. The editor's good coat was also stuffed into the stove along with the type. The proceeding was outrageous, and the perpetrators, if caught, should receive severe punishment. The day before, some one threatened the editor's life, through a private

Entertainment at Mercantile Hall.

The First Lyceum Dramatic Association of Boston gave their second entertainment at Mercantile Hall, Summer street, on Friday evening, April 23d, 1869. A large audience assembled to witness the exercises, and the affair passed off with credit to the participants. An overture by the orchestra, the comedy, "Sweethearts and Wives," the petite opera, "Hunter's Daughter," and the farce, "Loan of a Lover," were presented, the principal characters in these pieces being sustained by Messrs, M. F. Davy, F. M. Hawley, C. W. Sullivan, D. N. Ford, J. Walcott, F. Kendall, W. L. Lovejoy, C. V. Angelo, T. Marsh, H. O. Harrington, C. W. Hunt, Misses M. A. Sanborn, L. F. Lovejoy, H. L. Teel, M. F. Haynes, Annie Cayvan, E. J. Orcutt, L. M. Ford and Mrs. E. Manson. Miss J. Foster sang the Marseilles Hymn, in costume. This Association will give the closing entertainment of the season in May, the time of which will be hereafter announced.

Odd Fellowship.

The fiftieth anniversary of the introduction of the I. O. of O. F. into this country was celebrated April 26th in various parts of the Union, with imposing effect. In this city the event was observed by one of the grandest processions ever seen in our streets. It was over two hours passing a given point, and numbered, according to various estimates, between five and eight thousand of the picked men of the State. An oration was delivered in Music Hall in the afternoon, and a levee was held in the evening. Odd Fellow-

Movements of Lecturers and Mediums. A. E. Carpenter will speak in South Hanover, Mass., Sunday, May 9th, and in South Acton,

Sunday, May 16th. Mrs. Fannie B. Felton will lecture in Central Hall, Charlestown, May 9th and 16th.

Miss Julia J. Hubbard speaks in North Scituate, Mass., Sunday, May 16th.

Mrs. A. P. Brown will lecture in Stoneliam, Mass., May 9th, and would like engagements for the rest of the month.

Mrs. N. J. Willis lectures in Washington Hall, Cambridgeport, Sunday afternoon and evening, at 3 and 71 o'clock.

Mrs. S. E. Slight has removed from Boston to Cambridgeport, Mass., foot of Auburn street.

Warren Woolson will lecture in Hannibal, Mo., May 16th.

Mrs. Fannie T. Young is lecturing in the West with good success. April 18th and 25th she lectured in the Episcopal Church at Cedar Falls, Iowa, to quite large, appreciative audiences. Her address is care of C. H. Gregg, Cedar Falls, Iowa.

Mrs. Carrie M. Cushman, writes a correspondont, has been making it her home in Hartford since the first of February, speaking for the Society there, also at Bristol and Willimantic. During March and April she has not felt like speaking anywhere or making any engagements, but more like resting a while and commencing with renewed energy. Now she feels all ready to answer calls, or make engagements to speak wherever her services may be wanted. Her address will be 57 Main street, Hartford, Conn.

Dr. R. Greer will vacate his office in Chicago May 1st, with a view to visiting in the country and making a general tour through the State of Illinois, where he is so well and favorably known. J. Madison Allen lectures in Terre Haute, Ind. during Mav.

Mrs. Marietta F. Cross has changed her residence from Hampstead, N. H., to Bradford, Mass. Mrs. Abby M. Laffin Ferree in holding public cances in Baltimore, Md., where she will remain for the present.

The American Spiritualist.

As its title implies, this sheet is devoted to the Spiritual Philosophy of the nineteenth century, It has recently been enlarged and otherwise improved in appearance, and is ably conducted, under the management of its editor, HUDSON TUT-TLE, Esq., and his large corps of assistants. May it prosper abundantly, is our devout wish. There is no earthly reason why all our periodicals should not succeed pecuniarily, when we can number our disciples by millions; but we are satisfied that the time is not remote when the pioneer workers in the field of SPIRITUALISM will be fully remunerated for every soul-trial and physical ill they have been subjected to in consequence of proclaiming the truth to all the people.

The American Spiritualist is the organ of the Ohio and Wisconsin State Associations of Spiritqualists, and is published weekly at Cleveland, Ohio. Specimen copies may be seen at this office.

Resumption of the Banner of Light Spiritual Circles.

These circles were resumed on Monday afterdoon last. The audience on this occasion was Marge and the manifestations excellent. There were also circles on Tuesday and Thursday. They will hereafter be held regularly three times per week at this office. The circles are free, and the public are respectfully invited to attend. Front seats reserved for strangers from the country.

A Valuable New Book.

A rare book has just been issued from the press of Wm. White & Co., entitled, "Seers of the Ages: Ancient, Mediæval and Modern Spiritualism." It has long been in preparation by J. M. Peebles, and is a work of great research and literary labor. It will prove one of the most valuable histories of ancient and modern Spiritualism ever printed. We shall notice the book more at length in our next issue; in the meantime we invite attention to the advertisement in another column.

Lyceum Exhibition.

The South End Children's Lyceum will give an entertainment at Springfield Hall, No. 80 Springfield street, on Thursday evening, May 6th, conisting of manual exercises by the children, sleight-of-hand performances by J. W. Porter speeches, &c., to conclude with dancing. Price of admission, 15 cents; children under twelve, 10

Beautiful May Flowers.

We found upon our circle room table, on Mon day last, a fine bouquet of May flowers, for which the fair donor, the daughter of Mr. W. W. Robbins, of Milford, N. H., has our sincere thanks and the thanks of our spirit friends. We are also under obligations to other friends for like beauti ful tokens of remembrance.

Spiritual Rostrum.

Moses Hull requests us to say that he has disntinued his business relations with the Spiritual strum. He Temains connected with it as editor, d hopes the financial success which has attended it through the first year of its publication may accompany succeeding volumes.

New Publications.

THE TALE OF A PHYSICIAN; or the Seeds and Fruits of Orime, is the title of the latest book of Andrew Jackson Davis. It is comprised in three parts, entitled thus: Plant ing the Seeds of Orime; Trees of Crime in Full Bloom; and Reaping the Fruits of Crime. It contains all the elements of a stirring romance, being founded on facts only, and discolosing a remarkable variety of virtues, vices and crimes, under a corresponding variety of temperaments, circum distances and temptations. There are mysteries enough about it to engross the attention from beginning to end, and afterwards to leave an impression not easily effaced The best results are predicted from the perusal of this volume to mothers and daughters, as well as to fathers and sons. It forewarns only to forearm the reader. The terrible ways of crime and criminals are shown to be the ones to be shunned and dreaded, even from their very earliest be-Rinnings.

THE WONDERS OF HEAT is the latest of Scribber's intersting series of the "Illustrated Library of Wonders," the original treatise, of which this is a translation, being by Prof. Cazin, of the Versailles Lyceum—and the editor and translator being Elihu Rich. The laws and phenomena of heat are delineated and discussed in this popular volume with clearness and an engaging exactness, and the same is illustrated with several striking plates of excellent execu tion. Lee & Shepard have it.

New Music.

The second number of "Howe's Musical Monthly" has

ALL SORTS OF PARAGRAPHS.

mar Read the Spirit Messages on our sixth page. The heologian as well as the Spiritualist will find the questions and answers uncommonly interesting.

A new edition of Mrs. Child's "Progress of Religious Ideas" has just been issued in three volumes, price six dollars and seventy five cents. This valuable work has been out of print for some time.

George S. Nelson, whose office is in the Pavilion, (room No. I.) 57 Tremont street, has the reputation of being an excellent magnetic physician. Indeed we have reliable information from those who have employed him to this effeet. His principal c. res are performed by manipulation

THE WOMAN QUESTION .- That our readers may become familiar with Horaco Greeley's views on this important question, we publish, in this issue of our paper, a synoptical report of his recent lecture in Boston upon the subject, although we differ in opinion from the position the lecturer

Spiritualists, one and all, get the "Spiritual Songs," s Just the book you want. See advertisement.

The Investigator truthfully remarks that we may indeed remind ourselves how beautiful and harmonious Nature's arrangements would be, if that perverse creature, man, did not, by his folly, bring confusion out of order and discord out of harmony. But then we must ever bear in mind that this same perverse creature, with his folly, is as much the Creator's work as any portion of the Nature he so mars and

Clothes and company do often times tell tales in a mute but significant language.

In Chicago, husbands are said to be so fearful of divorce that they add to their announcements of future movements the letters "W. P.," which mean "wife permitting."

THE GOLDEN SIDE.

(Verse two.)

Better to hope, though the clauds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peop through,
When the ominous clouds are rifted; There was never a night without a day, or an evening without a morning.

nd the darkest hour, as the proverb goes,

Is the hour before the dawning.

Never speak without thought.

By the summer arrangement on the Eastern and the Boston and Maine Railroads, there will be four through trains to Portland daily. The first two will connect at Portland with trains for Augusta.

The most corrective punishment is kindness.

DR. J. R. NEWTON IN PROVIDENCE.-The Providence Evening Press of April 20th contains an interesting article in regard to Dr. N.'s recent visit to that city, which the want of space prevents our copying the present week. It will

A letter from Borlin states that emigration to America is ikely to assume extraordinary proportions this year. During the last three months four thousand persons have passed through that capital on their way to Hamburg and

"Don't rob yourself," replied a farmer to a lawyer who called him hard names.

Artomus. Ward said that the man who wrote "I'm saddest when I sing" was a fool to sing much.

In our State Senate, on the 28th ult., a bill was reported. providing that women may be admitted to all the rights and privileges of voting and election to office in parishes ind religious societies.

EARLY SPRING.

Oh, sweetly now the seasons change!
From dark and grim to lightsome eves
The happy birds have longer range,
And later twitter on the caves.

Dear is the earliest dawn of spring-This hint of future ecstacy— The thrushes feel it first, and sing Enraptured on you naked tree.

I would that I, like them, could pour Songs sweet as is my heart's delight! And when earth's winters all are e'er,

More have been rulned by their servants than by their

A skull without a tongue often preaches better than a skull that has one.

Saver for Ganden as well as Goose.—Lucy Stone in a recent formale Suffrage address, gave the following as a provision of a will on product in Boston: "I bequeath to my wife. Elizabeth, the \$50,000 which was her's before our marriage, as long as she remains a widow, and no longer." How would a will sound, said Lucy, that read thus: "I bequeath to my husband, John, the \$50,000 which was his before our marriage, so long as he remains a widower, and no longer."—Revolution.

Why is your nose in the middle of your face? Because it is the scenter.

The Princess Louise, daughter of Queen Victoria, is to be married on the 27th of July next to the Prince Royal, of Denmark. This will leave the Queen only one unmarried daughter, the Princess Beatrice.

It is said there is a chap up in Connecticut so little that he can't see himself without a magnifying glass.

A building covering seventy thousand feet of ground and to cost forty thousand dollars, will be built at Ban Francisco for the Mechanics' Institute Industrial Exhibition in Septem-

Mrs. Harriet Beecher Stowe is said to have given up he plantation in Florida, for the reason that her title, acquired at a military tax sale, does not hold good. The original owner regains possession, paying Mrs. Stowe the amount he expended for the estate.

On a signboard at one of our restaurants is so exquisitely painted a raw beefsteak, that the dogs wag their talls and look wishfully at it.

A correspondent in Florida, evidently affected by surrounding circumstances, sends the Boston Advertiser the

"How doth the little crocodile Improve his shining tall, And pour the waters of the Nile On every golden scale.

How cheerfully he seems to grin, How neatly spreads his claws, And welcomes little fishes in With gently smiling jaws." The real use of talking is almost lost to the world by the

excessive custom of lying. We should look upon the errors of others more in sorrow

han in anger.

Mr. Higgins, the British astronomer, has demonstrated by experiment that heat from the principal fixed stars caches this earth.

The Argentine Republic will pay eight thousand dollars

in gold for the best system of preserving ment for exportation on a large scale, which shall be presented before Seplember next. HON. STEPHEN BURER. Mayor of Oleveland, Ohio, was reelected at the spring election by a majority of twenty-five

hundred. His Honor was one of the first to investigate the spiritual phenomena, attends our meetings regularly with his family, and contributes liberally to support the cause.

Will Dr. Ruttley please send his address to D. A. Eddy, Cleveland, Ohio? He will hear of something to his advan tage by so doing.

A Healer in Virginia.

The Gazette, printed at Alexandria, Va., publishes the following card from a relative of Gov. Smith, of Virginia, who has been cured of deafness by a healing medium. The card speaks for

The second number of "Howe's Mosical Monthly" has made its appearance. It contains twenty-one choice pieces of sheet music, worth \$6, yet the monthly is offered for 35 conts a number. Lovers of music can't make an investment that will give them more for their money. Elias Howe, 103 Court street, publisher.

23 By a notice in another column, it will be seen that the first Spiritualist Picnic of the season will be held in South Framingham, on Wednesday, June 23d.

itself:

"Alexandria, Va., March 22, 1869.

For the last sixteen years I have been entirely deaf in one oar, and now in one treatment of five minutes my hearing has been completely restored by the laying on of hands. I also suffered intensely with pain in my head and spinal affection, and suffered in consequence of a broken arm, which is could not use, but I am now wholly relieved by the laying on of hands by Dr. Simon Van Etten, of Corning, N. Y. I would recommend all suffering humanity to call and see the Doctor at the Marshall House, in this place.

Mrs. Marx C. Seith.

Hew York Department.

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

All persons having business with the Banter of Light, or William White & Co., and all orders for Spiritual and Liberal Books, should hereafter be addressed, Wm. White & Co., Banner of Light, Boston, Mass.

A FURLOUGH.

Two years and four months we have been closely confined to business in the unceasing noise, frequent dust and daily crowd on the best business part of Broadway, New York. We have prayed and preyed, been prayed for and preyed upon, so that these accounts are about equal; have enjoyed much and suffered some; done a large amount of business at small profit to the owners, and with most perfect and mutual satisfaction to all parties concerned, and hence we are entitled to and granted a short furlough, preparatory to the renewal of business, which in due time will be aunounced.

We have learned many good lessons in New York-lessons of business and lessons of lifelessons we could not have learned elsewhere nor in other business; have said much and could say more about society, its extremes and perishing middle classes, its crushing wealth and crushing poverty, its freezing religion and burning dissipation, its increasing crime and the power of criminals to protect themselves in and through the courts by electing its officers. Crushing the middle classes into the poorer and more dissipated, gives them largely the majorities, and laws of nation and state have to be brought in to protect the minority from city government, or all would be ruined.

But we have said enough for the present on this subject, and thankfully take a furlough, first to the strawberry had and smiling grandchildren in Illinois and next to the mountains and higher latitudes, hoping to meet with and enjoy the grove-meetings, picnics and conventions for a few months.

Letters to reach us in May should be addressed to South Pass, Union Co., ill.; for June to Banner of Light office, Boston, Mass.

A rest for the weary brain we greatly need, not for the organs that guide the pen, but those that guide the pencil and use the hands and feet, and a release from confinement to business became absolutely essential to our health, if not to our longer stay in the body.

Seme of our Western friends will receive a call from us soon, and all who read the Bunner will be able to know where we are and what we are doing, if it is of any public importance. To the many dear friends who have known us through and in the New York Department of the Banner for the last two years, we hope to be equally acceptable with the department dropped from our heading, and the wider range and higher latitude over which we circulate, and on which we shall take notes and make comments. We are glad the whistle is about to blow that will start the train that carries us from the city din to the quiet retreat on the Fruit Hill of Illinois.

TO THE SPIRITUALISTS OF THE STATE OF NEW YORK.

Those who are interested in the State organization and its conventions are requested to correspond with P. I. Clum, Esq., Vice President, and Mrs. Sarah A. Burtis, Secretary, both of Rochester, on the subject of time and place for holding the next State Convention, as our absence from the State will preclude such attention to the subject as the business requires.

It will be necessary to hold the next State Convention at least several weeks before the assembling of the next National Convention, which will be in Buffalo the last of August. We hope to be able to attend both, and to meet many old friends and many truly devoted souls to our glorious philosophy during the summer, but business, interest and health call us to the West, at present, and we shall be absent from the State and leave the duties of President of the State Or-Higher Power. Besides answering calls to the ganization to be, as heretofore, performed by our tranced, she will be at her own room to give priexcellent and worthy friend, P. I. Clum, Esq., of vate scances on Tuesdays, Wednesdays, Thurs. Rochester, to whom all the honors as well as dudys and Fridays of each week, from 9 to 12, and ties belong. Feeling, as we do, that organization 2 to 5. Mrs. Clark has the likenesses of Edgar A. Pos and Mate, in pencil, life size, executed by W. P. Anderson, Spirit Artist.

E. P. G.

Fairhaven, Conn., April 26th, 1869. forms of the day, and the only known method of using the power we possess to carry out any great schemes of moral, social or religious reform, we hope and trust our friends will rally around the feeble, germinal, local, State and National movements already started, and if premature nurse and keep alive till mature; if imperfect, (as we know they are.) improve and perfect until each in its proper sphere of action shall become a lever thuilst and Reform Books at Eastern prices. Also by which the spirit-world, with the aid and use of its friends here, can move our old conservative, religious and social hulks into the dry docks, where they can undergo thorough repairs-have the rotten and worm-eaten timbers removed, and, fully refitted with new copper and rigging, will be ready to hereafter freight souls to better destinies than the brimstone burning pit or the worthless psalm-singing and God-praising Orthodox heaven.

Trusting that none of you who have put hands to the plow will look back, we must ask a leave of absence, locally, for the present, but shall heartily cooperate spiritually still.

SPIRIT PHOTOGRAPHY.

No subject since the days of the Rochester Knockings has stirred New York into so much discussion on the subject of Spiritualism as the late arrest of Mr. Mumler for pretending to take spirit-photographs; and whatever is proved or disproved, and whatever Mr. Mumler has done or not done, is all of little consequence in comparison to the vast amount of good results that must arise from getting such testimony as that of Judge Edmonds, Edmund Kirke, Mr. Gurney, (the oldest photographer in the city,) and several others, into the daily papers, and bringing them under constant discussion. One thing is certain: Mayor Hall has learned a lesson that will be useful to him in the future, and probably he will not again attempt to prosecute a subject until he knows something about it, or at least has some credible authority to back him up, as he surely lacked both in this case. Whatever turn events take of late, every movement seems to advance our cause and seems to be managed by our spiritfriends.

Tableau Entertainment.

The Children's Progressive Lyceum of Cambridgeport will give another grand Tableau Entertainment, interspersed with comic singing and speaking, Wednesday and Thursday evenings, May 5th and 6th, in Buckley's Hall, corner Main and Norfolk streets. Tickets 30 cents. Dancing two hours the last evening.

Dr. S. A. WHEELOCK.

Mrs. Cushman, the Medium.

MESSRS, EDITORS-Mr. and Mrs. Cushman having taken larger and more commodious rooms, at No. 92 Warren street, Charlestown, to meet he wants of the many who desire to avail themselves of the pleasure of witnessing the remarkable manifestations given through Mrs. C.'s mediumship, their friends, to the number of one hundred or more, met at their rooms on the evening of March 31st. Addresses were made by Drs. Richardson, Gröver and Currier, Mrs. S. A. Byrnes and Mrs. Pratt, after which the material wants of our natures were amply supplied, and the evening passed swiftly away; and when at last we were obliged to separate, it was with reluctance, as all seemed to feel " it was good to be there," as the hours thus spent seemed to bind us together more firmly in the bonds of spiritual unity. With kindly wishes for the happiness and prosperity of our host and hostess, we hade them adieu, trusting, by our presence, we had cheered a worthy medium, and proved to her that her labors were appreciated. J. H. C.

First Grand Picnic.

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

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

A. E. CARPENTER, Committee.

To Correspondents.

[We cannot engage to return rejected manuscripts.] C. M., BELFAST, ME.-Any Judicious statement you may nake will be published.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MASSAZINE. Price 30 cts. percopy.
HUMAN NATURE: A Monthly Journal of Zoistic Science, and Intelligence. Published in London. Price 28 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq.

Price 8 cents.

THE ROSTRUM: A Monthly Magazine, devoted to the Harmonial Philosophy. Published by Hull & Jamieson, Chicago, monial Philosophy. Published by Hull & Jamieson, Chicago, Ili. Single copies 20 cents.

The Parent Aon: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company. Price 0 cents.

THE AMERICAN SPIRITUALIST. Published at Cloveland, O.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.M1.

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

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

Answers to Sealed Letters, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. A24.3w

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays, IT SAVES LIFE.—"I have lost three children by bowel diseases, and should have lost all, had it not been for Dr. Seth Arnold's Balsam. Thousands die every year who would live if they could only get it." So writes Rev. Jesterson Hascall, of Shrewsbury, Mass.

FIFTY YEARS AGO.

In what a wondrous age we live, Not many seem to know;
But few the mighty change perceive,

Since—Fifty Years ago.
Our ancestors did never dream,
When things moved very slow,

Of what we're doing now by steam,
Say—Fifty Years ago.
The Boys then "dressed" in home spun "clothes"

And made but little show.

But now they dress at GEORGE FENNO'S, Who " Clothes" them very low. Mrs. JENNETTE J. CLARK has again removed o a beautiful residence No. 155 Harrison Avenue, Boston, Mass.—Sunvative, pleasing, ladylike; combined with the most unswerving devotion to the cause of truth, and active, untiring energy, love and sympathy for humanity; and especially for those bleeding souls who have long been captive under the chains of an erroneous teaching; emi-

Special Notices.

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

Herman Snow, at 410 Kearney street, San Francisco, Ont., keeps for sale a general variety of Spir-Planchettes, Spence's Positive and Powders, etc. Catalogues and Circulars malled free. May 1.-tf

BE YE HEALED

of whatsoever Disease ye
have by the Great Spinitual Reserve MES.

SPENUE'S CONSTIVE AND NEGATIVE
POWDEEN. Cond a brief description of your disease to
Prop. Payton Spence, M. D., Box 5817. New York City. and those mysterious, wonder-working Powders will be nalled to you, post-palu. A pox 81. 6 boxes 56. Apr. 3.

ADVERTISEMENTS

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequentinsection. Paymentin all cases in advance-For all Advertisements printed on the 5th age, 20 cents per line for each lusertion.

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

820 A DAY TO MALE AND FEMALE

A GENTS to introduce the BUCKEYE \$10 SHUTTLE SEW-A ING MACHINES Stitch alike on both sides, and is the only LICENSED SHUTTLE MACHINE in the market sold for less than \$40. All others are infaingements, and the seller and user are liable to prosecution and imprisonment. Full and user are liable to prosecution and imprisonment. Full particulars free. Address W. A. HENDERSON & CO., Cleveland, Chio.

A PICTURE OF THE SPIRIT HOME OF FATHER HISSHAW, the QUAKER SPIRITUALIST: also A Lyric of the Summer-Land. Pine 25 cents and red stamp. Address, WILL C. ELLIOTT, 155 SI Clark street, Chicago, 111.

C GAY-Clairvovant and Eclectic Physician. Removed from 636 Washinston street, to 91 Harrison Avenue, Boston. Office mours from 9 A. M., till 5 P. M. Examinations made of path ints at a distance. Also medicines furnished, or prescriptions given as may be desired. Terms \$1,00 in advance. Enclose 2 three-cent stamps.

May 8.—4w*

SPIRITUAL SONGS —A New Collection of Original Music for the use of Spiritual stather is and Lyceums, by S.W. TCKER, author of "Evergreen Shore," and others in Spiritual Harp. Price 15 cts., postage 2 cts., or \$1.50 per dozen For sate at the Banner of Light office. May 8.—12w° PILES. A POSITIVE CURE. The treatment and sooth nent local; the effect prompt and southing, followed by marked relief of rain and consequent cure. May 8. May 8.

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

May 8.—tf

MRS H. M. STOCKWELL, Clairvoyant Physician and Test Medium, 133 Harrison Avenue, Boston.
May 8.-4w* WILL MRS. KENDALL, Artist, please leave her address at this office? NEW BOOK-JUST ISSUED.

SEERS OF THE AGES: Ancient, Medieval and Modern SPIRITUALISM.

GREAT RESEARCH

nomena of SPIRITUALISM through India, Exppt. Phusnicia, Syria, Persia, Greece, Rome, down to Christ's time, TREATING OF THE MYTHIC JESUS,

" " CHURCHAL JESUS,
" NATURAL JESUS.

Gymnosophists, Illerophants, Magicians, Prophets, Apostles, Seers, Sibyls, &c.; Spiritual Mediums; Their Persecutions by the Carlstian Church, and frequent Martyrdom.

Admissions from the Press in its Favor: Testimonies of the Poets; Testimonics of its Truth from the Clergy; Beecher, Chapin, Hepworth, &c., &c.

ITS DOCTRINES SYSTEMATIZED. What Spiritualists believe concerning

GOD. JESUS CHRIST.

JUDGMENT. PUNISUMENT SALVATION, PROGRESSION.

THE GENIUS, TENDENCY AND DESTINY OF THE Spiritual Movement.

SECOND EDITION.

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

By J. M. PEEBLES and J. O. BARRETT. E. IL BAILEY, Musical Editor. TAILIS work has been prepared for the press at great expense

Tailis 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 he examined to merit commendation. The growing interests of Spiritualism demanded an original shighing book. Everywhere the call was loud and carnest. The authors have endeavored to meet this demand in the beautiful gift of the Spiritual, Harp.

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

The Purp contains music for all occasions, particularly for the social relations of the, both religious and domeste. Its heautiful songs, duets and quartets, with plano, Jrgan or melodeon accompaniment, if purchased in sheet form, would cost many times the price of the bock. These are very choice, aweet and aspiring. Among them may be mentioned "Spark-ling Waters," "Dreaming To-night," Nothing but Water to Drink," "Heart Song," "The licert and the Hearth, "Make Home Pleasant," "Sail On," "Angol Watcher's Screnade," "The Song that I Love," "Maternity," "Translation," "Build lim a Monument," "Where the Rosen se'er shall Wither." "Gentle Spirits," "I Stand on Memory's Golden Shore," é.c. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a choice compilation of original and celectic songs for the social circle.

Although not specially prepared for the Lyceum, yet its musical claims have been heartful supplied with a rich variety are

as a choice compilation of original and eclectic songs for the social circle.

Although not specially prepared for the Lyccum, yet its musical claims have been heartily supplied with a rich variety of music appropriate for children. Let its heavenly harmonies be sing in all our Lyccums throughout the country. The authors have also arranged an ALL-MISGING SESTEM for the congregation. Hence, every spiritual family every speaker, medium and friend of Spiritualism, should have the Harp, not only for the home circle, but for public meetings, that all may partake together of the feast of soul. It becomes the more nee-ful because of the "Silver Chain Recitations" introduced in an Improved form, under the title of "Spirit Echoes," containing statements of principles uttered by the wise and good of different ages, arranged in classified order, with choruses and chants interspecsed, thus blending music with reading in most inspiring effect upon speaker and congregation.

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Invocation. Oh Sacred Presence, oh Divine Life, thou who by thy works doth constantly bless our souls, thou who art ever walking in the midst of life and changing all things in accordance with thy will and thy wisdom, thou who art ever our friend and never our enemy, thou Father and Mother of the flowers and of our souls, we bring thee the deep utterances of our inner lives, and we form them into chaplets of praises and prayers. Oh we pray thee, our Father and our life, to so On we pray thee, our Father and our life, to so inspire us with thy truth that we shall see the better way more clearly, that we shall divine thy law more perfectly. We praise thee, oh Lord, for the power of returning to our mortal lives. We praise thee for that great gift with which thou art blessing the race to-day. We thank thee that thou hast opened the windows of that higher life, and that they have the windows of that higher life, and that they have the windows of the higher life, and the them. and that thou art showering down buds, and blos-soms, and leaves, ay, fairest lilles and sweetest soms, and leaves, ay, fairest lines and sweetest roses, from the great land of the soul. Oh we thank thee, our Father, that thy wisdom is above our ignorance, that thy light can encompass all our darkness, that thy power is sufficient for all our weakness, and that thy great love is large enough to hold us all; and thy fatherly and motherly bosom will forever and forever fold all the children close to thy great heart of life and thy children close to thy great heart of life, and none will be forgotten, none will be cast out, none will fail to be remembered, but all, all sheltered in the fold of thy love, all, all blessed by the greatness of thy wisdom. Oh we are glad that benevolence and charity walk the earth to-day; that these angels, hand in hand, knock at every heart; that here and there and almost everywhere they find admittance—they are welcomed, they are entertained as favored guests. Oh we praise thee, our Father, for the wide spread truth of this age, for the great light that is being shed from mind to mind, that has come to us from the past, that is shadowed to us from the future, that makes glorious this present hour. Ohour Father, for this we will praise thee: that great ocean of spirit-life that is filling the earth, that is calling in tones that cannot be mistaken unto every soul, calling each and all away from the turbulent waters of discord to the blessed waters of peace and love. "A new commandment," said our elder brother, "I give unto you, that ye love one another." Oh teach us, Great Spirit of Love, to love er." Oh teach us, Great Spirit of Love, to love even that which is unlovely, and to shed our love upon all that thou hast made. Oh grant that we may feel that thou art all of life, that thy great heart is ever overflowing with love for us; and as we feel this, oh may we in turn love all that thou hast made. We bless thee for the gift of the seasons; for the springtime, with its young life, that comes gladdening mortality and speaking of that which is beautiful. We bless thee for the summer, that comes with its fruits and its flowers, blessing humanity according to its degree. We blessing humanity according to its degree. We bless thee for autumn, with its rich grain and ripened fruits that hang from many a tree, that come forth at the call of the husbandman and come forth at the call of the nusbandman and bless physical life. For the seasons in all their beauty—and we bless thee no less for winter, with its cold winds and its mantle of pure whiteness—for all, our Father, we bless thee. And oh, as we look o'er the earth and see it clad in its ever-varying garments of beauty, we can but send out our song of thanksgiving and praise to him who is the author of all this purfect life. Oh send thy is the author of all this perfect life. Oh send thy ministering angels unto the high places of all ministering angels unto the fight places of an lands. Speak there, oh our Father, so that thy children cannot mistake thy voice. And let them understand thy justice, not their own; let them understand thy mercy, not the mercy that belongs to their human life. Oh let thy children everywhere learn that thou art ever nigh and ever ready, through thing agents to teach them. ready, through thine agents, to teach them. and well all the crosses which thou dost lay upon us, and if we are called to mount a Calvary at every turn in our lives, oh may we rejoice even there, and may we so cause every heart to sing a every turn in our lives, on may we rejoice even there, and may we so cause every heart to sing a song of praise, mingling always praises with our prayers. And, our Father, we ask that thine angels of love, the tender ones who come from the better life, may stand nigh unto the souls who are parting with mortality. Oh take away their fear. Oh take away their darkness and give them light, and shower upon their spirits the fair dews of the better land as their senses shall be closed to this life. Oh give unto all as thou seest closed to this life. Oh give unto all as thou seest they need. If blessing, thou wilt bless. We do not expect thou wilt curse us, therefore we do not fear thee, for we know, our Father, that thou

will wherever we may be. Amen. Questions and Answers.

art all unto us that we need. And as we learn of

thee we know that thy kingdom will come nigher unto us and that we shall be better able to do thy

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

Ques.-How are the blood letters placed upon the arm of Mrs. Friend, the medium? and are communications written in her room without any one being present?

any one being present?

ANS.—The phenomenon of writing upon the arm and other riarts of the human body by processes which of considers the human body by processes which of considers the tunseen by and unknown to you, in initially exceedingly simple. The communicating point of electricity toward the part that they desire to affect in that way, and at the same time to use this point of electricity as one would use a pencil. The little child can perform the operation as well as an adult can. It is one of the simple things belonging to Nature.

one of the simple things belonging to Nature.

You ask how communications can be written when there is no one present. Well, that couldnot be. There is some one present, although that some one is invisible to mortal eyes. Spirits have hands, and can use them, and the atmosphere contains all that is necessary to the formation of all things which you have here in use on tion of all things which you have here in use on the earth, and thousands and tens of thousands the earth, and thousands and tens of thousands that you have not here—that you know nothing about. Therefore, you have what is equivalent to a pencil, or pen and ink. Everything, from the mineral kingdom up to the highest spiritual, can be formed out of the atmosphere you breathe. It is the great repository of the life of this planet. It contains your gold, your silver, your precious stones. It contains all the elements of every form that is brought before your notice, every stones. It contains all the elements of every form that is brought before your notice; every form that takes an objective life, the power is in the atmosphere with which to create it. You should remember this, and instead of talking about the atmosphere being a void, talk of it as being a great repository of life—all kinds of life.

Q.—Will these formations made by spirits out

of the atmosphere retain their form permanently? A.—Oh no, not at all. That must come by and A.—Oh no, not at all. That must come by and through a process natural to the planet, not by art. All these spirit forms, from the form of the flower to the form of the human body, are works of art, and therefore perishable.

Q.—What did the spirit mean in the invocation by addressing the Deity as father and mother?

A.—Your speaker understands Deity to be both that and mother the relayed forced a principle.

a.—Total speaker understands Delty to be obtained father and mother, the male and female principle of life, the positive and negative. You may as well use the terms father and mother as to use any other. They are only vehicles by which a certain meaning is conveyed to your mind.

room. Have the spirits power to write them in

any room? A.—Yes, providing the right kind of medium is within a certain distance from the place where the writing is to be done. For it should be understood that the power with which to perform these extraordinary manifestations is always gathered first from the atmosphere, and is passed through the physical life of the medium and there condensed, made tangible, and in such a shape as to be useable here in your human life.

Q.-How does Mr. Read accomplish his per-A .- He does not accomplish them. The spirits

do that for him.
Q.—In what way?
A.—Upon the same principle—precisely the same.

une.
Q.—Why is his presence necessary at all?
A.—I have just told you.
Q.—Why is darkness necessary?

A.—Because darkness is more negative than light. Light is positive, therefore overcomes, eats the conditions requisite to these manifesta-ns. Why do n't you see the lightning as well

in the glare of the sunlight as you do after the sun has gone down?

Q-Will the time ever arrive when these things will be done in the light?

A.—Yes; when the spirit world or those spirits

who are engaged in making these manifestations are more acquainted with the laws that are in activity in the positive force, when they become better acquainted with them and can master them, these manifestations can be performed in the light, but at present they cannot.'
Q.—On a certain occasion at a spiritual circle

Q.—On a certain occasion at a spiritual circle an oyster supper was furnished to the guests by the spirits. I would like to ask whether the oysters were made by the power of the spirits?

A.—I was not present on that occasion and therefore could not say. I presume they had the power to furnish the oysters from your mundane sphere precisely as they have the power to furnish you flowers. They bring their mediums flowers, and various things. If they can do that, they can bring them oysters as well.

Q.—Then the eighth commandment has no power in the spirit-world?

A.—The eighth commandment has no power in the spirit-world. It is a nonentity. Every spirit there has the right to whatever it has need of. You may be very sure you will never be taken up for stealing in the spirit-world.

Q.—The flowers, then, are not formed from the atmosphere, but are taken from some neighbor's grader and helper to the corners of the grader?

atmosphere, but are taken from some neighbor's garden, and belong to the owner of the garden? A .- They have the power to form them out of the atmosphere. But such flowers soon fade away; that is to say, they are absorbed again by the atmosphere, perhaps while you are looking at them, but those that are a natural outgrowth of the earth, of course render obedience to the law of the earth. You pluck them from the parent stalk and they live a certain time, and then droop and fade away. Yes, they do take them from the gardens of their neighbors.

Q.—How are spirit-shapes made apparent to our natural senses?

A.—As I before said, the necessary power is taken from the atmosphere and carried to the taken from the introsphere and carried to the medium and condensed or rendered objective, there, and of course when it is once objective, it is apparent to your physical senses. You can use it, you can handle it. It is, to all intents and purposes, an objective form. It is a chemical process. There are many chemists in the spiritworld.

-Then the form is not their own? A —No, not absolutely. In one sense it is, and in another it is not. It is not their spirit form, for that you could not see, but it is a clothing for that form, that they have gathered from the at-

mosphere.
Q.—Is this a power of recent attainment?
A.—By no means. Jesus gave exhibitions of this power in his day.

Q.—Was it possessed before the time of Jesus?
A.—Yes, it was. I have no means of demonstrating the truth of my assertion. I simply make the assertion because I know it to be true, having met those who have told me that long prior to the birth of Jesus they exercised the same power on earth, and upon other planets. Q.—Is it possible for spirits to be mistaken?

A .- Certainly it is; I should be very sorry if it

was nor.
Q.—When the spirit of a clairvoyant leaves the body and goes to the spirit-realm, may it not see the actual spirit bodies as they exist?
A.—Certainly; it is seen under spiritual condi-

tions, but not under physical conditions. Clivoyance may be called the telescope of mind. reveals to your human senses what physical senses under ordinary conditions could not see. By the use of the telescope, you behold distant planets. You do not know that they exist, without the use of the telescope. By and through clairvoyance, the soul beholds disembodied spirits and communes with them.

Jan. 7.

William Stacy.

I am William Stacy, from Thomaston, Maine, he had been attached to any church. I thought it would not do any harm to come back and state my views now. I believe in honest confession. It is good for all of us, and it will pay to confess, even after death, I think. I am sure I shall feel even after death, I think. I am sure I shall feel a great deal better, knowing I have done what I could to enlighten him before he comes. He used to say to me, "I try to do all the good I can. I help the poor as far as I can. I do not injure my neighbors. I do not slander any one, and I try to do just as much good as I can do in my way of life." Well, as long as he continues in that way, he has nothing to fear. I was patriotic enough to go to war, and at the time, he said, " How is it to go to war, and at the time, he said, "How is it that you think it is right to fight? I don't see through it. I should think your religion would teach you that peace is better than war." I said, "Oh yes; but my religion teaches me to defend my country." He laughingly said, "So does mine, when I can do it without killing anybody." Well, he never took a life, that I know of, and I have. [Did you?] Yes, in war; of course it was legitimate murder. I come back to him owning that I am a murderer as he said he believed all that I am a murderer, as he said he believed all were who took part in this rebellion. I own it. But I am making the very best use of the means I have, to rid myself of all the old errors that stuck so close to me when I was here. I had, when I went to war, my grandmother's Bible with me, a small pocket Bible, and he said, "It is a good thing; you better carry it in your breast-pocket. It will perhaps save you from a friendly rebel bullet." Well, I did carry it, but it did not save me, and I remember I thought how wicked he was, to speak so irreverently of that sacred book I do not see now as I did when here. I should do far differently, if I had the privilege of coming back and living my life over again, and I'd like to have him know it. And if there is any way I can make use of to communicate with him, I should be very glad to tell him about our people, and what I have seen and heard, a great many things that would interest him. I think from what I remember of strange things he used to say to me before death, that he must know some-thing about these things, but he never said a word, and if he had, I should have rebuked him word, and it he had, I should have rebuked him severely. [He probably understood that.] Yes, I suppose so. I have changed now, not only from this world to the spirit-world, but I have charged my religious belief. Say so, won't you? [What is his name?] Stephen. Named for his grandfather. Pious old man. I used to tell him that grandfather's mantle had n't fallen on his shouldars. He said I ownly to have hear pared for ders. He said I ought to have been named for him instead. [Your age?] I was turning my

James Flynn.

thirty-second year.

Well, it's pretty hard work to get round here, sometimes, aint it? I was here some time ago.

Q.—Communications are sometimes written in James Flynn. And some time ago my communi-Mrs. Friend's room when she is not present in the cation was read by one of our clergymen, and he James Flynn. And some time ago my communication was read by one of our clergymen, and he said, "That is, if I remember, like him. It is something like him," and he says, "If this is the spirit of James Flynn, who used to come to me at confession, I want him to tell me at that place what was the last thing he confessed and got absolution for before his death." Oh Lord! that is making a public confession in good earnest. Well, I don't know about it. [I think you had better, though you can do as you choose.] Well, you see, sir, unless I can do that, I am lame on the other, because, you see, he will not do anything toward getting my communication to my people here. [You think he will not?] Oh yes, sir, I know it—not till I tell what it was that I confessed at the last confession.

Well, I don't know. It is putting myself in a

Well, I don't know. It is putting myself in a very bad light, you see. The priest is understood to be no light at all to those that confess to him; that is, he don't shed anything at all outside. It is all within himself. No, sir, he don't tell. I don't know. It is pretty tough. [Use your own discretion about it.] Well, I don't know. I might as well go, if I not make up my mind to tell. [You may regret it if you miss the opportunity.] Well, I suppose I may as well cut with it. You see it was this: When my cousin enlisted he got drunk, and he have his bounty money—have something like seventy-two—I think it was between seventy-two and seventy-five dolenisted he got drunk, and he have his hounly money—have something like seventy-two—I think it was between seventy-two and seventy-five dollars. And they was ordered off down to Boxford to camp, and I was with him all day, and he put the money into my hands, and, oh Lord! I was—well, I was to give it to his old woman. There, that's it. Faith, and I used it myself. Oh, the devil take me for it. [That was hard on yourself.] Yes it was, then, and I tell you what it is, it will be hard on those I've left here, too, because I not want them to think of me in any such way. [They had better know it now than by-and-by.] Why should they know it by-and-by? They not my confessor at all. [They must know it sometime.] Oh faith, I suppose they will know it now, any way. Well, this is what I call paying pretty dear for your whistle. Yes, sir, I think it is. I think I could n't tell, or something. Faith, there it is, any way. [The confession will do you good, and may be of service to him.] Yes, sir. You see, the worst of it was I not stay here long enough to get the money to pay it back again, as the priest told my I would do before he would absolve me. No the money to pay it back again, as the priest told me I would do before he would absolve me. No, me I would do before he would absolve me. No, I not stay long enough to get fifteen dollars together. Oh Lordi well, a man's devilish bad works follow him, do n't they? [Yes, and his good works also.] Well, I think the bad ones sticks tighter to his heels than the good ones. And they are always sure to be sticking themselves into you. Oh Lord, I thought when I did that—well, I kinder quieted my conscience down and said just like this: His old woman takes a drop now and then, and it might all go for rum, and I might as well have it and she not know anything about it at all. I kept the most of it, spent about it we dollars of it, and kept it till he was dead, and then of course there was nobody to tell anything about it; and when the priest says to me that I must tell all, you know, that was on my mind then of course there was nobody to tell anything about it; and when the priest says to me that I must tell all, you know, that was on my mind—and it was so big, oh Lord, it was covering everything else all over—and when I told him anything he say, "That's not all." he says, "that's not all." Lord, then I took it into my head that he knew some way, so I make a clean go of it. Well, now, here I have to come back and do the same thing in this public way. Oh, the devil take me: he in this public way. Oh, the devil take me; he ought to long ago. [You will feel better after this.] Maybe I will. [This has been preying upon your mind, I think.] Faith, it has then. You see, I not care at all about it if the woman was only in the care at all about it if the woman was only in the spirit world where she not want money. But she is here in this world, and poor, and, oh Lord, the devil take me, that 's all. If he 'd took me before I done that I'd cot rid of it. Well, I'll get rid of it now. I expect that the priest will do all he can for me. Guess he will; God knows I've paid enough for it, that 's all. Good-day, sir, and the Lord bless you, and I hope you will never do what I did, that 's all. [I hope not; but one never knows what he may be led to do.] Oh faith, the devil comes sometimes and talks so soft to you that, oh Lord, before you know, you are taken in. uevil comes sometimes and talks so soft to you that, oh Lord, before you know, you are taken in. You see, he talked to me about the woman's taking the rum, and I might as well have the money, and it would be better in my hands than hers, and all that. Oh Lord, well, I will get out of this some way, I suppose. [Ohyes.] Good-day to you. Jan. 7.

Ida Horton.

Ida Horton.

I am Ida Horton, from Hartford. I am nine years old and one month now. I had the scarlet fever and I died, but I got alive again very quick. But my mother do n't know that I have got alive; she thinks I am dead now, and I come back here to tell her that I got alive very quick—before my body was buried. You see, my mother do n't know that people die and get alive again. Some of 'em do n't get alive so quick as others, but I did, and I been trying all this time to come back to tell my mother that I was alive. [How long since you passed away?] Is it Christmas? [It is January.] Well, I went away just after Christmas last year. I've met my Cousin Will; he was killed at the battle of the Wilderness, and he is not a soldier here, but he is alive. He said he was taught that he would sleen till the morning of the resurrection and I've fought my way through pretty hard places to get here, to send some word to my brother, who is here in Boston. I was myself quite religiously inclined, but my brother was not in favor of religion. Always said it was good enough for those who wanted it, but didn't see how it there. His father is at the West—in St. Louis—for those who wanted it, but didn't see how it could benefit anybody after death. I thought he was very wicked, and used to tell him so, but he always laughed at me; but I find that what he once said to me is true. I wanted him to become converted and join the Church, and he said, "I don't believe there are any churches in heaven, and I don't think it will pay." He was right, and I come back to tell him so. I used to think he was a hard case, a terrible hard case, and that it would be pretty rough with him after death, but I see it will be quite as well with him aft he had been attached to any church. I thought it would not do any harm to come back and state you? I bring her here to day with me. She is waiting for me; and she is waiting for her mother to come. She's got a beautiful place for her mother, and she will be so glad when she gets done here so she can come to live with her. I don't know where her father is. I don't know him. I've never seen him, and she don't know. Good-after-

> Séance conducted and questions answered by Theodore Parker; letters answered by William Berry. The spirits sent a vote of thanks for the flowers on the table.

Invocation.

Our Father, we thank thee for the presence of thy holy spirit. It comes to us in our desire for knowledge, in those aspirations which well up in knowledge, in those aspirations which well up in our souls, reaching out toward the great infinite good. We cannot name thee, neither can we give thee place, for thou hast all places for thine own, and thy name is attached unto all things. Thou art the flower; thou art the sunlight; thou art wisdom; thou art love; thou art power; thou art benevolence; thou art all that ever has been that is, or ever shall be. We rejoice that thy presence comes so nigh unto our consciousness that we know ourselves to be one with thee. We know that thy spirit giveth us life; thy presence taketh that thy spirit given us life; thy presence taketh away all death. We understand that thou art writing upon the walls of time and eternity everywhere. We see the impress of thy love and thy power and thy wisdom even in what men call death. We read thee in the skies. We see thee in the earth. We hear thy voice in the wind. We see that thou doth manifest thyself to thy children through countries. Sources. Thou art we see that thou doth mannest thyself to thy children through countless sources. Thou art ever speaking to our souls, and forever thou art calling us higher. Forever thou art charming us away from the past, luring us on to that which we know nothing of. Oh we praise thee that our hearts are inclined to wisdom. We would not, when having attained one glory, fold our hands and sit down swing for proper. We would not and sit down asking for no more. We would not, like Simeon of old, say, when one blessing has been received, "Now, Lord, lettest thou thy servbeen received, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." No, no. We would not stand in the place of any save that which thou hast marked out for our own soul. We ever ask, and we know that thou art ever ready to bestow; and while we receive, oh may we be as ready to give. While thy hand of love resteth upon us, while the while thy hand of love restet upon us, while the lines of our lot are cast in pleasant places, may we remember those who are in darkness and the shadow of doubt. Oh may we leave the shadow, may we dispel the darkness. May we command the clouds to disappear, and may our prayers and our praises be so potent that the very hour shall bring the answer thereof. Our Father and our

Life, whose name we know not, and whose belief is closely wrapped around their spirits, dwelling place is within our souls, hear thou our They will tell you what was their faith on earth, prayers, and answer in thine own way, not ours. Jan. 11.

Questions and Answers.

Ques.-Shall women vote?

ANS.—A very significant question. "Shall women vote?" That depends upon the voice of the times whether they shall, or whether they shall wait. If you had asked me what was my shall wait. If you had asked me what was my opinion concerning universal suffrage, I should, without hesitancy, say that every intelligent being, either male or female, all the members of any government, should have that privilege. This arbitrary division which custom has set up hetween the sexes, I thank God, is being swept away. I saw the dawning of this new day ere I passed from earth, and I believed in my soul that the time was not for distant when the the time was not far distant when the morning bells would chime in honor of this glorious event. I believe in freedom, the very best kind of freedom. Not that freedom which would exercise, authority over another—that is not freedom—but I believe in that kind of freedom which can be allowed to exercise all the powers of its inner life, and its outer life, too, for good—for individual good, for universal good. I believe in political freedom, in social freedom, in religious and spiritual freedom.

Q.—Fremont is said to have discovered a large city in ruins in the American desert. I would like to ask the controlling spirit who built that city? and what time was it built? When deserted, and for what reason?

A.—I cannot answer all these questions, nor can I give a positive answer to any of them. I can only give what is simply a reflection of other minds. Those minds who have investigated the subject with us in the spirit-world have come to the conclusion that the ruins once belonged to and were built by the ancient Aztecs. However, we do not know. It is a mere matter of speculation

we have moved for a certain length of time in one special way, delving in one direction, for one pur-pose, we get very weary. We desire a change. We grow weak in that direction, and we must We grow weak in that direction, and we must needs turn about or sit down to rest. A certain class of ancients believed that the Sabbath was a divine institution, and divine in this sense: They had a sort of tradition which informs them that an angel coming down from heaven, at a certain time, spoke to the children of men, charging them to rest from all physical or manual labor once in seven periods. That is to say, they divided their time into periods or classes of conditions; and once in seven they were to rest from all physical labor, and at that time they were called upon to commune through sleep with the gods. The wisest of those ancients were called upon to commune through sleep with the gods. The wisest of those ancients were called upon to to some desert place, to go apart from their fellows, that they might gain thereby some special communion with the gods. And whosoever disobeyed this rule, whosoever disregarded it and did any kind of work at that period, would be cut off from their follows, are just the same after death as before. They this rule, whoseever disregarded it and did any kind of work at that period, would be cut off from their fellows, and were not entitled to any privi-leges that would bring them happiness. What-ever would bring them misery they were free to obtain, but they were not allowed to pursue any course that would tend to make them happy. No matter how hard they might strive, they were always cut off. And it was said that these ancients believed that this practice was carried forward into the spirit-world; that whoseever disobeyed this rule, with regard to that period of time, could find no happiness in the spirit-world, but were doomed to endless misery, ever seeking but were doomed to endless misery, ever seeking to become happy, and never finding happiness—ever striving against all the forces that were combined against them. Here is one phase of the Christian hell, and, to my mind, it presents quite as much truth as the higher phase. This ancient belief contains quite as much real truth as the record which the Christian world reverences and believes in to down.

believes in to day. Q.—What is the fate of the suicide on entering the spirit-world?

A.—He or she who commits suicide in the full possession of their normal faculties can be nothto contend with present difficulties, choosing rather to run the risk of those they know nothing about. The suicide finds himself, or herself, attended at once, after death, by the angel of remorse, and this angel in plain, unmistakable characters shows them that they have chosen the way which is not the better way. The suicide, in passing from this sphere to the second degree of life voluntarily, commits a mistake; and the soul is punished for all the mistakes it makes. It is, of course, punished for this. I never met one single spirit who had entered the second sphere by the suicide's route who was not attended by by the suicide's route who was not attended by the angel of remorse. I have talked with very many, and they all tell me that were they placed here on the earth again, could they live their lives over again, they would do far different. They will all assure you it was the very worst course they could have taken. Avoid it, every one of you.

Q.—Is there such a condition as that of perfect happiness in the spirit-world?

A.—No, my brother, by no means. I have never seen that spirit who has enjoyed perfect happiness. We only know what happiness by the contrast and we never can contrast happiness.

the contrast, and we never can contrast happiness by misery unless the misery comes close, so very close that we feel its shadow.

Q.—You spoke of the angel of remorse. Do you allude to a person, or is it a figurative expres-

sion?
A.—It is a figurative expression.
Q.—If the Sabbath was the seventh day of the week, how is it that we call Sunday, the first day of the week, the Sabbath?
A.—The Sabbath wherein the Jew pays his vows to his Jehovah is quite as sacred as the Christian Sabbath. It makes no difference what day you choose. It can make no difference. Whenever you feel that there is a necessity for soul-culture—whenever you feel that the physical needs rest, and the spiritual needs a different kind needs rest, and the spiritual needs a different kind of activity, then it is your duty to keep the Sab-bath, whether it is the first, second, third, fourth,

hath, whether it is the first, second, third, fourth, fifth, or seventh day. It matters not.
Q.—Do you approve of baptism?
A.—Yes; the baptism of the holy spirit of truth.
No other kind. The immersion by water is simply an old ceremonial that the intelligence of to-day should do away with. The Christian world talks very largely against heathen nations for bowing down to idols of wood and stone. How much better off is the Christian world?
Where is the difference between going down in the water to be cleansed from all sin, or bowing down to an idol of wood or stone to be cleansed of down to an idol of wood or stone to be cleansed of sin? They are both mere vain ceremonials, types of a religious idea, to be sure, but it is time, high time, that the Christian world had some better type—some better way of expressing the divine

-What do you think of communion?

-Precisely the same.
-Shall we see God after we die?

—No more than here. —Did the Asiatics descend from the American

Indians, or the reverse?

A.—It has been determined that the American Continent was first peopled by emigrants from Asia. I think that is a correct view; therefore the Indians are descendants from the Asiatics, cer-

tainly.

Q.—Did all the races of men spring from one pair?

A.—Certainly not. I believe that every distinct race may have had its Adam and Eve—its prominent male and female—but to suppose that all the races spring from one pair would be above. the races sprung from one pair would be ab-

Q.—Is there any distinction in the spirit-world between the members of the Catholic Church and those of other denominations?

A.—There is a kind of distinction, but not the kind that is in vogue here. There are no Catholic churches in the spirit-world, no Protestant churches. The Catholic goes to the spirit-world with his spirit imbued, to a certain extent, with Catholic ideas. kind that is in vogue here. There are no Catholic churches in the spirit-world, no Protestast churches. The Catholic goes to the spirit-world with his spirit imbued, to a certain extent, with Catholic deas—some more, and some less. We call them Catholic spirits. The Protestant goes in the same way. The Baptist, if he dies, is a Baptist still. The Universalist is Universalist C.E. Kreiche, San Antonio, Tex. 90 as Sanderson, Newport, Ky. 1,00 wm. McDonald, Glen's Falis, N. Y. 1,00

and you can easily see that there is something of it with them in the spirit-world—that they have not got rid of it. But as they pass on in progress, as they learn that there are no religious castes in the spirit world, they very soon fall into the free-dom of thought that belongs to the great spirit-realm, and worship God according to the dictates of their own inner life, and not according to the dictates of any church whatever. They are churches unto themselves. We all are in the spirit-world, and I thank God for it. Jan. 11.

Charles E. Farrar.

[How do you do?] You ask me how I do. Well, that is pretty hard to tell, because I feel about as [How do you do?] You ask me how I do. Well, that is pretty hard to tell, because I feel about as much used up as I did just before my death. I do n't know whether it is anything that belongs to me, or whether it is a condition I have taken on, so I can't tell really how I do. I feel, in some respects, as though I was transported back to Danville, Virgluia, again, and was dying in a rebel prison. So you can imagine on your own hook how I do. I am from Co. H. 58th Massachusetts, Charles E. Farrar, my name, and I am strongly in favor of reaching my friends in some tangible way, to speak or to write, or in any way that should make them know that I he hody I left in Danville is not me, and that I am alive still and in the possession of another body, and that I can return to earth and communicate with them. There, Major-General, that's what I want. [Where do your friends live?] Here in Boston, some of them. [Did you live here?] Yes, and in Springfield some, and in Somerville and Worcester. Say I am very happily situated in the spirit-world, but I am weak on coming back, although something like five, nearly six years have gone since my death.

Susie Wilkins.

as yet.

Q.—Can the spirits explain the meaning of the word Sabbath? Where did it originage?

A.—It is an ancient Jewish legacy, a something bequeathed from the dark ages to the Christian world. That is one view of it. There is another. It would seem that a wise intelligence foresaw that the intense physical activity that would pervade physical life in its greed for gain would have need of a day of rest, a season wherein the spirit unal forces could be withdrawn from the follies of the external and placed more closely with the realities of the inner life. You all know that when we have moved for a certain length of time in one special way designate. sensation but once, and she thought I could afford to feel it once for the sake of all the good I would get and all the good I would bestow in coming. So finally, you see, I made up my mind to come if she would help me, and she said she would to dog.

> are just the same after death as before. They have only lost their bodies, but they are the same people still. Good-day, sir. Jan. 11.

Martha Robinson.

I knew about these things, and I told mother I would come if I could get the privilege of coming here. You see, here they never make any dis-tinction between black people and white. Peo-ple of our color can come just as well as people who are as white as the beautiful spirit who has who are as white as the beautiful spirit who has just left. I lived on Anderson street. Martha Robinson. I am twenty-three years old. I lost a brother in the war. My father has been in the spirit-world since I was a very small child, and my mother married again — married a Smith, and she believes in these things, believes in our coming back, and I told her I should come here. They always have the paper, so they ve been looking out all this while for me. But, you see, I had to wait till the right time came. I been here now most six years, and I thought that was long enough to get rid of having any bad feelings when I came back, but I believe I should have felt just as badly if I staid away a hundred years. I was priding myself I should escape that, because I'd been away so long; but I found myself thinking how I used to feel just as soon as I got here; thought of it just as soon as I got here. Then now tused to feel just as soon as I got here; thought of it just as soon as I got here. Then, you see, that's what brought it on. It is a kind of spiritual—the doctor said, one I see here overseeing matters—he said it was a spiritual discase we were all very apt to catch; may not, he said. Might escape the small pox if we had n't had it, but, if we had never been back, we'd be next. Illusty to out his same feelings we went. pretty likely to catch the same feelings we went out with. Tell mother that I 've seen father here, and he is a good spirit. He's tried pretty hard to help her along, and was always present whenever we set down and tried to get manifestations. Sometimes me and mother and brother Joe, before he went away, could get manifestations—could get the table to move, you see; and—kinder strange—we had to have a cup of water, or a bowl of water, or a saucer of water on the table. Don't know what the reason was, but couldn't get a thing without. Mother used to say she guessed the water was the medium. I was the oldest of the family. There's none left now. Joe and me—he was killed in the war, and I died not very far from it.

ar from it.

I'd seen, before I died, a good many communications in the paper from colored people, and, of course, expected it would make no difference here?

[You are not colored on the other side, are you?] [You are not colored on the other side, are you?] No; but I was when here. [Come again; you won't feel so badly next time.] Well, I shall feel more like coming now, because I shan't expect to catch it again. I had small pox once, when I lived here, and I was never afraid to go where it was afterwards, till the doctor told me once that there wasn't anything sure about it; he had known folks have the real, old-fashioned small pox and catch it again, and have it pretty hard. So I felt afraid after that. Used to go and watch with folks, and wasn't afraid at all. Hope there won't anybody tell me, when I go away from here, I'll have to catch it again, when I come back, because I'd rather come and not know it. Do n't forget my name, will you? [No.] Oh Lord! Do n't forget my name, will you? [No.] Oh Lord! Consumption is a bad thing to die with, and a bad thing to come back with, too.

George C. Sleight.

See here: won't you be kind enough to say that George C. Sleight, of Worcester, would be very glad to come back to communicate with his friends. Thirty-one years old. Been gone four years.

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

MESSAGES TO BE PUBLISHED.

Tuesday, Jan. 12.—Invocation: Questions and Answers; Adeialde Lewiston Harper, of New York, to her friends; James Hamilton Smith, to his cousin; Emma Vance, of Cincinnati, to her mother.

Thursday, Jan. 14.—Invocation; Questions and Answers; Nellie Adams, to her mother, in New York City; Capt. Alfred R. Harris, 2d South Carolina, Co. H., to his family; Dennis O'Leary, to his wife, in Batimore, Md.

Monday, Jan. 18.—Invocation; Questions and Answers; Mary Taylor Ewen, to William Oglivie Ewen; Frank Jonea, Mary Taylor Ewen, to William Oglivie Ewen; Frank Jonea, Mary Taylor Ewen, to William Oglivie Ewen; Frank Jonea, Menry Lampere, to his brother, Frederic Lampere, in Now York City; Lieut. William D. Sedgwick; Ella Trainer, of Worcester, Mass, to her mother.

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

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

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I'm with you now in spirit, darling,
Angels are with you too;
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land."

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MORE GREAT CURES

MRS. SPENCE'S

POSITIVE AND NECATIVE POWDERS.

ASTHMA,

CATARRII, NEURALGIA,

BLOATED BOWELS.

South Williamstown, Mass., Oct. 25th, 1868.

1) ROF. SPENGE—Dear Sir: Whorever I hear of a hard case of disease. I go and leave the POSITIVE AND NEGATIVE POWD BERS, and urge them to try them. I did this with Richard Estres, our neighbor, a man 75 years old, who has had the Asthama rising 40 years. He also had the Contarrh, and the Neuralgits, and was hadly bloated across the browels. He commenced using the Powders on the 10th of this month, and on the 15th he declared himself perfectly free from Astham, and all the above mentioned ills. Ills wife told me she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sloops like a Kitten. A harder case of Asthama is seldon known, as all who know him will testify. Yours truly, Mass. Mary E. Jenes.

ERYSIPELAS.

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

Yours truly, Mes. Sallik Young.

FITS,

CATARRII, DYSPEPSIA, NEURALGIA, LIVER COMPLAINT, CHRONIC DIARRHEA.

ALBERT FROST, of Bucksport, Me., under date of Nov. 27th, 1888, writes as follows: "When I first told the people here about the FOSITIVE AND NEGATIVE FOW-DERS, they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fits sent for one box, and they cured her right away."

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

ST. VITUS' DANCE,

GENERAL PROSTRATION. DIPTHERIA. SCARLET FEVER.

CHOLERA MORBUS, FEVER AND AGUE, SPASMS OF

> STOMACII, DELIRIUM TREMENS.

Winona, Minn., Sept. 25th, 1868.

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

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

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

A lady of Ohronic Diptheria. Two boxes of POSITIVES cured her, after the Doctors had made her worse with lodine and such harsh things.

A little boy of Scarlet Fever.

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

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

other remedy.
A man of Delirium Tremens. He is now a Good Templar. A woman of Spasms of the Stomach, from which she had suffered for five or six years. The Spasms were so had that when she took one her friends would despair of ever sec-ing her come to again.

JANE M. DAVIS.

DEAFNESS.

I make the following extract from a letter from F. W. GREEN, of Columbia, S. C., dated Jan. 23d, 1869: "I got half a dozen baxes of MRES, SPEN: F'S POSITIVE AND NEGATIVE POWDERS of von about four and a half months since, and I have not missed curing in any instance where I have used them. I took the NEGATIVE POWDERS which you complimented me with for Denfiness, and am cured. I am treating two cases of Neuralgia. One is cured."

OLIVER PEPPARD, of Kansas City, Mo., under date of Feb. OLIVER PETANO, OF AGREE CITY, 216., Under date of F60. 2d, 489, writes as follows: "Two months ago I got six hoxes of your FOSITIVE AND NEGATIVE POW-DERS for Deafness of three or four months' standing, and I am happy to state that I am much relieved; in fact, nearly as well as ever."

RHEUMATISM, FITS,

DYSENTERY, DEAFNESS.

Porkville, Ill., Dec. 21st, 1868.

DR. Spence—Dear Sir: I received a letter from you almost a year ago, asking me to give an account of the cures made by the POSITIVE AND NEGATIVE POWED ERS under my directions. One was a case of Milk-leg of sixteen years' standing, one of Rheumatism, one of Falling Sickness or Fits of sixteen years' standing, and a number of cases of Dysentery. The Powders have also helped my Dosfaess, and cured the Numbness in my legs. You can use my name.

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J.P. Mist, of Ridgwood, Long Island, under date of Jan. 30th, 1869, reports substantially as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints. Disease of the Kidneys. Nothing in the shape of medicine relieved him. Bought six boxes of POSITIVE POWD ERBs, took them according to directions, and was cured. Also a lady rised of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of Diseased Kidneys, probably inherited. The POSITIVE POWD ERS were administered. They gave it relief, and it has never been troubled since.

thas never been troubled since.

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The Scriptures Corrupted.

In the arguments between Christians and Mahometans the latter claim, as a proof of the divine origin of their religion, greater miracles than are recorded in the Christian Scriptures, and refer, with immense satisfaction, to the victory of the "crescent over the cross" as the greatest of

There are no autographs of the gospel histories in existence-why is this? There are no manuscripts older than the sixth century-and why is this? Mahometans, infidels, rationalists, thinkers in all countries, unite in inquiring why were not the autographs of apostles and disciples preserved? Why were not the original gosnel manuscripts preserved by those monks and Catholic bishons, as well as the relies of Peter, Paul and multitudes of doubtful saints?

Neither the candor nor profound scholarship of the English Godfrey Higgins was ever doubted. Rummaging the Congressional Library recently, we found a fragment of the Anacalypsis. The work is entitled, "The Corruptions of the Christian Scriptures," by Godfrey Higgins. On page 3d this author says: "In the last century the University of Oxford employed the learned Dr. Grabe to publish a version of the famous Alexandrian manuscript. The following is the description of this work given in the Encyclopædia Britanica (in voce Bible): 'In this version the Alexandrian manuscript is not printed such as it is, but such as it was thought it should be; that is, altered wherever there appeared to be any fault of the copylsts, or any word inserted from any particular dialect.' Thus," says Higgins, "every new version has been mended. The Jews mend the Samaritan; Origen corrects the Jews; Jerome improves Origen; Luther and Calvin mend the Fathers, and Dr. Grabe mends them all."

In the eleventh and twelfth centuries there seems to have been a standing Catholic edict for the correcting and improving of the Bible yersions. The general supervision of these corrections was entrusted to Lanfrauc, Archbishop of Canterbury, and Nicolas, Cardinal and Librarian of the Romish Church.

The Benedictine Monks of St. Maur, as all scholars admit, were very learned in the Latin and Greek languages. This was their speciality. In Cleland's life of Lanfranc, Archbishop of Canterbury, the following passage occurs: " Lanfranc, a Benedictine Monk, Archbishop of Canterbury, having found the Scriptures much corrupted by copyists, applied himself to correct them, as also the writings of the Fathers, agreeable to the Orthodox faith-secundum fidem Orthodoxam." The same very learned Protestant divine has this remarkable passage: "Impartiality exacts from me the confession that the Orthodox have in some places altered the gospels."—(Clcland's Spec., p. 62.)

This Lanfranc was at the head of the Monks St. Maur in A. D. 1050, and this society corrected the gospel histories and many of the writings of the fathers of the Church.

The celebrated Dr. Lardner writes (Cred. Gosp. Hist., ch. clv.): "Victor Tnnunensis, an African bishop, who flourished about the sixth century, and wrote a chronicle ending at the year 566, says: 'When Messala was Consul (that is, in the year of Christ 506) at Constantinople, by order of the Emperor Anastasius, the holy gospels, being written by illiterate Evangelists, are censured and corrected." Dr. Grabe, Dr. Lardner, Archbishop Lanfranc, Cleland, Victor, a distinguished Christian bishop, and others, eminent for learning as well as more honest than the majority of the clergymen and clergywomen of the nineteenth century, frankly admit that the writings of the fathers have been consured for their illiteracy, and the gospels amended and "corrected." Such is the testimony of Christian writers themselves.

Christianity, another name for bigotry and persecution, is the great "humbug" of the age. Call us anything but a "Christian." Jesus we admire -love. The teachings and moral precepts ascribed to him are beautiful, divine. But Christianity has proven a failure. Already there is crape on

Noble Words.

In a recent correspondence with Prof. S. B. Brittan, distinguished both as a writer and speaker, he employs this emphatic language:

"My convictions on the subject of Spiritualism remain tangible, and unshaken as the granite of our everlasting hills. You cannot affirm that an earthquake may not sink New Jersey, or another rebellion overthrow the Republic, but you may safely believe that so long as the exercise of may safely believe that so long as the exercise of my reason is continued, I shall never abandon the only faith and philosophy which fully meet the demands of the human mind in its development on earth, and give positive knowledge of an eternal progressive existence along the measureless

Why are not such able and eminent men as Brittan, Tiffany, and others, in the lecture-field? Will the wealthy Spiritualists of the country answer? They can do so now, or wait till cold clods cover their bodies, and they "go to their own place."

Friends of Peace.

The Pennsylvania Peace Society held a large and deeply interesting meeting recently in the "Friends' Meeting House," Darby, Pa. Among the speakers were A. M. Powell, editor of the Anti-Slavery Standard, N. Y., Joseph Powell, A. H. Love, Rachel W. M. Townsend, and others. The Indian question was prominently presented, and President Grant's proposition touching its settlement cordially approved. Alfred H. Love spoke feelingly, eloquently, upon the radical Peace Movement, and the blessings that must ultimately result from its universal acceptance and practice.

Equal Rights Meeting in New York.

Doubtless the May anniversaries will be largely attended this spring in the different cities. The Chiefs and sub-Chiefs of the Cherokees, Chickasaws, and other Indian tribes, have appointed J. B. Wolff, Esq., of Colorado, and the Editor of this department of the Banner of Light, delegates to represent their views upon the suffrage question in the Convention to be held in New York the 13th and 14th of May.

Clay, Mich.

The Spiritualists of Clay, St. Clair Co., Mich., met April 17th, and organized under the title of the "First Spiritual Church of the town of Clay," and appointed the necessary officers for the ensuing year. Dr. S. Summers is Corresponding Secretary. No "creed or ritual" adopted.

St. Louis Convention-Day Journal.

This earnest and ever interesting monthly, edited by Mr. and Mrs. Fairchild, with a department from Troy, N. Y., lies before us. Running over the names of officers and pupils connected with the order of exercises, we heartily wished ourself present to enjoy the feast. All Lyceum children would do well to learn and sing this song, clipped from the first page. The air is familiar:

SOMETHING IN HEAVEN TO DO. There'll be something in Heaven for children to do;

None are idle in that blessed land;

There'll be loves for the heart, there'll be thoughts for the And employment for each little hand.

CHORUS. There'll be something to do, there'll be something to do, There'll be something in Heaven to do; On the bright, shining shore, where there's joy evermore, There'll be something for children to do.

There 'll be lessons to learn of the wisdom of God, As they wander the green meadows o'er; And they 'll have for their teachers in that blest abode, All the good that have gone there before.

There 'll be errands of love from the mansions above, To the dear ones that linger below: And it may be our Pather the children will send To be angels of mercy in wee.

There'll be sad ones of earth to encourage and cheer With words of affection and love; To teach them the way to the glorious realm, Where dwell the bright spirits above. Then let us all learn to be gentle and good,

A happy, harmonious band, hen with joy we will go when we re summoned away To our friends in the fair Summer-Land.

How to make our State and other Conventions Interesting and Attractive.

BY W. F. JAMIESON.

Instead of a Three Days' Meeting have but two -Saturday and Sunday. First day to be for business. Time unemployed by business to be devoted to conference. If the business of a Convention can be performed in two sessions-forencon and afternoon-use the evening session for short speeches. Second day (Sunday) for addresses. As an additional attraction, and as a means to render the deliberations of Conventions harmonious, invite people and mediums to be present the Friday evening previous, in different parts of the town or village where the Convention is to meet, for the purpose of holding spiritual circles!

It appears to me that this plan will result in the greatest good to the greatest number. It will allow the friends from different localities better opportunities to become acquainted with each other. It is simple, methodical, and will conduce therefore, to the carrying out of heaven's first law, order.

Mediums Wanted.

J. B. Wolff, Esq., originally a Methodist clergy man, and for a number of years a very earnest Spiritualist in Colorado and the West, desires to correspond with such physical mediums as are not at present engaged. Address him 425 North E street, Washington, D. C.

Sixth National Convention, or the American Association of Spiritualists.

To the Spiritualists of the World:

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

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

By direction of the Board of Trustees, HENRY T. CHILD, M. D., Secretary, 634 Raco street, Philadelphia, Pa.

The Second National Convextion of the Friends

of the Children's Progressive Lyceum. Pursuant to adjournment of the First National Convention of the Friends of the Children's Progressive Lyceum, the Second Annual Meeting will be held at Kremlin Hall, in the City of Buffalo, State of New York, Immediately after the adournment of the Sixth National Convention of Spiritualists. on Thursday, the second day of September, 1869, at 10 o'clock In the morning, and to continue in session from day to day until the business of the Convention shall be accomplished.

We therefore invite each Progressive Lyceum on the Continent to send two Delegates, and an additional one for every fifty or fractional fifty over the first fifty members; and each State Organization to send as many Delegates as they may have Representatives in Congress; and each Local Organization, where there are no Lyceums, is invited to send two delegates-to attend and participate in this most important and practical work of the age. MARY F. DAVIS, President,
HENRY T. CHILD, M. D., Sec'y, Orange, N.

" 634 Race street, Philadelphia. In behalf of the Board:

Dores M. Fox. Michigan. MICHAEL B. DYOTT, Pennsylvania, GEORGE HARKELL, M. D., Illinois, MARY A. SANBORN, Massachusetts, CORA L. V. DANIELS, Louisiana, NETTIE M. PEASE, Maryland, Geo. B. DAVIS, District of Columbia, Eli F. Brown, Indiana, Portia Gage, New Jersey, CLEMENTING AVERILL, New Hampshire, C. M. PUTNAM, Wisconsin. HANNAR F. M. BROWN, Illinois. John H. Currier, Massachusetts, CORNELIUS B. CAMPBELL, New Jersey.

Meeting of the State Association of Spiritualists of Missouri. The State Association of Spiritualists of Missouri will hold

its second Annual Meeting in the city of St. Louis, on the 22d children performed Mrs. Hosmer's drama, "Who and 23d days of May next; at which time and place all the land place all the land place and the friends of Solritualism." With good effect. The dear in Missouri, are cordially invited to be present, as matters of Importance will come before the Association, among which will be that of securing the services of missionaries. Speakers, both ladies and gentlemen, are carnestly solicited to attend. We also extend a cordial invitation to our friends in ail parts of the United States to meet with us. Correspondence may be addressed to HBNRY STAGG, Esq., Pres. State Asso., 8. W. corner 3d and Pine sts., St. Louis, Mo.

Or to L. S. McCoy, Esq., Sec. State Asso., Kingston, Caldwell Co., Mo. Kingston, Mo., April 22d, 1869.

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

Obituary. Left Vineland, N. J., for the higher life, April 18th, 1869,

Left Vineland, N. J., for the higher life, April 18th, 1869, George M. Fletcher, lately of Melrose, aged 57. In being compelled, by the stern decree of Death, to thus dismiss our brother from his tabernacle of flesh to a higher sphere, we feel we have dissolved material bands that have been pleasant, and sundered ties that leave behind them only memoriss fraught with happiest influences. Mr. Fletcher was one of those rare though quiet men, whose uniform kindness, benevolence and sterling integrity combined to make all whom he approached his friends, seaving no space in the wide world for an enemy. To those whom he met in the walks of social intercourse he became endeared as one above all ordinary praise; and in public and official life his name was a synonym for the highest trust, the most unbending integrity. And though he has passed on when hardly beyond the prime of manhood, his friends feel soothed in their deepest grief that many years of practical life in the highest phases of Spiritualism hads or trained and, enlightened his spirit that he had hardly escaped from the thrall of flesh ere he appealed by unmistakable manifestations to his friends, as one who had died and was alive again, who was dead and yet speaking in our midst; as one who stood by as we launched his decaying body into the grave, and reading with us the words of prayer over his remains, and the thoughts of his friends who stood around his bler. And this recognition from one who had so, recently passed the dark river of death was a fresh seal of triumph for those who, with him, had enjoyed the victory of science in the demonstrations of immortality afforded by the phenomena of Spiritualism. Our hearty benison follows him to his spirit-home, as we feel and know that death is no bar to our continued communion, and that his words of welcome will still find an eclo in our hearts, until ex, too, are escorted by death "over the river" where he ingers for his friends to meet him in the Summer-Land.—[OOM.] George M. Fletcher, lately of Melrose, aged 57.

The through fare by rail from New York to Sacramento, Cal., will not be over \$100 in gold, and the emigrant will be able to got through for less than \$100 in currency.

Special Correspondence.

THE COMING WOMAN.

Our theme, which is often used in flippant phrase, really indicates the progressive tendency of the human world. If women had reached the summit of perfection, if they were the "angels' that have been pictured in the dreams of poets, if the clear-eyed searchers of this age could discern among its multitude of women the ideal woman. we should not feel thus impelled to peer into the unknown vista of the future for the "shadow" of that " coming event."

Goethe said: "Our wishes are presentiments of the faculties which lie within us, and harbingers of that which we shall be in a condition to perform." In view of this we are smitten with the old discontent. We feel that our lives are poor and mean. Above the highest good which humanity has yet exhibited there towers a possible better to which we ardently aspire. The brilliant galaxy of pure and wise, loving and noble women which has spanned the darkness of the world's night still falls short of representing our fair ideal. 'We live in succession, in division, in parts, in particles." Here and there, all along "the ringing grooves of change," the names and deeds of good and noble women flash out on the historic page; but these give us fragments and promises rather than wholeness and fulfillment. Adelaide Proctor sings of "Incompleteness," and Elizabeth Browning sends out the rallying cry of "Aurora Leigh." Let us speak such names in reverence. The woman and poet, the wife and mother, who breathed out her innocent life in utterances for humanity, has given us

"A noble type of good, Heroic womanhood."

When Margaret Fuller, the gifted and honored, sits calmly in the storm-rocked cabin to soothe her babe to sleep, and goes down to death with husband and child rather than accept life without them; when Florence Nightingale forsakes all to undo the bloody work of war; when Mary Patton and Mrs. McGuire bring safely home from distant seas the imperiled ships of their stricken companions; when Grace Darling and Ida Lewis risk their brave young lives to save the shipwrecked from ocean-graves, we feel that the name of woman is vindicated, and we can hardly ask for more.

But what these have done in rare moments of high inspiration, we would have all women capable of, and more. We would fain see the lives of women so rounded out, their natures so developed and harmonized, their souls so true and full of blessedness, their minds so clear with the light of thought, their hearts so warm with the life of love, that they may be the guardian-angels of society and the inspirers of the world. We would see each woman crowned with the intellect of a Madame De Staël, the beauty, grace and social friendliness of Madame Récamier, the tender, holy home affection of good Queen Victoria, and the philanthropy and religious devotion of our own saintly Lucretia Mott.

Where lies the path to this harmony and perfection of character? . The first step is freedom. Unhand me!" is the cry from the heart of every woman who is struggling toward the dawning light. Take away, oh human society, the fetters that have bound us. Let us have free, full opportunity for the perfect evolution of every normal faculty. Give us culture; give us recognition and respect. Give us rights, and require of us the duties and responsibilities of freedom. Give us discipline and education. Throw open the doors of colleges and universities to young women as well as young men. Give us independence. Let the "female clerks" in Washington, the lady teachers in our schools, and workingwomen everywhere, receive" a fair day's wages for a fair day's work." Bind us to the highest interests of our great Republic by the electric chain of American citizenship; and sanctify the HOME by making it the radiant centre of universal activity and beneficence. Thus only can the "coming woman," the glorious ideal of the past and the hope of the present, appear upon the horizon of the future.

"Then shall the reign of mind commence on earth And, starting fresh, as from a second birth, Man, in the sunshine of the world's new suring, Shall walk transparent, like some hely thing."

BRIDGEPORT LYCEUM EXHIBITION.

The first exhibition of the Bridgeport (Conn.) Lyceum was given on Tuesday evening, April 20th, in the New Lyceum Hall. It is two years since the inauguration of this School, and it has grown in numbers from seven to eighty, with more than a corresponding increase in ability and interest. The exhibition was a remarkable success, and revealed a wonderful degree of talent among the children and young people connected with and interested in the Lycoum. The massing, marching and "Constellation of Groups," the plays, dialogues, speaking, singing and tableaux were beauthul, entertaining and instructive. Much of the acting would have done credit to any stage. The "tableaux and act," entitled "Ragpicker," "Modern Bluebeard," and "Gipsy's Warning," were especially touching, instructive and thrilling. The children performed Mrs. Hosmer's drama, "Who Guardian, Mrs. Sarah Wilson, moved among her cherished flock like the embodied spirit of love. Mr. Swan, the Conductor, and all the other officers took their parts promptly and well. The ladies of the Bridgeport Society have this Lyceum work in charge, and under their supervision it is surprisingly prosperous. They have a piano, a library, the use of the best Hall in town, all the paraphernalia necessary for their exhibitions, all the Lyceum apparatus, and several hundred dollars in the treasury.

ENTERTAINMENT BY THE NEW YORK LYCEUM.

A singular and beautiful feature of the Lyceum movement is the talent that is always unexpectedly evoked from the members during preparations for the "exhibitions" and "entertainments" which have been so much enjoyed by spectators. There is a quality in the performances of these little ones of the new kingdomthere is a spirit of enthusiasm, we might say of inspirations, manifest in their words and actsthat makes every Lyceum Festival, and even every ordinary session, a season not only of rare enjoyment to those who look and listen, but of high spiritual exaltation.

Such was the effect of the last entertainment given by the New York Lyceum, on the 26th of March, at the Everett Rooms. Without, the weather was inclement, but within was a fairy realm of blessed, beautiful children, and young men and maidens, radiant with the glow of hope and inspiration. The exercises were superintended by Mr. and Mrs. Farnsworth, Conductor and Guardian. The Lyceum is exceedingly fortunate in having secured for the coming year the continuance of their supervision. Mr. P. E. Farnsworth has been long known as the gentlemanly, intelligent conductor of the New York

Progressive Spiritualist meetings; and Mrs. Harriet W. Farnsworth as a lady of culture, refinement, and devotion to the interests of the Lyceum and Society.

We had the pleasure of again listening to the voice of Mrs. E. J. Adams, on the evening in question, in "McGregor's Gathering." and other inspiriting songs; and, "little Frankie," always a favorite, sang several new, sprightly ballads, which she emphasized by a bit of arch, innocent acting, that was very charming. Linnie, Dora, and Zoe Wilhour, with childlike grace and yet marked ability, took part in the beautiful "Fairy Scene," the "Representation of Groups," and other acts; and Bella, Lillie, and Minnie Green, gifted little actresses, performed adroitly on the mimic stage. Mrs. Addie Merritt, Assistant New Youx City.—The Society of Progressive Spiritualists and street. Services at 34 p. M. Mcnisstrek, N. II.—The Spiritualist Association hold meetings every Sunday at 2 and 63 p. M., at Museum Hail, corner of Elm and Pleasant streets. Stephen Austin, President; Moses II Johnson, Secretary. Progressive Lyceum meets every Sunday at 103 at the same hail. Albert Story, Conductor Ins. Familie Sheapard, Guardian.

Manchestrek, N. II.—The Spiritualist Association hold meetings every Sunday at 2 and 63 p. M. at Museum Hail, corner of Elm and Pleasant streets. Stephen Austin, President; Woses II Johnson, Secretary. Progressive Lyceum meets every Sunday at 2 and 63 p. M. at Museum Hail, corner of Elm and Pleasant streets. Stephen Austin, President; Wose II Johnson, Secretary. Progressive Lyceum meets every Sunday at 2 and 63 p. M. at Museum Hail, corner of Elm and Pleasant streets. Stephen Austin, President, Wose II Johnson, Secretary. Progressive Lyceum meets every Sunday at 2 and 63 p. M. at Museum Hail, corner of Elm and Pleasant streets. Stephen Austin, President, Wose II Johnson, Secretary. Progressive Lyceum meets every Sunday at 2 and 64 p. M. and 65 p. M. and Pleasant streets. Stephen Austin, President, Machana, N. Eller & Stephen Austin, President, Machana P. M. and Pleasant streets. Stephen Austin, President, Machana P. M. and Pleasant streets. Stephen Austin, President, Machana P. M. and Pleasant mimic stage. Mrs. Addie Merritt, Assistant Guardian, led the "Wing Movements," by "An Intant Group;" and most charming were the attempts of those be witching babes to follow the evolutions of their skilled leader.

But time would fail us to tell of all the pleasant scenes enacted by those little people, or even to mention the names of all the actors. The young gentlemen and ladies also did themselves credit. The preparations of the stage and its paraphernalia was the work of Jamie Farnsworth, assisted by several young men of the Lyceum; and it was admirably fitted for the exhibition of the fine emblematic tableaux and dramas in which the entertainment abounded. Altogether it was "a feast of reason and a flow of soul" that will long be cherished in grateful remembrance,

In same hall at 7 o'clock.

NEW Obleans, La.—Lectures and Conference on the Philosophy of Shrittualism, every Sunday, at 10% A. M., in the lasophy of Shrittualism, every Sunday, at 10% A. M., in the hall, No. 110 Carondelet street, up stairs. William R. Miller, President; Oswaco, N. Y.—The Spiritualists hold regular meetings at their new "Lyccum Hall," Grant Block, every Sunday at 11 o'clock P. M. J. L. Pool. Conductor: Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director. "PORTLAND, ME.—The "First Portland Spiritual Association" noid meutings every Sunday at 11 o'clock P. M. James Turbull, Corresponding Secretary. Chilled President; R. I. Hull, Corresponding Secretary. Chilled President of the Sunday of the Sunday in their (new) Congress furthish, President; R. I. Hull, Corresponding Secretary. Chilled President, Children's Progressive Lyceum Mo. 1. ant scenes enacted by those little people, or even membrance.

THE PRESS TEA.

On the evening of April 24th, the New York Scrosis invited the members of the Press Club to a "Tea" at Delmonico's, in return for a similar courtesy from the latter some time since, in the shape of a "Breakfast." It was a very enjoyable affair, and considerable amusement was created by the ladies taking the initiative in speech making, and in fact, relieving the gentlemen entirely ing, and in fact, relieving the gentlemen entirely from that task, since the reverse method had been so long practiced. Witty and able addresses were given by distinguished ladies, original gressive Lyceum meets at M. P. M. ROCHESTER, N. Y.—Religious Society of Progressive Spirit ualists meet in Sciltzer's Hail Sunday and Thursday evenings. W. W. Parsells, President. Children's Progressive Lyceum meets every Sunday, at 29 p. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor. were given by distinguished ladies, original poems were read or recited, and a sweet song was sung by a cantatrice. Wine was excluded from the ample board, much to the satisfaction of Sorosis and her guests.

SPIRITUALIST MEETINGS. . Alphabetically Arranged.

ADRIAN, MIGH.—Regular Sunday meetings at 10% A. M. and 7½ P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President: Ezra T. Sherwin, Secretary.

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

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

Andover, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 % A. M. J. 8. Morley, Conductor; Mrs. F. A. Andpp, Glandian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Morley's Hall every Sunday at 11% A. M. J. S. Morley, Conductor; Mrs. T. A. A. Anapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Boston, Mass.—Mercantile Hall.—The First Spiritualist Association meet in this hall, 32 Summer street. M. T. Dole, President; Samuel H. Jones, Vice President; Wm. A. Dunck-lee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary. 51 Pleasant street.

Springfield Hall.—The South End Lyceum meets every Sunday at 10% A. M., at No. 80 Springfield street. John W. Mc. Guire, Conductor; Dr. C. C. York, Assistant Conductor; Mrs. M. J. Stewart, Guardian; Mrs. Anna T. St. Johns, Musical Directress; A. J. Chase, 161 Washington street.

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

J. M. Peebles during May.

BEOORLYN, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 33 and 74 P. M. Children's Progressive Lyceum meets at 10 A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings at reets. Miss. F. C. Hijzer speaks till further notice. Children's Progressive Lyceum meets at very Sunday at 10 A. M. Brogaday A. M. Sartoga Streets. Miss. F. C. Hijzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Britzesiald, Conductor; Mrs. Mary Lane, Guardian.

BUFFALO, N. Y.—The First Spiritualist Society hold meet ings in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10 4 M. M. and 74 P. M. Children's Lyceum meets at 22 P. M. H. D. Fitzgesiald, Conductor; Mrs. Mar

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

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets

Briogroff, Conn.—Unifore strogressive Byccum meete every Sunday at 164 A. M., at Lafayette Hall. Travis Swan, Conductor; Mrs. J. Wilson, Guardian.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 164 and 72 Ociock. Children's Progressive Lyccum meets at 2 Ociock. W. F. Jamleson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, CHARLESTOWN, MASS.—Central Hall.—The First Spiritualist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 2% and 7% P. M. Dr. A. H. Richardson, Corresponding Secretary.

Washington Hall.—The Children's Progressive Lyccum No. 1 hold their sessions every Sunday at 104 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.

CHESEA, MASS.—Fremont Hall.—The Children's Progressive Lycoum meets every Sunday at Fremont Ilall, at light A. 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 meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

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

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

W. Pickering, Secretary.

CHIOAGO, LLL.—Library Hall.—First Society of Spiritualists meet in Library Hall, every Sunday, at 10\(\) A. M. and 7\(\) P.

M. Children's Progressive Lyceum meets in the same ball immediately after the morning lecture.

Crosby's Music Hall.—The Liberal and Spiritual Association hold meetings every Sunday at 10\(\) A. M. and 7\(\) P. M., in Crosby's Music Hall. Opera House Building, entrance on State street. J. Spettigue, President.

street. J. Spettlgue, President.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall.
190 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Frait, President; George Rose, Vice President; Dr. M. C. Parker, Treasurer. Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director; D. A. Eddy, Secretary.

CLYDE, 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.

Du Quoin, Ill.—The First Society of Spiritualists hold

J. Dewey, Guardian.

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

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

engaged.

DOVEE AND FOXCEOFT, ME.—The Children's Progressive Lyceum holds its Sunday session. in Merrick Hall, in Dover at 10½ A.M. E. B. Averill, Conductor; Mrs. K. Thompson, Guardian. A conference is held at 1½ P.M.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularity each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10½ A.M. and 7 P.M., and the Children's Progressive Lyceum at 1½ P.M.

Fitchinghes Mass.—Children's Progressive Lyceum meets

FITCHBURG, MASS.—Children's Progressive Lyceum meets in Belding & Dickinson's Hall every Sunday at 10 A.M. Dr. H. H. Brigham, Conductor; Mrs. M. E. B. Sawyer, Guard ian; Fred. W. Davis, Secretary.

FOXBORO', MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10 A.M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. The Children's Progressive Lyccum meets at the same place at 2\frac{1}{2} \text{ r. w.} Dr. Reuben Barron, Conductor; Mrs. M. H. Sayward, Guardian; Mrs. M. H. Sayward, Guardian; Mrs. M. H. Hill, Corresponding Secretary. GRORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft clairvoyant speaking medium.

HAMMONTON, N. J.—Meetings held every Sunday at 102 A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. Houlton, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. LEOMINSTER, MASS.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. W. H. Yeaw, Sec.

Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 21 P. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf,

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

Freeman, Musical Director.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hail of the Everett Rooms, corner of Broadway and Thirty-Fourth street, Lectures at 10½ A. M. and 7½ r. M. Children's Progressive Lycoum at 2½ r. M. P. E. Farnsworth, Secretary, P. O. box 5679. NewBurfpurf, Mass —The Children's Progressive Lyceum meets in Lyceum Hail every Sunday at 2 r. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture in same hall at 72 o'clock.

Inex A. Blanchard, Assistant Guardians.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1,
meets at Concert Hall, Chestnut, above 12th street, at 94 A. M.,
on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott,
Guardian.—Lyceum No. 2, at Thompson street church, at 10
A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian.
The First Association of Spiritualists has its lectures at Concert Hall, at 3½ 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 evening to lectures.

Physial Conv. Westings are hald at Cantral Hall every

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 1½ p. M. Progressive Lyceum at 10½ A. M. PLYMOUTH, MASS.—Children's Progressive Lyceum meets every Sunday at 11 A. M., in Lyceum Hall. QUINCT, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

Progressive Lyccum meets in the same hall at 2 P. M.
ROMFORD, ILL.—The First Society of Spiritualists meet in
Brown's Hall every Sunday evening at 70 clock.
STONEHAM, MASS.—The Spiritualist Association hold meet
ings at Harmony Hail two Sundays in each month, at 2\frac{3}{2} and
7 F.M. Afternoon lectures, free. Evenings, 10 cents. The
Children's Progressive Lyccum meets every Sunday at 10\frac{3}{2}
A.M. E. T. Whittier, Conductor; Ida Herson, Guardian.

Springfield, El.—The "Springfield Sprittual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. John Order way, President; A. A. Brackett, Vice President; W. II. Planck, Secretary: Miss. L. M. Hanson, Treasurer. Children's Progressive Lyceum meets at 9 e'clock. R. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

Syganger, Li.—The Children's Progressive Lyceum meets.

Progressive Lyceum meets at 9 e clock. R. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

Stoamore, Ill.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Miss. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Noclety; Mrs. Barah D. P. Jones, Corresponding and Recording Sec'y.

St. Louis, Mo.—The "Soclety of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and 8 P. M.; Lyceum 99 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President; W. S. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

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

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

TEOT, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and Riverstreets, at 10 A. M. and 7 P. M. Children's Lyceum at 2 P. M. All are invited free. Children's Progressive Lyceum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Vineland, N. J.—Friends of Progress meetings are held in Pum-street, Islal every Hunday at 10 A. M., and evening.

Wheelock, Guardian.

Vinkland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell: Vice President, H. H. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretary, L. K. Coonley. Children's Lyceum meets at 12½ P. M. Dr. David Allen, Conductor: Mrs. Julia Brigham, Guardian; Miss Elia Beach, Musical Director; D. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretary.

responding Secretary.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the committee, or of II. Witt, Secretary, 92 Fourth street.

Washington, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at 11 A. H. and 13 f. R. Lecturer engaged.—May, Alcinda Wilhelm Slade. Children's Progressive Lyceum every Sunday, at 123 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhow. Progressive Woordstan, Mass.—Mostings are half in Undatable.

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

BANNER OF LIGHT:

AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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