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Witerary

REMINISCENCES AND EXPERIENCES OF A

WORKINGMAN.

BY EMILE SOUVESTRE.

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

PRAGMENTS What the Creation teaches Man—The Mother of Washington—The Drum—Rustic Airs—The Lawyer and the Peasant.

FIRST FRAGMENT.-WHAT THE CREATION TEACHES MAN.

It is well known that most of the attempts to inspire the Indians of North America with a taste for agriculture, and to induce them to abandon their wandering life, proved incomplete, or fruitless. The French Jesuits in Canada and the English missionaries in the United States of America vainly formed, at several different times, villages of the red men. The wandering spirit which seems to be inherent in their very natures and their abhorrence of all continuous labor, have always dispersed these infant colonies. There hardly remains an Indian hamlet on this immense continent. The natives still love to roam the forests, often following the chase, or going on excursions without necessity and without object leaving meanwhile to the women the toil of cultivating the land, and of taking care of the cattle.

In addition to the hereditary instincts which render a wandering life so attractive to the Indians, the idea that labor is disgraceful to man keeps up among them their deplorable habits. The red man, believing implicitly in the traditions of his ancestors, esteems but two occupations worthy of him-war and the chase; all other outlay of his strength he regards as a degradation.

Nevertheless there are individual exceptions An American missionary, Heckewelder, who published a book on the "Manners and Customs of the Indians," gives an account of one, whose industry procured for him a habitation, abundantly furnished with all the necessaries and conveniences of civilized life, and which could well bear comparison with a small American farmer's. As he was one day expressing his admiration and astonishment, the Indian spoke as follows:

"When I was young, I spent my days in idleness like my countrymen, who think that work is only fit for white men and negroes. But one day, as I was sitting on the banks of the Susquehannah, I observed the sunfish gathering little stones to form an inclosure, in which to deposit their spawn. I lighted my pipe and continued to watch them, when a little bird began to sing. I turned my head and saw him assisting his mate to build her nest, whilst he continued his melodious strain. I forgot the chase, and began to reflect on what I had seen. I saw the fish gaily at work in the water, and the birds in the air, and contemplating myself, I saw that I had two strong arms, at the end of which were hands furnished with fingers, which I could open and close at pleasure; that I had a robust dy, supported by two strong legs. Can it has been created to live in idleness, whilst the control of the fishes, who have only their mountained in the fishes, who have had some of the fishes of the fishes of the fishes of the fishes, who have only their mountained from the fishes of the fishes, who have only their own freether. I have had some of the fishes of the fishes of the fishes of the fishes of the fishes, which have had some of the fishes of the fishes of the fishes. I must have had some of the fishes at pleasure; that I had a robu dancing, and consequently suffer from hunger, I live in abundance. I have horses, cows, pigs and poultry, and enjoy peace and contentment. You see, my friend, that in order to learn to reflect and to work, we need only listen to the voice of Nature. Creation speaks as audibly to the white man as to the Indian."

SECOND FRAGMENT,-THE DRUM,

Unfortunately men seek for lessons of experience only in those important transactions which him. This fact completely disproves the oft reconcern their fortune or their honor. They ignore the instruction which the million tongues of Nature are incessantly giving them in the common things of life. They pass unnoticed the hollows and bushes, but gaze with wonder at the mountains, the rocks, and the high trees. But these we only encounter at long intervals, and they teach us the power and majesty of God, whilst the others meet us at every step, and teach us in his minutest works his love and surpassing care. It is the part of wisdom to see and comprehend their use.

These reflections arose in my mind yesterday. as I listened to a child beating a drum. He was a neighbor's son, who possessed all the charms which naturally belong to childhood, vigorous health, a joyousness which inspired you with gaiety, and a caressing love, which filled you with tenderness. I held him in my arms on the day of his birth, and if I did not know what it was to be a father, I should say I loved him as

my own son. The other day I found him standing before a toy shop, in a paroxysm of covetousness. I took him by the hand and led him all round to see the display of beautiful toys, and then gave him liberty to select one. Imprudent permission! After a little hesitation, he chose a drum.

From morning till evening I hear him under my window, trying to imitate all sorts of military tunes. If I begin to read, he accompanies me by beating to arms. If I try to think, I am sure to hear double quick step. If I am conversing, I am stunned with beating a retreat. It is impossible to calculate on a moment's quiet. At all hours the apprentice musician is at hand thumping on but to the encomiums on Washington, which his ass's skin. Everybody is out of patience with seemed to her extravagant, she replied with a sehim, and I, though quite as impatient as any one i rious air:

else, dare not say a word, feeling that I am mymenut. else, dare not say a word, leeling that I am mydrum. How many do the same every day-purchase trouble for themselves, and then curse the consequences of their own acts.

You who govern, whether a household or an empire, and who allure those who obey you into the barren paths of glory and renown, instead of leading them into the fields of usefulness and duty.

You who furnish to your enemies a pretext for slander which they delight to bruit abroad. You who present to your ardent imaginations

vain hopes, which intoxicate you incessantly. You who drag peaceful men from their happy retirement to launch them into the tumult of active life.

You whose pens spread abroad at a venture praise or blame, without reflecting on what you owe to others or to yourselves.

Do you not do for men just what I did for the child? Do you not furnish a drum to torment yourselves? The sound thereof will pursue you whithersoever you go. God grant it may cause only regret and not remorse.

But now I hear my little friend weeping. For two days his father has required him to keep quiet for several hours. Disobedient to all the injunctions laid upon him he continued to beat his drum, and to put an end to the incessant disturbance his drum was broken.

A striking lesson for all of us who abuse our privileges, or take undue advantage of our position. In the end our good fortune abandons us; people's patience becomes exhausted, like the patience of my little boy's father. When our prosperity becomes offensive to the world some one arises to demand justice. Our drum is broken,

the noise stops, and all we have to do is to weep. Console thyself, poor child! What you regret will soon be replaced, but severer trials await thee, and thou wilt learn to thy cost that whoever makes too much noise in the world may expect to see his drum broken.

THIRD FRAGMENT.—THE MOTHER OF WASHING-TON.

It is said that mothers make great men, and to prove it numerous examples of illustrious men have been cited who were educated by women, from the time of the Gracchi to the present Perhaps justice requires us to say also that the character, the conduct, even the disposition and tastes of all men depend, in a great measure, on the maternal education they receive.

From its earliest consciousness the child-derives its impressions from the mother. She, more than any other person, influences it during its infancy and childhood; she is in very deed the heaven-appointed instructress, who decides his principles and his habits. If she communicates to her son her temperaments and her features, assuredly she communicates to him no less the physiognomy of her spirit. It seems as though the germs enclosed in herself were developed more freely in the child educated under her care, and hence, according to his character, he becomes her reward or her punishment.

Among the mothers who regard their sons as the crowning blessings of their lives, Washington's certainly occupies a prominent place. Belonging to that ancient Virginian race, who were always distinguished by their simple piety, their probity and their persevering industry, she educated her son George in their stoical habits of labor and devotion. When he had attained the age of fifteen he wished to enter the royal marine. but she objected to this, because she thought he ought to live among his fellow-citizens, to labor with them in advancing the interests of his country and consecrating to her service all the powers and all the intelligence which he had received from God. This decision, perhaps, hastened the independence of America, by preserving for her service the great man who was instrumental in securing it. Had he become an English officer. Washington might have hesitated as to his duty in the great crisis, between his military oath and his natriotism. It might have been more difficult for him to decide to bear arms against England. whilst the relations he sustained to her might have lessened the confidence of the Americans in peated assertion that the mother of Washington belonged to the loyalists, and that she used all her influence to retain her son in their service. American historians have exposed this falsehood invented for dramatic effect by compilers more anxious to excite feeling than to make a simple statement of truth. It is true the mother of George was alarmed as to the result of the struggle in which her son was engaged. She apprehended that the superior resources of the English would finally enable them to triumph over their comparatively weak antagonist; but notwithstanding her misgivings, she uniformly encouraged her son in the performance of his duty.

And how could it be otherwise, when her whole life had been consecrated to the task of teaching him the preëminence of duty and usefulness? She saw George put himself at the head of the insurgents with a feeling of maternal solicitude, but without betraying any weakness. When he met with his first reverses she was never heard to utter a word of discouragement or complaint. When his day of triumph came she still preserved her wonted serenity.

The English, who were masters of New Jersey, were scattered all through the province. Washington, who was encamped on the other side of the Delaware, said to his officers: "Our enemies have extended their wings too far; it is time to clip them."

And, crossing the river, he gained a victory which saved the American Union. This news was brought to his mother by a crowd of friends, who hastened to congratulate her. She rejoiced with them in the success of her beloved country,

"This is flattery, gentlemen. George, I trust, | made her a Spartan Christian. She retired daily him, and will never forget that he is simply a citizen of the Union, whom God has permitted to be more fortunate than his fellow countrymen."

When she heard of the capture of Cornwallis she did not think of the glory of her son, but she exclaimed: "God be praised! our country is free, and we shall have peace."

His marriage with a wealthy lady had made Washington one of the richest land-holders in Virginia. He often solicited his mother to live with him at his beautiful residence at Mount Vernon, but she declined, preferring to remain at Fredericksburg, where she superintended her little farm. At the age of eighty two she mounted her horse every morning, rode over her fields and gave all the necessary directions. Her income was small, but she managed her affairs with so much economy that she was enabled to minister to the necessities of many among the poor and unfortunate. Never did a countryman whom the war had reduced to poverty solicit her aid in vain. She often repeated the proverb, "Charity always finds something in the purse which has no holes." A secret malady-a cancer in the stomach—at last compelled her to remain in doors; but she still occupied herself with the administration of her affairs. Col. Fielding Lewis her son-in-law, proposéd tó her to let him take charge of them.

"Thank you, Fielding," she said; "I shall be obliged if you will keep my books, for your eyes are better than mine, but I can still attend to the

Seven years had elapsed without her seeing George, who was too closely engaged by his military duties to visit her. At length, when the combined armies were about to return to New York Washington took the road to Fredericksburg. He sent a messenger to ask his mother how she would like to receive him, whether with a retinue or alone. "Alone." was all her reply. And the commander-in-chief of the American troops, the marshal of France, the deliverer of his country, the hero of his age, went on foot to the home of her whom he regarded to use his own words. not only as the author of his being but of his renown."

Mrs. Washington to cerved her son with the most overflowing teliderness, but said not a word about the glory he had acquired. What he had done was, in her eyes, but the simple performance of duty.

"I taught him to be virtuous," she said; "glory is but a result."

She conversed with him about his old friends. calling him by his pet name in childhood, but never once inquired about the honors everywhere heaped upon the saviour of the Union. However, when they came to invite her to the ball given by his fellow citizens in honor of the conquerors of Cornwallis, she accepted the invitation.

"I have left my dancing days far behind me," said she, "but I shall be happy to join in the public rejoicings."

The French officers, who formed a part of the victorious army, were very impatient to see this extraordinary woman. She appeared about the middle of the evening, dressed in the old-fashioned costume of Virginia ladies, leaning on the arm of Washington. She received the attentions and compliments of every one with courtesy, made several turns around the room and then retired. The French were astonished at the sight of so much majesty, combined with such beautiful simplicity, which rendered her superior to all reflected greatness. Looking at her, as she went out with Washington, one of them exclaimed:

"Such mothers explain such children."

Before his return to Europe, La Fayette went to Fredericksburg, to see the mother of his general. "Accompanied by one of the grandsons of Mrs. Washington," says an American Biographer," they were approaching the house, when the young man exclaimed, 'Here is my grandmother!' The marquis then perceived the mother of his honorable friend working in her garden. He spoke of the blessings of the Revolution, of the glorious future which awaited regenerated America, and paid a high tribute of friendship and admiration to Washington. But to all his encomiums, the mother simply replied that she was not at all astonished at what George had done, because she knew that he was truly good." This ingenuous soul comprehended that all great actions spring from the heart.

La Favette could not take leave of Mrs. Washington without asking and receiving her blessing, as if she were his own mother.

After Washington was elected President of the new born Republic, he went to see his mother. 'The people," said he, "have chosen me first magistrate of the United States, and I have come to bid you farewell, but as soon as my duties admit of it, I shall return to Virginia."

"You will never see me more!" replied his mother. "But go, my beloved George; fulfill your destiny; and may the grace of God preserve you." At these words she opened her arms; the President remained a long time with his head resting on the shoulder of the aged invalid, whose emaciated hands caressed his head. He went abundantly, and could not tear himself away from this last embrace. It was his heroic mother who first regained her calmness, and who gently said "Farewell."

Her presentiment did not deceive her: she died shortly afterwards at the age of eighty-five. During her last days," says the American Biographer, "Mrs. Washington often spoke of her good George, but never of the illustrious general." She breathed her last, recommending her son and her country to God.

The unflinching firmness of this remarkable woman was beautifully tempered by religion. She found in her simple reliance on God an inexhaustible source of happiness; and this same

will remember the lessons which I have taught to the solitude of the fields, and there, in the presence of creation, she held, as she expresses it, conversations with God, and ever returned home strengthened and refreshed.

FOURTH FRAGMENT .- (FOR MY DAUGHTER.)-RUSTIC AIRS.

The farmers ask each other what Jennie will do, as they point to the young girl coming from the field, her sickle on her shoulder. Jennie, herself, could not answer this question. Standing between two destinies, she does not know which to choose.

On the declivity of the mountain, clothed with a meagre pasturage, stands a poor cottage, where her god-mother and William, the son of this good old woman, reside. His mother, who had long supplied the place of her own, often solicited Jennie to come and live with them. She sent frequent messages to this effect, and the son often went to try to learn her decision, and press his own suit. But Jennie still evaded a direct reply. Over and over she pondered the subject. Again and again she said to herself, "Shall I give up the splendid farm, owned by George, for the little cottage where I was brought up? Shall I exchange the pleasures of wealth for the miseries of poverty? Shall I prefer the poor fiddler of the village to the rich farmer? Shall I be the solace of William, or the luxurious wife of George?"

The young girl hesitated, but in reality she in clined, almost unconsciously, toward the gold and the pleasure. She compared the beautiful fields covered with wheat, up to the very escarpment of the mountain; the full ears of rye, which had grown even amid the stones, and concealed them with its rich harvest; the heifers scattered over the green pastures, with the three goats of her god-mother, seeking their scanty subsistence of bitter brushwood in the clefts of the rocks. And when her eye rested on the tiled roofs of the farm buildings glittering in the sun, she involuntarily contrasted them with the little cottage covered with moss, enveloped by an old ivy, which seemed to hold it suspended above the

Where will happiness be most secure? Where will the future be best provided for? Of these two destinies, the one seemed to require only the will to be happy, the other, to demand patience, devotion, and courage. Reason bade her choose the easiest life; but what whispered her heart?

Jennie's mind was filled with these reflections when she arrived at the farm. Her sickle had just been hung above the door, beside that of George's sister, who was waiting to welcome her. The two young girls were talking in a low voice, the one gay and caressing, the other troubled and unsettled.

Suddenly a well-known air floated on the breeze. Jennie started, and turned round.

Silently advancing toward the door, William laid down his stick, and seated himself without speaking. There, in all the radiance of the setting sun, he began to play his mountain airs.

Jennie listened. At first she was delighted, en filled with tender emotions. To these airs some sweet memory was attached. All the images of the past rose in review before her, like birds, which, when suddenly awakened, plume their feathers, warble and flap their wings. One hand hung listlessly by her side; on the other rested her cheek, as she went over in imagination those magical years of her young life.

At first she pictured herself, weak and timid, climbing the steep ridges with the assistance of William, who supported her, and snatching with a trembling hand the tufts of grass which thrust themselves out from the fissures of the rocks, to feed the only cow her god-mother possessed. But when she grew stronger, she would follow the young boy to the pasture. He cut for her the hazel stick which served her as a crook; he lighted the fire of heather on which they roasted the chestnuts he gathered; he made an arbor of green branches interlaced, to shelter her from the sun and the rain.

Oh, how many services he has rendered her! How many sacrifices, unappreciated at the time, has he made for her! How the poverty of the son and the mother became opulent to gratify the orphan! The silver ring which she had preserved, the golden cross she held in her hand, the beautiful ribbons with which she adorned herself on feast days-all were the gifts of these early

And, when sickness prostrated her, how many nights of painful watching to snatch from death his prey! What rejoicings and thanksgivings when health again smiled upon her, tinged her cheek with roses and lent its lustre to her eyes! That rustic air William played the first day she was able to sit under the fir-trees! Another reminded her of the first feast where they had danced together; a third, of the return of the shepherds from the mountain, and the joy of the young man at seeing her again; all recalled some touching scene in which the god-mother and her son seemed to be her guardian-angels.

Play on, play on, William! Each of these airs teach her that the tenderest emotions, the most exalted happiness, are not purchased by wealth. Play again. William! for now she remembers that thou hast followed her from infancy to womanhood like her shadow: that thou hast ever been her kind protector, and that she had promised that thou shouldst never leave her. Play ever, William! for behold the tears begin to flow over her blushing cheeks. The souvenirs of the heart have triumphed over the glittering attractions of gold, and to-morrow thou wilt not return alone; to-morrow thy mother will embrace two children. FIFTH FRAGMENT.-THE PEASANT AND THE LAWYER.

Cities, like men, have their individual characteristics. Manufacturing or commercial, learned or frivolous, they reveal, by their physiognomy, the nature of their inhabitants. Traverse Rouen, Lyons, Brest, Strasbourg, and look around you: faith inspired that tenderness and courage which everything that meets your eyes will be a revela-

tion of the tastes and habits of the inhabitants. Their history will be found, so to speak, written in their streets.

This is remarkably striking in the city of Rennes. On beholding its grand edifices with their magisterial air, its magnificent squares with the grass peoping out through the pavements, its solitary walks, scarcely ever traversed except here and there by a few thoughtful readers, we immediately recognize the capital of the old Duchy of Brittany, where the Parliament formerly met-the city of students, whence issued all the learned youth of the Province; for gravity prevails in the whole aspect of Rennes. The city looks calm and severe as a tribunal of justice, and, indeed, it is the high school of law. There you find its temple, its high priests and its most fervent worship-

ers. People resort there from the furthest parts of Brittany, to obtain information and seek counsel. To go to Rennes without consulting a lawyer appears as impossible to a Breton as It would have appeared to a Greek to pass the Temple of Delphi without consulting the Pythoness.

This was literally true toward the end of the last century, and it is equally true now, especially with the peasants, a race become timid through oppression and accustomed to take every precaution to insure their safety.

Well, it happened one day that a farmer named Bernard went to Rennes to conclude a bargain. When he had finished his business he found that he had several leisure hours before he started for home. How should be employ them? was the question he asked himself, and at length he made up his mind that he could not do better than to go and consult a lawyer, Mr. Potier, of Germon-dy, of whom he had often heard, and whose repu-tation was so great that when he undertook a lawsuit it was considered as already gained. The peasant inquired his address, and went to his office in the street St. Georges. The clients were numerous, and Bernard had to wait a long time. Finally his turn came and he was admitted. Mr. Potier motioned him to be seated, laid his specta-cles upon the desk, and then inquired the nature of his business.

of his business.

"By my faith, Mr. Lawyer!" said the farmer, twirling round his hat, "I have heard every one speak so well of you that, as I found myself here in Rennes, I thought I would improve the opportunity by coming to consult you."
"I thank you for your good opinion, my friend,"
said Mr. Potier; "but without doubt you must
have some lawsuit on hand."

"A lawauit? Nay, verily, I hold them in utter abomination, and never has Pierre Bernard had

an unpleasant word with a mortal soul."
"Perhaps, then, you wish advice relative to the

Bettlement of an estate—a division of property."
"Excuse me, Mr. Lawyer; my family and myself have never had anything to divide, seeing that we all eat out of the same, kneading trough,

Then it is some contract, some purchase, or Ah well! Indeed I am not rich enough to

buy, nor poor enough to sell."
"Well, then, what do you want with me?" de-

manded the astonished lawyer.

"I told you, Mr. Lawyer," replied Bernard, laughing loud from sheer embarrassment, "I want to have a consultation, something, of course, to pay money for; because I was here in Rennes, and it is always wise to improve opportunities."

Mr. Potier smiled, took pen and paper, and

asked the peasant his name. "Pierro Bernard," replied he, delighted to find that he had made himself understood at last.

"Your age?"
"Nearly forty years old."

"Your profession?"
"My profession? Ah, yes—what—do you mean what is my business? I am a farmer"

what is my business? I am a farmer."

The lawyer wrote two lines, folded the paper, and handed it to his strange client,

"Is it already finished?" exclaimed Bernard.

"Well done! you have no time to grow mouldy as some people have. How much shall I pay you for this consultation, Mr. Lawyer?"

"Three france." Three francs

Bernard paid the money without making any objection, bowed and took his leave, enchanted that he had profited by the occasion.

When he arrived home it was past four o'clock. He was tired from his journey, and he entered the house resolved to rest. However, his hay had been cut two days, and was completely dry. One of his boys came to inquire whether it should be brought in.
"This evening?" asked the farmer's wife, who

had just come in to welcome her husband. "It will be a crying sin to go to work when it is so late; to morrow you can bring it in without fa-tiguing yourself."

tiguing yourself."

The boy remarked that the weather might change; that the team was all ready and the hands all idle. The farmer's wife still objected, saying that the wind was in a fair quarter, and that it would be impossible to get the hay in before night. Bernard, who was listening to this dialogue hardly know how to decide when he dialogue, hardly knew how to decide, when he suddenly remembered the paper given him by the lawyer.

"Stop a minute," said he, "I have a consultation in my pocket; it is by a famous man, and I paid three francs for it. This ought to relieve our embarrassment. Come, Theresa, tell us what tune be sings, you who read anything."

The farmer's wife took the paper and with some hesitation read these lines:

Never put off till to morrow what you can do

"That's the very thing," said the farmer, struck with its being so apropos. "Quick! bring the teams! call the girls and the boys, and we will get in the hay!"

Ills wife still urged some objections, but Ber-

nard declared it was not worth while to pay three france for a consultation and not make use of it, and that he must follow the advice of the lawver He set the example by putting himself at the head of the laborers and working until all his

hay was safely housed.

The event proved the wisdom of his conduct, for the weather changed during the night, an unexpected storm burst over the valley, and on the morrow at daylight they perceived that the river had overflowed the meadow where their hay had been. The harvest of the neighboring farmers was completely destroyed. Bernard was the only one who had sayed his hay

one who had saved his hay.

This first exeprience gave him such faith in the lawyer's consultation, that from that time he adopted it as a rule of conduct, and, thanks to order and diligence, he became one of the richest order and diligence, he became one of the richest farmers in the country. He never forgot the service rendered him by the lawyer, to whom he carried every year, as a token of gratitude, a couple of his haudsomest hens; and he used to tell his neighbors, when they talked about lawyers, that next to the commandments of the Church, what he had profited most by was the consultation of the lawyer.

[To be continued.]

SPIRIT PHOTOGRAPHY IN COURT.

From the New York World, April 27.

CONTINUATION OF THE CASE AGAINST MUMLER. TESTIMONY FOR THE PROSECUTION. TRISTMONY FOR THE PROSECUTION.

The interest in the so-called "Spiritual" Photograph case was yesterday unabated. A crowd of the same observant character as on previous occasions was present, it was known that the prosecution intended to show that Munder's "spirit" pictures and the ordinary short pictures taken by legitimate photographer were absolutely identical in certain essential respects. The same counsel appeared yesterday for the People, Messrs. Elbridge T. Gerry and Assistant District-Attorney Blunt; for the defendant there were Messrs. Day, Townsend and Baker.

Upon the request of Judge howling to proceed, Mr. Gerry said that he was instructed that the defence desired the privilege of calling an additional witness, and that the People had no objection.

Mr. Townsent—If your Honor please, one of the three witnesses upon whose afficavits the case was commenced was called upon the stand before I was engaged in the case. I will deem it a great favor if the People will allow me to ask a few questions of the gentlemen who stand here as accusers. The case was suddenly gone into, without, perhaps, a proper attention bestowed upon it by us. Perhaps nothing material will come out of it, but I should like to examine them a little.

examine them a little.

Mr. Gerry—When I said that the People had no objection to allowing them to examine further, it was upon the understanding that the witnesses whom they desired to question had not yet been examined. But the papers were very fully made out, and were published long before the examination was commenced; and so full were they in showing the case, that the defence chose to prepare a specific answer, which has been already granted. When we commenced the case they had the fullest opportunity of examining the winesses for the People: but after one of the cumulacity had examined as much as he thought fit, he withdrew his right to examine the others. Now, the time of drew his right to examine the others. Now, the time of your Honor is valuable, and the time would be unduly en-

your Honor is valuable, and the time would be unduly enlarged if they were allowed to begin the examination again. Mr. Townsrno—He not make the application as a matter of right, but simply as a matter of favor.

"Judge Dowling—He (Mr. Gerry) thought that it was some-new teatimony. The defence was asked, upon the conclusion of the testimony for the prosecution, if they had any other questions to ask, and they said "No;" that they had enhanced their examination. I cannot consent to their going back again.

"Mr. Townsrn—Yes, your Honor; now we have others here-tho will testify to the same effect as the others—merety soupplative.

here-wan, will leasify to the same effect as the others—merely complative.

JURGE Downing—That was what you said at the conclunion of the last examination.

Ma. Townsun—I will ask, if you allow the prosecution
to go into scientific evidence, that we may have an opportunity of rebutting it.

JURGE DOWLING—This examination must take the same
course as others. There is a rule of practice which will be
followed in this case.

Ma. Townsund—Very well: we will rest our case then.

Ma. Gerry—I offor, in behalf of the People, in rebuttal,
this yellow-colored pamphlet. It is entitled, "The Investigations of Spirit Photographs made by Win. II. Mumber, of
Boston, Mass.; studio, No. 680 Broadway."

Ma. Townsund—It is not close that is found upon
the premises. If that is the one, there is no evidence to
show that it belongs to Mannler.

JURGE Dowling—It is not denied that they were given to
every person who went there. Judge Edmonds says that he

every person who went there. Judge Edmonds says that he

MR. TOWNEND-We have no serious objection to its being Jungs Downing-Then let it go in. I have no objection.

EVIDENCE FOR THE PROSECUTION.

Mr. Charles W. Hall was then called by Mr. Gerry. He stated to the court, in the first instance, that he resided in Sixty-first street, and that he was a manufacturer of soan. MR. GERRY-Have you justed any attention to photogra-

phy? A. Yes.

Q. For how long a time? A. Eleven years.
Q. Have you any means of carrying on photography at your house? A. Complete.
Q. Everything necessary in the shape of a gallery and chemicals? A. Everything.
Q. Havo you studied the subject of photography at all?

A. Yes.
Q. How long? A. For that length of time.
Q. Have you written articles upon it for scientific and other purposes? A. Many.
Q. Are you acquainted with the profession? A. Yes, my acquaintance is very extensive; I know hundreds; I am a member of the American Institute; I have been upon committees having the subject of the inspection of photographic materials on hand.

Q. Were those articles written in more than one language? A. I have seen them in three: I have been shown the photographs given in evidence. Q. Now please look at these (handing some of the pictures put in evidence) and tell me how they can be made mechanically.

mechanically.

MR. TOWNERND—I object, for the simple reason that the defence has set up that these pictures were taken not by natural means, they do not say by "apiritual," but not by natural means, and so they must show that he can take them in the same way that the defendant does.

It was the there is the state of the same way that the defendant does.

JUDGE DOWLING—Yes.

MR. TOWNERD—The we will accept him as such.

MR. TOWNERD—The we will accept him as such.

MR. TOWNERD—The we will accept him as such.

MR. TOWNERD—Then we will accept him as such.

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MR. TOWNERD—Then we will accept him as such.

MR. GERRY (continuing)—Now state, if you please, the different ways in which they can be taken mechanically. A. different ways in which they can be taken mechanically. A. They can be taken by placing within the plate shield a positive on glass, the image of which would be thrown upon the plate that was sensitized and exposed in the shield at the same time that the image of the party who was sitting would be impressed. They could be made in test way for one.

My Grany—Your idea is that a picture on glass being first taken, that a spirit form—(turning to Mr. Townsend —

Arsi Taken, that a spirit form—(turning to Mr. Townsend—I want to make it plain.

Mr. Townseno—Let him make it plain.

Mr. Townseno—Let him make it plain.

Mr. Townseno—I will assist him.

Mr. Townseno—I object.

Mr. Townseno—The positive picture which you have stated is first placed in the camera. How is that produced? from what? A. That is produced from a negative picture—previously taken; it may be produced in several ways. Q. From a negative? Mn: Townsend to the

Townsend to the Court -If he is going to muddle

the witness—Living Howking—That witness is not going to be muddled; he is too intelligent; pay attention to the question Mr. Gerry—Look at exhibit No. 1, and say whether such

Mn. Grant—Look at exhibit No. 1, and say whether such so-called ghost form would not resemble such a positive picture upon the glass? A. It would be an exact resemblance of the positive picture, with only a triling exception; the distance would give it more or less size. Where the positive was black this would be white, and so, rice versa, the positive picture would be the opposite of that color.

Q. When the light strikes upon the centre and passes at the sume time through the plate upon which the positive is superimposed, both being in the same slide at the time, what sort of a picture would they produce? A. The positive picture would produce avery indistinct negative in proportion as it is removed from the negative on which it was to be impressed.

Q. Then according as you make the space between the

to be impressed.

Q. Then according as you make the space between the silies greater or less, you render the impression of the so-called spirit photographs distinct or indistinct? A. Yes, or larger or smaller.

Q. Now, after the picture had been exposed for the usual time, and the sensitive plate removed into the dark room from the slide, and the ordinary process of developing was continued in the dark room, would not the picture appear.

continued in the dark room, would not the picture appear at the same time? A. Yes, they would appear in the manner I have mentioned. (He was then shown a number of pictures which the defence had put in, and he picked out Nos. 1, 4, 5, 6, 7, 9, 10, 13, 14 and 16 as having been taken in that way; the other numbers he said could be taken in another way, which will appear hereafter.)

Q. Now, in the insertion of this positive plate in this slide preparatory to the insertion of the sensitive plate for the purpose of taking the picture, could or could not the operator so adjust the position of the positive plate as to cast the impression of the negative picture wherever he might please upon the sensitive plate? A. He could cast the negative picture wherever he pleased upon the plate. When the pictures are taken in this manner they do not appear upon the sensitive plate in their actual position, but are reversed; that is, the same way in which the figure in everyday life is found upon the retina of the eye, but the brain places them

in their true position.

Q: I will call your attention to photograph No. I for the defence. Is there anything in it which indicates where the position of the "spirit" must have been? A. Forwards of the sitter.

Q. Now how was this done? (Showing one of the pictures which witness said above was produced in a different

manner.) A. This is done in the printing.
Q. Look at No. 14. Where must the spirit have been placed? A. In front of the negative, for the white drapery does not cut off the figure of the sitter.
Q. Look at picture No. 4. A. One of the objects could have been taken in the first manner, and the other by sec-

ond printing.

Q. Mention any of the processes by which this could have been done. A. By having a figure representing the picture coming up behind the sitter for an instant and then withdrawing. These pictures could thus be irreduced with great facility, and the second figure being out of focus, they would

have the same obscure and dim appearance as these have. Q. Are there any of these pictures which might be produced by this process. A. Yes; another, which is called Sir David Brewster's ghost, where figures are placed behind the sitter, but would not be seen by him; they can also be produced by using a microscopical positive like a watch charm, and inserting it in front of the camera through the screw-

Q. How small need one of these lenses be? A. I suppose

Q. How small need one of these leases of A. I suppose about a quarter of an inch in diameter.

Q. Suppose that inside the watch charm was contained a very powerful microscopic lens, would not that be sufficient to produce an effect upon the sensitive plate by the light atriging through upon it, and through the picture, it also being transparent? A. It could be done in that way.

Q. Would such a picture be delating to indistingt in force? Would such a picture be distinct or indistinct in form?

Q. Would such a picture be distinct or indistinct in form?

A. Indistinct.
Q. Would it appear upon the person who was within the focus of the large glass at the time? A. It could be made so to appear as in photographis 13 and 14 for the defence; the same effect could be produced by using a glass positive, the same or similar to that used in the plate shield, which I have described; and holding it between the pegative and any described; and holding it between the negative and any light, gaslight or candle-light or daylight reflected, while in

the dark room for a few seconds, would impress upon the that it would take would tender the operation impracticable the dark room for a few seconds, would impress upon the plate the same character as that impressed by the same positive in the plate shield. Another process is by an arranged bath, the point of which would be open to light and the sensitive plate placed immediately behind the positive one, the light, as it passed through the positive, would impress the image upon the plate. Such a bath could be prepared without any difficulty; the figure will be indistinct so as to represent these so-called ghosts. Another way of producing the effects is by second printing, that is, during the operation of printing from the negative which is made in the ordinary way, another picture could, after that had been printed and removed from the printing frame, be exposed by which another picture will be printed where the so-called ghost is to appear.

without any difficulty; the figure will be indistinct so as to represent those so-called ghosts. Another way of producing the effects is by second printing, that is, during the operation of printing from the negative which is made in the ordinary way, another picture could, after that had been printed and removed from the printing frame, be exposed by which another picture will be printed where the so-called ghost is to appear.

Q. Are there are there any of these photographs which could have been so printed? 'A. Any are capable of being printed by that process; there are none there but what could have been so printed? 'A. Any are capable of being printed by that process; there are none there but what could have been so printed? 'A. Any are capable of being printed by that process; there are none there but what could have been so printed? 'A. Any are capable of being printed by that process; there are none there but what could have been printed in that way.

Q. Do you know of any mode by which a plate of glass after having been sensitized and prepared to receive the impression of the photographic sitter could be so prepared as to be carried to a distance? A Yes, it could be done by means of chemicals. The ordinary way is to dry the plates; the ordinary plates are wet; they will not keep. After the plates are removed from the silver bath all the freesilver not converted into the sodide or bromide of silver is washed in the water, then the plate is dipped into various almost preservatives or solutions; the most common in use is tannin, ordinary tannin; it is allowed to remain there for a few moments, three or four minutes, then when removed it is set upon end in a dark room or close to dry; when dried it is set in a dark room or close to dry; when dried it is set in a dark room or close to dry; when dried it is set in a dark room or close to dry; when dried it is set in a plate of plate is the feeding and printing. A. My impression is the dark room upon the positive.

Q. Can be done that the question of second pr

tween it and the light; the image would be impressed upon it, and then it could be stored away and kept for a season-able time, and then being exposed the picture would appear with the subject last exposed to it. Q. And if taken in the way by the positive process would not the effect be the same? A. It would be identi-

than his own and take a picture?

Mn. Townsend—I object to that on account of the bet. JUDOZ DOWLING-What is the question?

MR. GERRY-I ask whether Mumler offered to make a bet for \$500 that he would take a spirit photograph in another

gallery than his own.

Mr. Townsend—I object.

JUDGE Downing—I think the question would be beneficial to the defence.

Mr. Townsend-I presume he will follow it up by show-

MR. TOWNSEND—I presume he will follow it up by showing that be never did.

Wirness—He made an offer that he could do the same
thing in another gallery.

MR. TOWNSEND—I will ask to have that struck out because I do not know what it leads to; you stopped us about

Q. Yes, with a crowd of five or six persons, and wanted
him to go out?

A. No. afr: I wanted him to make a picture.

Poughkeepsie. Judge Dowling-Well, if he attempts to go into any

ther gallery I will stop him. Did Mumler make such an offer? A. No.

MR. Genry—Did his partner in his gallery make such an

a soap manufacturer: is photography carried on by yeu as "ghost" a matter of pleasure? A. Ye., altogether. impressed obscured. A. In all its branches. C. Harveyon taken Stirit platures? A. Yes.

A. In all its branches.

Q. Have you taken spirit pictures? A. Yes.
Q. When were you first called upon to come here as a witness? A. On Friday last; I was told what would be required of me at the time; that is, I was to be a witness as o what I knew about the manner in which the pictures were aken: I taok pictures at the time; I think they are here.
Q. Now, you have been talking about taking pictures by the positive process; where is the positive glass placed? A. (Taking up the camera.) It is placed in here: the shield and the other glass are put on top further away from the

sitter.

Q. What would be the result upon the glass—would the picture be in front or behind him? A. It would depend upon the color of the positive; if opaque, it would stop the rays of light, and the picture would appear in front; if transparent, it would be at the side. I think there are pictures of that kind in court; the first process is the development of the picture after it is taken into the dark room; it ment of the picture after it is taken into the dark room; it is done by putting it into a solution of sulphate of from with the addition of acetic acid, sometimes alcohol; there are many means; when the pictures are discovered they come together; the color of the positive picture either goes behind or in front, at least I venture that as an opinion; a sensitive plate could be put in in the presence of an expert without his knowing it, the same as any act of jugglery by alabely closed. sleight-of-hand, as intelligent men are sometimes deceived.

Q. Can you suggest how it could be detected? A. By holding the hands of the operator, no other way; then you would have positive knowledge of where they went to.

(Laughter.)
Q. When one swears that he watched the process from the cleaning of the glass to the putting it in the cantera, and says that no hand touched it, under that state of faces can you

says that no hand touched it, under that state of facts can you account for the way in which it is done? A. If he can swear there was only one glass, my principle that there were two would fall to the ground; I have never taken a picture where the object was thrown in front by the double glass process, though I think it can be done.

Q. The next way that you speak of was by the figure standing behind the party; how long would the person have to stand there? A. The merest fraction of time would be sufficient; if the clothing were white the less time it would take and the less clouded would be the picture.

Q. In regard to the appearance of the picture upon the sensitive plate, how would the form appear as to size when you took into consideration, the distance between the sitter and the form? A. That would depend upon the size of the two.

Q. Suppose two grown-up people of the same size? A. The more distant would be the smaller.
Q. Could a person stand in that position behind the sitter, with an arm in front and with the drapery falling over him, without the person being conscious of it? A. I should say

Q. Then if a person was sensible and intelligent, and nould testify that no such form was there with a hand rest-

ing upon his head—
MR. GERRY—That is asking the witness to pronounce upon AR. GERRY—I hat is asking the witness to pronounce upon a question of physiology, and not a question of photography.

Mr. Townsenn—I want the question answered. A. I should hardly know how to answer you directly; the person must be a conscious being; I cannot see that he could have been conscious.

Q. That is taking your presumption that the figure is a human figure, which I do not admit. A. Then you want me to admit—

Mr. Townsenp-I do not want you to admit anything.

MR. TOWNSEND—I do not want you to admit anything.
JUDGE DOWLING—Tou can answer the question.
MR. TOWNSEND—The question is, under the state of facts,
could it be possible? A. I cannot see it in that light.
Q. I repeat it. If a person is sitting for a photograph in a
perfectly conscious state, so much so that he was there as

that it would take would bender the operation impracticable for a business; it would hardly take a year; if it were an average yellow it would take ten years, may be; if the silver bath had been examined by a person competent to do so, and did not see the ray of light as mentioned, then, of course, that would fall to the ground.

Q. If every portion of the bath were India rubber except the extreme upper part, could the reflection take place?

A. No, sir.

A. No. str.

phase would be of the same size as the sitter, by placing a small positive on the lens that makes the object of the sitter, it would require an enlarging class.

Q Can a figure be thrown on the sensitive plate by an artificial light and have the figure thus thrown in the rear of the sitter? A. To all appearances it would be on the same place. same place.

Q Would it be possible to say as to two human beings,

Q. And if taken in the way by the positive process would not the effect be the same? A. It would be identically the same, sir.

Q. tould any of these photographs shown you for the defence be produced in that manner? A. The same as a a wet plate.

Q. Do you know if the fact of preserving the plates is generally known among photographers? A. It is known as a fact, but not practiced.

Q. It is a French process, I believe? A. I do not know where it originated: it has been many years known.

Q. It is a French process, I believe? A. I do not know where it originated: it has been many years known.

Q. Have you ever used the plates yourself? A. I have used them in landscape photography without exception.

Q. Have you had landscape spaced and the picture where you had used the plates without your knowing it? A. Yes, sir, repeatedly. The most curious one it recollect was in a view in Westchester County of the passage of the Harlem Railway: I was photographing High Bridge at the time; another plate was exposed and the picture presented the appearance of the bridge ending abrupity, and the Golage ran into the landscape, the bridge ending abrupity, and the Golage ran into the landscape, the bridge ending abrupity, and the Golage ran into the landscape, the bridge ending abrupity, and the Golage ran into the landscape, the bridge ending abrupity, and the Golage ran into the landscape, the bridge ending abrupity, and the Golage ran into the landscape, the bridge ending abrupity, and the Golage ran into the landscape, the bridge ending abrupity, and the same effect could eproduced I mean the produced in the step plate would be used in this case: it could also be produced by manipulating the positive so as to obstruct the light in its passage through.

Q. Buy either he or his partner, Guay, offer in his presence to bet \$500 that Mumber could go into a gallery other than his own and take a picture?

Mr. Townsen,—I object to that on account of the bet.

Mr. Townsen,—I object to that on account of the bet.

room with me:

MR. Townsend—Where did the humbug come in? A. By ann. Towssend—where did the humbing come in? A. By slipping the plate in; it was inserted just before the negative plate was put in; this room of Mr. Mason's is 7 feet by 12; it is brighter than ordinary photographic rooms; I did not attract their attention; one said that he saw something come down into the camera, and that was the way in which it may done he said. It was done, he said,
Q. You think that it could not have been detected by an

expert? A. Oh, yes; for he would have cleared out the

him to go out? A. No. sir: I wanted him to make a picture.
Q. There? A. No.; out of his place.
Q. Were you put up to it? A. No. sir: it was for the purpose of catching him at the trick; Guny said he would go

pose of catching nim as and street for \$100.

Q. Did you have \$500? A. Yes, sir, and offered it; I canassociate the likeness of a deceased person whom I have MR. GERRY—Did his partner in his gallery make such an offer? A. Yes.

A. Yes.

Q. Did you have \$500? A. Yes, sir, and offered it: I cannot produce the likeness of a deceased person whom I have mot seen, nor can anybody else; I cannot produce the likeness of anything that I have not seen; my idea of impossibility is to produce something out of nothing, and a thing which does not exist cannot po photographed; my idea of my flaw in Mumler's gallery, that for \$500 he would take a picture in a galler other than his own; that the offer was accepted and declined afterwards. That is all, sir.

(Witness was here shown a camera that had been brought in court for the purpose of elucidating matters, and he explained the different parts to the court and counsel.)

MR. GERRY—One has sworn to it.

Q. Did you have \$500? A. Yes, sir, and offered it: I cannot produce the likeness of a deceased person whom I have not seen, nor can anybody else; I cannot produce something out of mothing, and a thing which does not exist cannot to photographed; my idea of created things stops with their existence; I believe in things I do not see, of course; I believe in the Divine Being, though I have not seen him; I believe in that from revealed accepted and declined afterwards. That is all, sir.

(Witness was here shown a camera that had been brought in court for the purpose of elucidating matters, and he explained the different parts to the court and counsel.)

MR. GERRY—One has sworn to it.

It is to produce something out of nothing, and a thing which does not exist cannot be photographed; my idea of created things stops with their existence; I believe in the likeness of anything that I have not seen; my idea of impossibility is to produce something out of nothing, and a thing which does not exist cannot be photographed; my idea of created things stops with their existence; I believe in the things to my idea of created things stops with their existence; I believe in the produce something out of nothing, and a thing which does not exist cannot

MR. Gerry (continuing)—Do you know Mr. Mason?

A. Yes.

Q. Were you present when he took photographs with spiritual manifestations upon them? A. Yes.

Q. Did you discover the process? A. I knew it beforehand.

Cross-examined by Mr. Townsend—I understand you are seen an analyse tree of Mr. Silver, moving in front of him? A. Yes; if the spiritual manifestations upon them? A. Yes.

Give it appearance of being behind him.

Q. There must have been a bouquet of flowers in that figure was standing there, the camera will represent it as it stands; the camera will throw out nothing that is not before it.

To Mr. Gerry—In figure No. 21 I do not think that the "chost" was standing in front of the camera when it was

was standing in front of the camera when it was "gnost" was standing in front of the camera when it was impressed upon the sensitive plate, because it would have obscured the figure generally; a hole of an eighth of an inch in diameter would be sufficient to adult a ray of light in the dark room; the lights and shadows are reversed in the photographic plates from which these were taken; the indistinctness in front which appears in these photographs can be regulated by the operator very readily.

TESTIMONY OF CHARLES RICE. Examined by District-Attorney Blunt—Is a druggist; has seen photographs taken within the last two days by Mr. Mason; the process appeared to be the same as is usual in taking photographs; watched Mr. Mason through the whole process; did not discover any trick in the preparation of the plate; knew that it was to be a trick; sat there for his district there are not the process of the process. picture; there appeared two pictures upon the plate after

picture; there appeared two pictures upon the plate after it was developed.

Cross-examined by Mr. Townsend—Has been a druggist seven years; not always in this city; has known Mr. Mason since last fall; Mr. Mason is a photographer; he went for the purpose of watching to find out the trick; Mr. Mason told him the day before to come over and see him produce the same effect as Mumler did; did not know anything about the form he want, then in helpinges for himself is an assistant. the same cheer as Municipal and the same and the same the same in the fore he went; is not in business for himself, is an assistant in Bellevue Hospital; he is one of the humbugged spoken of by previous witness; has been in Mason's gallery before; since the fall of 1807 has been studying photography, for the purpose of adopting it as a business; head first of spirit photography four weeks ago; has spoken of it to be feture, and it was a humbug; went for the purpose of the purpose of the spirit photography four weeks ago; has spoken of it to his friends; said it was a humbug; went for the pur pose of seeing the humbug done; has a good memory; has sat often before; looked all round the room; was requested sat often near; joiked all rount the room, was requested to sit for his picture; the plate was prepared in the usual manner; saw two pictures on it; could not discover any trick, after examining the whole process; identified the face on the picture as the face of one new living; has never had a picture of a person taken after death; the second sitting was the same as the first, except that he knew how it was done; know now how the trick is performed.

TESTIMONY OF DR. FRY. Examined by Mr. Blunt—Is an apothecary; has assisted in making splitt photographs with Mr. Mason; followed him through the whole process; watched him closely, and did not discover any deception; saw on the picture his own photograph and another image; did not detect the deception till told of it by Mason.

Cross-examination by Mr. Townsend—Knows Mr. Mason; was in his room yesterlay; has been in the often; only knows of photography in a general way; sat lor a picture; did not notice anything more than usual; saw the picture after it was developed; recognized the form as that of a

after it was developed: recognized the form as that of a person now living; was asked to sit and try to discover how the thing was done: after he was told how he detected Mason putting the plates into the holder, saw the fraud immediately.

TESTIMONT OF OSCAR G. MASON

Examined by Mr. Blunt—I am a photographer; have been so twenty years; am Secretary of the Photographic Section of the American Institute; have been appointed upon committees as an expert; I am familiar with spirit photographs; I took the pictures of Dr. Fry and Mr. Rice on Saturday: Mr. I took the pictures of Dr. Fry and Mr. Rice on Saturday; Mr. Rice's I took since. (He was then shown pictures which he recognizes, and he himself produces three others; he was also shown photographs numbered 14, 15 and 16, for the People.) He said: These pictures were produced by taking a negative of the figure of a lady, alterwards making a positive from that negative; this positive was slightly manipulated and used in the production of the subsequent picture; he shows how it was done, by the camera. He adds: The portions of the positive which were not embraced upon the picture, were what is technically known among photographers, "stopped out"; the rays of light—he went on to say —were intercepted, by covering the positive picture with some opaque substance; of course, the whole figure of the ghost shown upon the plate was obliterated, except the upper portion, and consequently there was no admission of the on the person is sitting for a photograph in a perfectly concious state, so much so that he was there as an expert to detect fraud, and on the sensitive plate, as subsequently presented to him, there is a figure a surrounding him with a hand upon his head with a bouquet of flowers therein—I ask you if the person could have been sitting light through the back part; the other portion of the glass in the person could have been sitting light through the back part; the other portion of the glass in the person could have been sitting light through the back part; the other portion of the glass in the person could have been sitting light through the back part; the other portion of the glass in the person could have been sitting light through the back part; the other portion of the glass in the person could have been sitting light through the back part; the subject; it is all on one there as a human form standing behind without his knowledge.

Q. Then if he was conscious, then drops your theory. A. If he was conscious then he must have known it of course, Q. Then there is an particular form of your theory, provided he is conscious? A. No; if he is an expert, perhaps, the is conscious? A. No; if he is an expert, perhaps, one is one of the person could not have been in the positive plate in the particular form of your theory. A. The lens was done by inserting a glass positive in the plate-holder before exposure in the fertil of the objects. He said: It start is a farmed on the right of the objects. He said: It start is a farmed on the right of the objects in the particular form of your theory. A. The lens the is conscious? A. No; if he is an expert, perhaps, the is conscious? A. The lens was done by inserting a glass positive in the particular form of your theory. A. The lens the is conscious? A. The lens the positive in the particular form the particular

of being put upon a plate of glass, was put upon a little piece of mica; I told Mr. Rice that it was going to be a trick, and asked him to watch it closely; he was near me and watched me while I cleaned the plate; when I put it into the bath. I had him examine the plate-holder, and he was in the dark room with me the whole time; then Mr. Rice further examined the camera took, his says in the chair, and ther examined the camera, took his seat in the chair, and wab-hed me can fully; after I had got the instrument arranged at the proper focus, I asked him to leave the seat and accompany me into the dark room again, and watch everything company me into the dark room sgain, and watch everything carefully; he did so, passing with me into the preparing room; I stood the plate-holder on the floor, after I came out, right in sight of him; I looked in the Instrument and then inserted the plate-holder. I then made the exposure, and carried it into the dark room; he saw me remove the pleture from the plate-holder and develop it. Witness here took from his pocket a small piece of mica, which was shown to be inserted in a piece of a lucifer match, the other end of the match being pointed; he then showed how he performed the trick, placing it in the camera, in a ponctore made for the purpose, and the light was thrown through the mica upon the negative; he showed how this could be done without detection by a little sleight-of-hand movement; he further went on to say that these same pletures can also be upon the negative; he showed how this could be done without detection by a little sleight-of-hand movement; he forther went on to say that these same pletures can also be taken by the use of a microscopic lens; his explanation was the same as that of a previous witness, Mr. Rull, showing, however, that he could modify it in a peculiar manner, and make it more difficult of detection; he also went on to show a slight modification of his way of performing the trick; he would insert a block of wood around the tube of the camera, and putting therein the "tube objective," the name by which it is known among photographers, he would then put a little spring arrangement which would move this tube by being pressed upon by the hand; he thought is could not be detected by an expert. He was then shown one of Mr. Livermore's pletures, which the latter gentleman produced on his examination. It represented the figure of a lady standing behind Mr. Livermore with something which had the appearance of a wreath of flowers upon her head, and her hands held up before her breast with the fingers spread. He said, in answer to counsel, that "it could not by any possibility have been produced otherwise than by mechanical means, because the shadow of the ghost is on one side while the shadow of the sitter is on the opposite side, and, the shadow in the picture could not be produced by anything in front of the 'camera."

The hour of iso having then arrived, his Honor said that The hour of 1:30 having then arrived, his Honor said that they would now adjourn until Wednesday next (to-morrow)

From the New York World, April 29.

At last the evidence in the preliminary examination of the People against Mumler has been closed, and all that re-mains at this early stage of the latest of the causes celebres is the summing up of the counsel, followed by Judge Dow-ling's opinion. The close of the evidence for the proseculing 8 opinion. The close of the evidence for the prosecu-tion in rebuttal was of the same character as that offered on the last day—ingenious explanations of how "spiritual" protographs might be taken by purely mechanical means, without a probability of detection by ordinary experts. Mr. Blunt also urgently insisted on the opposition of the lights in the exhibit for the defence No. 21, as a strong point in in the exhibit for the defence No. 21, as a strong point in favor of the People. Serious as the entire proceedings have been, some humor has been occasionally imparted into the case, but at no time to the extent to which it reached yesterday, when Mr. P. T. Barnum was called on the stand. His direct examination was continually interrupted by obections, as his cross-examination was by rounds of laughter The same counsel, Elividge T. Gerry, and the Assistant District-Attorney Blunt represented the People; and Messrs. Day, Baker and Townsend were of counsel for the prisoner, Justice Dowling took his seat on the bench at 10-A. M. the first witness, Mr. Abraham Bogardus, had been

Mr. Townsend said: Before any more witnesses are called Mr. Townsent said: perore any more witnesses are cannot by the prosecution, for the purpose of showing that copies of pictures may be taken, for the purpose of saving time, we simply wish to show that, in the book now in evidence, Mr. Mumler has set forth particular instances of where the same things have been made in 1802, so that there is noth-

ing new,
JUDGE DOWLING—That cannot be as widely circulated as through the reports. If there is a trick it is certainly right, that the public should know it. MR. Townsend—It is thoroughly to be understood that copies can be made.

JUDGE DOWLING—Then you admit that other people can do what your elient has done.

Mn. Townsen—We come here to show that the pictures can be made by other than by human means.

TESTIMONY OF ABRAHAM BOGARDUS.

Mr. Bogardus was then examined by Mr. Blunt as follows: I am a photographer, and am connected with the National Photographic Association of the United States: it was formed for the purpose of protecting photographers from patents, so called, that annoyed us, and putting down humbugs; Mumler is not a member of that society. I have heard the testimony as regards the different ways in which these abost-like pictures have been produced; the process of taking them can be changed to any extent almost; I can take a man with an anvel over his head or with a pair of hands on his head, without being detected by an ordinary man, though berhaps an expert could follow me through. He here produced a number of pictures that he himself had taken; he explained that he took a plate, coated it in the usual way, and then the picture is taken and the plate can taken; he explained that he took a plate, coated it in the usual way, and then the pleture is taken and the plate can be left for half a day in the battery; by-and-by the sitter comes in and an impression is taken; he is then requested to go into the dark room, and, by a proper manipulation of the other plate, lo I the ghost is there! Exhibit No. 20, shown to me, is a lady standing behind the sitter, with her hand in his hair; it can be made just as well with her arm around him. The same kind of pictures can be taken from a live ghost, that is from a person dressed up to represent one, and I believe that many of Mumler's pictures are taken in that way. They can be preserved for a great length of time, and can be introduced into the picture of the sitter without any trouble. These are too good. I can take them time, and can be introduced into the picture of the sitter without any trouble. These are too good. I can take them less distinct, though I suppose I have not been a medium long enough to take them as poor as these others; the pictures can be made less distinct by taking them out of focus; that will produce an indistinct picture which will answer for your grandmother, or for mine, if you like; in such protographs as these I defy a man to tell us whether the nose of that lady is a Roman a Greeian, or a pug. (Laughter.)

graphs as these I dely a man to tell us whether the nose of that lady is a Roman, a Grecian, or a pug. (Laughter.)

Q. How about the recognition? A. That depends upon the quantity of imagination of the sitter.

Mn. Townsun—I object to that, unless he is an expert.

Mn. Genry—State instances. A. I have seen persons come into my gallery and recognize Harry Clay's picture as that of General Jackson (laughter), and think that they were right; they were not as honest in their convictions as

Q. Allow me to read from I Samuel, xxviii., 3 v. to the 17 v. (Counsel read all this, referring to the interview of Saul with the spirit of Samuel brought up by the witch of Endor.)
Now, sir, said he to witness, that spirit, or whatever it was. if it was true, had language and appearance, had it not ?

If it was true, had language and appearance, had it not?

MR. GERRY—I object to the question. I do not oppose
my learned friend reading the Bible in court, because there
is good to be learned from it by a lawyer conducting a case
or in the privacy of one's closet, but when it goes to the
purpose of confounding a witness, and for the purpose of
putting theological questions, a witness not skilled might
render an answer which would not be proper. I defy him
to produce a precedent for such a course.

JUDGE DOWLING—The Bible has been read as an authority
before the lury, but I have never known it to be brought to

JUDGE DOWLING—The Bible has been read as an authority before the jury, but I have never known it to be brought up before a witness on the stand, and I do not intend to permit it.

MR. TOWNERYD—I have not asked a question yet.

JUDGE DOWLING—You asked him his belief.

MR. TOWNERYD—I have not asked any question touching his theological knowledge; I ask him only as a photographor.

apper.
JUDGE DowLING—He need not answer.
Mn. Townsend—I put the question, and take the excep JUDGE DOWLING—You can have the benefit of the excep

JUDGE DOWLING—You can have the benefit of the exception; the question is overruled.

MR. TOWNSEND—I have not asked a question yet.

MR. GERRY—Then there is no exception.

JUDGE DOWLING—What is the question?

"MR. TOWNSEND—The question is, if from the reading of that, if the spirit appeared with form and language, would there be anything remarkable if photography had been introduced and had taken the image?

MR. GERRY—What an absurd theory—every well read man—

JUDGE DOWLING—I have overruled it.

Mr. Townsenn—Now, I propose to offer particular texts tonce to save time, so that it may appear upon the record,

JUDGE DOWLING-You can offer the whole Bible and I will

TESTIMONY OF P. T. BARNUM.

Examined by Mr. Gerry-Q. Where do you now reside? No. 438 Fifth avenue A. No. 438 Fifth avenue.

Q. Have you, at any period during your life, devoted your-self to the detection of humbugs, so called? A. Yes, sir.

relf to the detection of humbugs, so called? A. Yes, sir. (Great laughter)
Q in connection with that, did you ever have anything to do with Mr Momiler? A. Not personally.
Q. How long have you known him?
Mr. Townsend—I object, on the start.
Mr. Gerry—Q. How long have you been acquainted with him in reputation, in connection with these photographs?
Mr. Townsend—I object, because it cannot be material.
Mr. Gerry—It is introductory.
The Court—The witness has said he had no personal acquaintance.

quaintance. Mr. Townsenn-I object to having the question put, be-

MR. TOWNSEND—I object to having the question put, because it is intended for the public. It is the commonest thing in the world for counsel, when they know a question is immaterial, to offer to show matters, for the purpose of circulating them through the papers.

THE COURT—It makes no difference how irrelevant a question may be, the counsel has a right to put it, and have the opidion of the court upon its admissibility.

MR. TOWNSEND—The question has been put to the witness if he knew Mumler, and he said not personally; he answers that he has no equalitance, except by reputation; there is no conceivable question that can be connected with the subject.

ject.
The Court—The question can be asked.
MR. Gerry—State, if you please, when you first became nequainted with Mumler by reputation as a photographer?
MR. Towsern—That is objected to.
THE COURT—I cannot see what injury the question can do; the next question perhaps will follow, what he knows; I cannot see what injury that will do.
MR. Towsern—It is an improper question; are we bound to run the risk of whether it is material or immaterial?
THE COURT—I do not know where the risk is; he may answer the question.

wer the question.

WITNESS-I think it is seven years since I have known Munier as the original taker, so far as I know, of spiritual photographs; I published a book upon the subject seven

photographs; I published a book upon the subject series years ago; I—

The Court—Stop. You must not volunteer anything; wait till the question is asked.

Q. (By Mr. Gerry.) Did you have correspondence with Mumler on the subject?

Mr. Townsent—I object.

The Court—If the correspondence can be produced, and the court of the correspondence with the correspondence can be produced, and the correspondence can be produced, and the correspondence can be produced, and the correspondence can be produced.

The Court—If the correspondence can be produced, and if they can prove it to be in his handwriting, it may be shown in evidence.

Mr. Townsend—Your Honor has been so close as to producing pictures only in Mumler's gallery, I cannot see how you can allow them to bring in letters seven years old.

The Court—If the correspondence is in Mumler's handwriting, it can be produced.

Mr. Gerry—Wy first question was for the purpose of ascertaining whether such correspondence took place. (To the witness.) Q. Have you any of Mumler's letters now in your possession? A. I think they were burned with the Museum; perhaps I may have them in my possession still: I have searched for them. but cannot find them, and I think they were burned in the Museum.

nave searched for them, but cannot find them, and I think hey were burned in the Museum.

Q. State, if you please, the subject matter of those letters, is near as you are able to remember their contents?

MR. TOWSEEN—I object; this is going a little too far.

MR. GERRY—It is proving the contents of the lost docu-

Mr. Townsend-He does not know that they are lost. THE COURT—He thinks they were burned in the Museum; he has looked for them and cannot find them; that is evi-

dence of the ross,

Mr. Geers (to the witness)—Q. Have you searched for them? A. I have, and have not been able to find them; my own opinion is that they were burned, as they were in connection with Museum business.

O. You wrote in connection with Museum business? A.

connection with Museum business.
Q. You wrote in connection with Museum business? A. I wrote to Mumler.
The Court—Did this correspondence relate to the subject matter of this investigation?
Mn. Townsen—My objection goes further. There is no evidence that this gentleman ever saw this Mr. Mumler; if he had a communication with a Mr. Mumler, there is no evidence that this was the Mumler. If the purpose—
The Court—If the counsel will locate him—
Mn. Gerry—I can do so at the outset.
Mn. Townsen—I object to the introduction of any answer given to any questions to this witness; the objection is a general, herides the specific one.
The Count—I have suggested the mode to pursue.
Mr. Gerry to witness—Do you remember where these letters were dated fr. m. and where at the time the person with whom you corresponded resided?
Mn. Townsen—I object.
WITNESS—They were dated in Boston, and the Mumler to whom I wrote was then in the employ of Bigelow Brothers & Kennard, as an engraver.

whom I wrote was then in the employ of Bigelow Brothers & Kennard, as an engraver.

Mr. Townsen—I object, because the communication was sent to another person, and then to Mumler.

Mr. Gerr—I can connect it.
Q. Do you remember the first name of the gentlemen? A. I do not remember it.
Q. Did you ever see him subsequently in this city? A. Never, until to-day, to my knowledge.
Q. Did you correspond subsequently? A. Yes, sir.
Mr. Townsend—All these questions are objected to.
Mr. Gerr—Q Were those letters dated from a place other than Boston? A. No, sir.
Mr. Gerr—Cown, I propose, for the purpose of saving time, to take, subject to objection, the testimony of Mr. Barnum in regard to his connection with Mr. Mumler; if the prosecution can establish that the two are identical, that is prosecution can establish that the two are identical, that is

THE COURT—I do not see that you have connected it.

MR. GERRY—Then I shall connect it by exhibit number en.
THE Count—Who put in the exhibit?

Mn. Gerny—By the people, and admitted; it reads inves-tigation by William H. Mumler, of Boston, Massachusetts, Mn. Townsenp—I object; Mr. Daniel Webster came from Massachusetts, but he did not always reside there

Mn. Gerny—He has impressed upon his advertisement that he is a Boston man.

Mn. Townsend—Where they are going upon their own

THE COURT—The court admitted it as evidence.

Mn. Townsend—How can you prove it, by their own evi-

MR. Townsend—Holget to that, unless he is an expert.

MR. Gerry—State instances. A. I have seen persons come into my galley and recognize Harry Clay's picture as anybody could he: and then, sgain, I have seen perfect pictures of friends taken whom persons would not recognize. I have also known a woman who came in and wanted a picture, saying that it resembled her child, though it was another's. This exhibit. No. 24, was taken yesterday: the photograph is of P. T. Barrum.

Q. Look at Nos. 21 and 13 for the defence: were the ghosts in front of the camera at the time the impression was made upon the sensitive plate? A. No. sir; No. 13 was evidently copied from some old picture, and is, I believe, made by the process I have described; No. 21 is to make my own language a transparent-lie, because the shadow upon Mr. Livermore's face is on one side, and the shadow of the ghost on the other; if the two objects had been in front of the camera, these two shadows must have been the same; it shows that the sittings have been taken ture, saying that it resembled her child, though it was another's. This exhibit, No. 24, was taken yesterday; the photograph is of P. T. Barnum.

Q. Look at Nos. 21 and 13 for the defence: were the ghosts in front of the camera at the time the impression was made upon the sensitive plate? A. No. sir; No. 13 was evidently copied from some old picture, and is, I be lieve, made by the process I have described; No. 21 is to make my own language a transparent-lie, because the shadow upon Mr. Livermore's face is on one side, and the shadow of the ghost on the other; if the two objects had been in front of the camera, these two shadows must have been the same; it shows that the sittings have been taken at different times.

To Mr. Townsend—I think it was a lady who recognized Henry Clay.

Q. By any conceivable process known to you can you produce a picture of a deceased person who had not a picture taken during life? A. No. sir nor no other mortal.

Q. Are you a believer in the Bible? A. Yes, I am thoroughly.

Q. Allow me to read from I Samuel, xxviii. 3 x to the 17

20. Did you call at Bogardus's gailery yestermay? A. 1es. Q. Do you belleve in "spooks"? (Great laughter.) A. Yes, I do. (Renewed laughter.) It is only necessary to believe in them to see them. (Laughter.)

Q. Will you be kind enough to state what took place at the gallery? A. I went in to ask him if he could take a spirit photograph, as I would like to have my likeness taken with the spirit in the background, but I told him that I did not want to have any humburging in the matter. (Great not want to have any humburging in the matter. (Great laughter.) He said he could do it. I told him that I wished to examine the things. He gave me liberty to do so, and so I investigated about the plate glass, went into the dark room and saw the process of pouring over the first liquid; after it was placed in the nitrate of silver bath, then It was put in the camera: there was a little break upon the glass, so that I could distinguish it all the time; went through the operation: had my shadow taken, and that of the departed Abraham Lincoln came also upon the glass. (Great laugh-

ter.)
Q. Is that it (showing the picture)? A. Yes, that's the

Q. Now, when did you see the ghost-like photograph? A. As soon as I came into the dark-room.

Q. Did you detect the mode in which it had been done?

A. No.

A. No.

Q. Were you conscious of a spiritual presence? A. I did not feel anything of that sort. (Great laughter)
Cross-examined by Mr. Townsend—How long have you been in the humbug business? A. I was never in it; I never took money from a man without giving him the worth of it four times over. (Laughter.) These pictures that I exhibited I did so as a humbug, and not as a reality; not like this man who takes \$10 from people.

Q. Did you state it to be a humbug? A. It was so labeled.

Q. All these humbugs that you have taken money for, did

Q. All these humbugs that you have taken money for, did Q. All these numbugs that you have taken money for, the you tell the people at the time that they were humbugs. A. I never showed anything that did not give the people their money's worth four times over.

Q. Take the woolly horse. (Great laughter.) A. That was a remarkable curiosity and a reality, without the slightest preparation, or disguise, or humbug, or deception about it in the world; it was exhibited as a curiosity at fifty cents that is Plushway and Circinagi and there I bought it.

est preparation, or disguise, or humbug, or deception about it in the world; it was exhibited as a curiosity at fifty cents a head in Pittsburg and Cincinnati, and there I bought it.

Q. Was it what you represented it to be? A. It was a peculiar kind of creature (taughter), but I say that it was what I represented it to be.

Q. Was it actually a woolly horse? A. It was actually a woolly horse. (Bursts of laughter, which were at once checked by the court.).

Q. Was it not a horse woolled over? A. Not the slightest, and I am very happy to enlighten the public upon that point. (Merrimegt.) The horse was born just as he was, and there was no deception about him in the world; there was nothing artificial about it, and I was happy to get it to draw the people, but there was no deception about it, I take my oath: (Lond laughter.)

Q. Was it intended by you to humbug the community?

A. No, sir, by no means.

Q. Do you mean to say that the horse was in its natural istate? A. Exactly; just 2s it was born.

Q. Was it naturally a woolly horse? A. It was. (Laughter.)

Q. The mermaid, sir? (Great laughter.) A. The mer-

trary.
Q. Did you find it subsequently to be otherwise? A. I

never dil.

Q. Did you represent it as you bought it? A. I represented it as I bought it, and I found it as I bought it. I have grown older since, and there was something which made me doubt it, but at the time—
Q. You never presented it to the public in any other way than it was? A. I had no reason, from an examination of the animal, to doubt what it was represented to me at the time. I never owned it; I hiped it.

Q. Do you wish to state that the mermaid was precisely the same as you intended the public to believe it?

Mn. Grany—I submit that that question—
Judge Dowling—You can ask him what he presented it for.

for.

Mr. Townsend—I will ask you generally one question:
Have you, as a public entertudner, presented to the mass
anything which you know to be untrue, and took money for
it? have you flashfied the facts and taken money for it? A.
Well, I think I have given it a little drapery sometimes founded on fact. (Great laughter, which was not checked

ounded on lact. (Great laughter, which was not checked for some moments.)

Q. Now this question of Mumler—oh! the nurse of George Washington! (Peals of laughter.)

A. 1 shall be delighted, (Ronewed laughter.)

Q. Was that the nurse of George Washington? (Great laughter.)

laughter) A. I have seen no reason to doubt it; I bought it as such. (Ronowed merriment.) I never investigated it very closely. (Shouts of laughter which the court for some minutes vainly endeavored to check.) As far as I know sho

Q. Do you believe that she was? A. It is a matter of belief. (Great laughter.)

of. (Great laughter.)

Q. Do you believe that she was? A. It is a matter of belof. (Great laughter.)

Q. Do you believe that she was? A. I bought it upon a bill of sale which represented her as belonging to George Washington's father. The bill of sale never has been disputed, and I never knew who wrote the bill of sale. Q. Did you believe that the person was Washington's nurse? A. I never had a profound belief in regard to things.

(Laughter.)

(Laughter.)
COUNSEL (appealing to his Honor)—Now I ask the Court—
JUDGE DOWLING—He has given the reasons.
WITNESS—I do not know that she was not.
Q. Did you believe all the time? A. I did; my teeth were not cut then as they are now, but I for thousand dollars. It is likely before I got through that I might have had some doubts upon the subject. (Great laughter.)
Q. When the doubt came into your wind, did you suggest it to the public? A. I did not think that I should put myself out of the way.
Q. Let me ask you with regard to the case. You state that you never saw Mumler? A. I am not aware that I did.

Q. To whom did you write? A. I wrote to the man in whose employ he was.

Q. Did the man answer the note? A. He gave me his ad-

dress, and I wrote to Mumler.
Q. Did you know that he worked for Kennard? A. I wrote to the address given by his employers. I did not know as an absolute fact that he was in his employ. I have seen the signature of Mumier, and if the gentleman will translate the properties of the signature of Mumier.

sign his name——
Q. You wrote to the person in Boston in regard to a man by the name of Mumler, and you received an answer from a man giving you the directions of a man in Boston, and he said he was in his employ? A. He said that this was the man who told him about it, and that he did it.

Q. After you received the note from him, then, you wrote to a man by the name of Mumler? A. I wrote to the man by the name of Mumler; the man told me that Mumler was played out, and had a great many things on hand; then I wrote to Mumler, and he sold them to me.

Mn. Townsenn—This is perfectly outrageous.

Mn. Genny—My learned friend cuts him short; let him

put the question slower.

MR. Townsend (to witness)—You never saw Mumler write? A. I have told you a dozen times that I have not

gven seen the man.

Judge Dowling—He said that if Mumler would write his

JUDGE DOWLING.—He said that if Mumler would write his name he could identify it.

MR. TOWNERD—How many letters have you had pass between him and you? A. Just sufficient to negotiate the transaction—perhaps two or three.

Q. How long ago were they written? A. About seven years ago; it might be five or eight.

Q. Your correspondence during that time, I suppose, was rather voluninous? A. Yes, I suppose so.

Q. Do you keep your letters? A. For some years.

Q. You have no remembrance of destroying these? A. No, sir.

No. sir.
Q. When did you first hear that you would be called upon in this case? A. Yesterday.
Q. What did you do in looking for them? A. I looked over my papers left after the confingration; I have a good many left—saven or sight hundred.

many left—seven or eight hundred.
Q. Do these letters represent all the letters not burnt up?
A. Yes; all that I am aware of. Q. Did you look at each particular paper? A. As they

were labeled.
Q. In your mind you feel that Mumler wrote those letters? A. I have no doubt of it: I have corresponded with many whom I never saw, but I have no doubt that they were allye when I wrote them. (Laughter.)
Q. What you have given here as being contained in the letters is simply from a remembrance of seven years? A. Flye, six, or seven; they were dated the same year that the exposure was published.
Q. Does your book speak of Mumler? A. I think it was at his request, or at the request of his employers, that I did not do it.
Q. Would it have any effect upon your mind to state by a positive assertion that he never wants to you in his life? A. I should know that his assertion was not true, when I wrote to the establishment, and got the answer back,

wrote to the establishment, and got the answer back MR. GERRY—When you were with Bogardus, did you want George Washington's nurse to appear? A. He said that she had no vitality let. (Great laughter, during which Mr. Barnum left the stand and left the court-room, his examination having been concluded.)

TESTIMONY OF CHARLES B. ROYLE.

Examined by Assistant District-Attorney Blunt—Resides at 111 Third avenue; is a photographer; has been one over twenty years; is connected with the American Institute; is familiar with spirit photographs, so called; has been familiar with them since they were first taken by Mr. Mumler; his attention was first attracted to the subject about seven years ago; he has made such pictures; first saw Mumler in the gallery known as Mrs. Stewart's, in Boston; saw him worklows to hearing of the sayth whetermaks; thinks him the gallery known as Mrs. Slowart's, in Boston; saw him provious to hearing of the spirit photographs; thinks he looks older now, but in his judgment this Mumler is the same that he saw in Boston; he (Mumler) was attending to the business in that gallery. (The witness exhibits pletures which he made in Rockwood's gallery, and also some which he made in Rockwood's gallery, and also some which he made in Rockwood's gallery, and also some which he made in Rockwood's gallery, and also some which he made in Rockwood's gallery, and also some which he made in gallery in the Bowery within the last few days.) He explained the process, which is the same as that described by previous witnesses, of making the negative of the ghost first, and obtaining the impression upon the real plate with the sitter on it, by holding it up to the light; he also explained how pictures my be made by what is called the Sir David Browster's ghost process; he was also familiar with what is called the screen process, which he described; exhibits twenty, twenty-four, thirteen, and fourteen, being shown him, he says that he is positive that the ghost form in those pictures could not have been made by anything in front of the camera at the same time as the sitter of the picture was taken, for the same reason that has sitter of the picture was taken, for the same reason that has

been given by previous witnesses.

Cross-examined by Mr. Townsend—Is not a Spiritualist; has looked into the subject; has nover heard that spirit forms were acted upon and governed by their own light; he believes there are some things true in the Bible, and, with regard to other things, his opinion is suspended; he can only believe these things that are appeared to the content of the content o regard to other things, his opinion is suspended; he can only believe those things that are apparent to his conception. The counsel then read the transfiguration scene on the mount, and asked the witness if he believed that; he answered that that was one of the parts on which his opinion was suspended; says he will only believe that which he can comprehend, and for that reason did not believe in Spiritualism; it is apparent to his reason that Mumler's process is a humbug, for the same reason that he knows that two and two are four; with four nuts he can demonstrate it to his senses. He was asked whether, if this account of the transfiguration were true, did he believe that they, the spirits, shome by their own light? He said he did not; has never known of a picture being taken of a person deceased.

To Mr. Gerry—Has never known from anything that he has read that these spirits, if they did so appear, appeared by their own light.

In the course of the examination of this witness, Mr. Townsend stated that the Spiritualists believed in the Bible, and that their Spiritualism was in fact the peculiar form of

and that their Spiritualism was in fact the peculiar form of their religion.

TESTIMONY OF D. C. CHAPLIN. Has been a photographer five or six years; was in Mum-ler's gallery three weeks ago, on the Thursday previous to the arrest of Mumler. (It appearing that this witness did not see Mumler at the time he visited the gallery, his testi-mony as to what took place there was excluded.) Has known of instances where persons have mistaken likenesses for others for whom they were not taken. Oross-examined by Mr. Townsond—Has never known of a

picture of a deceased person being taken. TESTIMONY OF CHARLES D. FREDERICES.

Examined by Mr. Blunt-Has been a photographer fo

Examined by Mr. Blunt—Has been a photographer for twenty-seven years; has seen spirit photographs; has made a few specimens (shows the pictures); all these shown are taken by the same process, viz., by taking the ghost first on one plate, and then transforring this to the plate of the sitter; has heard and agrees with the testimony for the People; he is shown exhibits 20, 21, 24 and 13, and says none of the spirit forms on those pictures can have been in front of the camera at the same time as the sitter, and that they must have been made by mechanical process.

Cross-examined by Mr. Townsond—Mr. Bain is a positioner in his gallery; that branch of the profession requires taske and a knowledge of the light and shade more than any other portion of his business; Mr. Bain has not told him within forty-eight hours that he could produce the opposite shadow, which he (witness) says cannot be produced by an object in front of the camera at the same time as the sitter; he means that no form visible to the eye could have been in front of the camera; has never photographed anything that he means that no form yisible to the eye could have been in front of the camera; has never photographed anything that he could not see; does not know Professor Reichenbach; has never heard of his having photographed the odic light; he does not understand what the odic light is; shades could not be thrown upon two objects by reflection; has never been able to produce a picture of a person that was dead, nor does he believe it can be done by anybody; he does not work practically; in making photographs he employs others to do the dirty work; a picture cannot he made by vellow light; reflected light cannot be thrown on different objects.

maid, at the time it was exhibited, was represented to be as one of the committee of the school of design; he can make I represented it, and I have not seen anything to the con- a camera that would deceive any practical photographer, unless he took his camera to piece Mr. Gerry now said: If it please the Court, we have one witness here whom we should like to examine at the next

session.

Mn. Towssenn—What is the position in which the prosecution have closed the case? If they propose to take any particular ground, it may be as well to know now, otherwise we will have to ask for an adjournment. Jupor Downing-I cannot see that the defence can come

magam.

Mr. Gerny—I do not propose to open the case again; the witness is an expert in insunty from practical observation,

JUDGE DowgLNG—What will constitute an opening of the

Mr. Gerny—It is in rebuttal of what two of their witness is said they saw and heard, Ma. Townsend-We can prove that the gentlemen are

Mr. Grany-I can prove that they were laboring under Mr. Grany—I can prove that they were moring under an halucination. I propose to produce Dr. Parsons, who is one of the physicians of the Lanutle Asylum on Blackwell's Island, to show that be has had for many years persons who are nilicted with spiritual delusions, who hear voices and sounds, and see visions; that he has treated them, but that they generally fall into melancholia, which is a form of in-sanity and is almost incurable; and further, I want to show that they sounds and noises are the results of imagination. that these sounds and noises are the results of imagination.

Jype: Downing—Whose testimony do you desire to affect.

Mn. Genry—I propose to account for the remarkable statements of Judge Edmonds and Mr. Bremond. It is strictly in rebuttal. They are mere questions of practical

Mn. Townsend—It strikes us as the most outrageous thing that I have over heard of an officer undertaking to do. Gentlemen who stand as high as Judge Edmonds and Mr. Bremond, because they come forward, it is proposed to show that insanity is sometimes produced through a person havng that kind of religion.

Junez Dowling—I would suggest not to do it.

MR. GERRY-I propose to show that the disorders will re-

MR. GERRY—I propose to show that the disorders will result in insanity.

Judge Dowling—Well, I would not like to hear such a witness upon the stand.

MR. GERRY—Of course, I bow to your decision, and rest the case of the People there.

JUDGE DOWLING (to Mr. Townsend)—Do you wish to sum

MR. Townsenn-If your Honor concurs.

Ma. Townsen—If your Honor concurs.
Junge Dowling—I do not concur in anything about it;
how long do you want?
Ma. Townsen—Well, about two hours.
Junge Dowling—And you, Mr. Gorry?
Ma. Gerry—Well, about the same time.
Junge Dowling—I should like it to be an hour, but I suppose you like to hear yourselves talk, and I will hear you, and adjourn the case till Monday next at 10 o'clock.

Phenomena. Spiritual

From the Indianapolis Daily Journal, April 10. A Wonderful Occurrence.

The following letter was written as per date, by Professor Taylor, editor and one of the proprietors of the Northwestern Farmer, and also of the Ladies' Own Magazine, two monthly periodicals published in this city. Professor Taylor is well and extensively known in this city as an intelligent, Christian man—an able preacher, a zealous and efficient temperance advocate and forcible writer. He is also extensively known in Central. writer. He is also extensively known in Central, Southern and Northern Illinois as a successful gospel minister, and as an earnest and successful educator, having, at different times, had charge of the educational interests of that State at different points. Those who know Professor Taylor will, points. Those who know Professor Taylor will, therefore, read with interest the statements made in the following letter, which was written not for publication at all, but as a private letter to his brother-in-law, James M. Matthew, Esq., of Oldtown, Maryland—but some of his friends, to whom he read the letter before sending it off, thinking that it might do good, asked that it might be made public in this manner. He consented and furnished us with a conv which is to sented, and furnished us with a copy, which is to the following effect: Indianapolis, March 27, 1869.

MY DEAR BROTHER AND SISTER—

But I must tell you the item of news that is most upon my mind, and in which you will be most deeply interested. I have, all my life, suffered at times with most distressing doubts as to whether there is a future world or not, and have, at times, doubted man's immortality. I supposed I ought to be ashamed to make this acknowledgment, seeing that I have been a minister and paster for nearly twenty years. But I could not rid myself of those doubts. When I would preach or lecture on the subject of importality. years. But I could not rid myself of those doubts. When I would preach or locture on the subject of immortality, which I have done a great many times. I would feel strong enough at the time, in view of my arguments, drawn from history, reason and revelation, yet before I would know it, sometimes in less than an hour, the tempter would come along and suggest some thought, and whisper, "Well, I guess after all it is a mistake," and down I would come into the "slough of despond," as Bunyan has it. So I have really suffered many things of the evil one. But, thank God, the devil has at last been vanquished, and I have undisputed possession of the field.

God in his great mercy has permitted one of those of whom the Apostle speaks, when he interregatively declares: "Are they not all Ministering Spirits sent to minister unto them who shall be heirs of salvation?" to reveal herself to me in a very wonderful manner.

On last Thursday, about the third hour of the day (3 o'clock r. x.), I was sitting in a small room singing in a low tone of voice:

"When I can read my title clear To mansions in the skies";

"When I can read my litle clear
To mansions in the skies";

a voice spoke to me which I did not comprehend. The person speaking seemed to wish to introduce herself. The name was spoken several times, but so indistinctly that I did not recognize the name, and I said, "I can't understand you."
She then turned to my nicee, who was present, and said, very distinctly, "Tell him I am gour Aunt Harriet."
My nicee was very much affected at this, and burst into a flood of tears, and wept aloud for some little time. She then turned to me and said, with much ferver, "My dear brother. I am your sister Harriet." I said, "Oh, is it possible that this is my darling sister Harriet, whom I used to love so much?" And she answered: "Yes, yes!" Then turning to my nicee, who was still weeping, she sid: "Don't weep, my dear. Control your feelings. I can talk so much better if you will." Mary having promised to do so, she then turned to me again and said: "My dear, dear brother, do n't doubt any more. Oh, I am so glad to be permitted to speak to you, my dear brother"; and kissed me three times on my face.

face.

I was much affected, but did not weep, for I wanted to hear all that she had to say, a synopsis of which is about as follows, as near as I can now remember: After the salutation; she commenced by saying: "This spirit-world in which we live is so bright and beautiful! There is no pain, no sickness, no death hore! The good are always happy. Thore is hell enough for the wicked—not a hell of literal fire and brimstone, but oh! the wicked are punished here for their crimes on earth. Yet oh! the glory as seen in his good. crimes on earth. Yet, oh! the glory as seen in his good ness to the children of his creation! Glory be to God! How ness to the children of his creation! Glory be to God! How good the Lord is. We should praise him forever. Here, in this bright and beautiful world! all is progression—all are approximating nearer and nearer to God, the good Father of us all." I said, "Yes, that is just the doctrine that I have preached for many years." "I know it," she said, "and, my dear brother, preach on, and warn the people of the error of their ways. A few more years of labor and toil and disappointment and care, and that glorious, golden charlot, of which you have preached so often to others, will come for you. We will see you safe in it, and never leave you till you are fulded in the arms of him who gave your spirit. Nor is this all. No, glory be to God! but we will never be separated any more, brother."

rated any more, brother."

Then, turning to my niece, she said: "You remember when Jesus was on earth he was found among the poor, and not among the rich and aristocratic. They rejected him. So it is now. Christ is found among the lowly, and received by those who do not put on much style," etc. [Nices had just been making some disparaging remarks relative to some peor folks. Hence this gentle repreof.] Then, turning to me again, she said: "Brother, be faithful, be honerable, be honest with yourself and others, be virtuous, and it won't be long till you are with us on this side the dark river, and happy forever." Then she kissed me twice and departed, and has not spoken to me since.

But a few minutes after sister Harriot left me, a little one advanced and said in a feeble, faint voice: "Your wee little Timmy Finlay. Oh, papa, papa, me so glad! so glad!" and kissed me twice and repeated, "Papa! papa! papa!" three times, and this sweet vision of angels was over. Whether they will ever revisit me or not, I cannot tell. If it could be so I would be more than glad, for it would be so refreshing to my soul. not among the rich and aristocratic. They rejected him. So it is now. Christ is found among the lowly, and received

they will ever revisit me or not, I cannot tell. In could be so I would be more than glad, for it would be so refreshing to my soul.

What seems now to be very strange to me is, I was not thinking of our darling, queenly sister at all, nor of my little angel boy that passed to the Better Land in 1861. You remember that sister Harriet departed this life at Colfax, in this State, in 1863. I had just been thinking of our sainted mother, also of the dear wife of my youth, each of whom passed over about ten years ago. If I had been thinking intently of sister, or my "wee little "one, I might now think or at least others might think it for me, that my eyes, ears and touch had deceived me; nevertheless, I saw a luminous appearance as distinctly as I ever saw the morning star before it passed beyond the western hills, or the full-orbed moon as in her waxen brightness she walks amid the hosts of the stars. I heard the name and the discourse as plainly as I heard Dr. Holliday preach his excellent sermon today, in Roberts Chapel, on the resurrection of Christ and our consequent resurrection. I felt the touch as sensibly as ever I felt the forceps of the dentist in having a tooth extracted, but without pain, so that, as to the fact, there is not even the slightest possible grounds for even a remote shadow of doubt.

shadow of doubt.

But if I had been thinking intently of these, my two departed loved ones, it, to say the least, would not have appeared so remarkable. But I should not have been any more astonished if Archimedes, who lived and died some two hundred years before Christ, had come forward and introduced himself.

Examined by Mr. Blunt—Is a philosophical and mathematical instrument maker; has been both in the daguor, rean and photograph business; in each for about two and a half years; is a member of the Maryland Institute; has been on committees for inventions and discoveries, and is

power of ratiocination to bring a demonstration of the great truth to the heart; for I know that on the truth of this doctrine hangs the great question of personal religion.

Dr. Young, 18 his preface to Night Sixth, says, in substance, "Few ages have been deeper in dispute about religion than the present. The dispute about religion than the present. The object may be resolved into this: It man immertal, the subject may be resolved into this: It man immertal, then it becomes us to be very serious about the heat of the first mertal, then it becomes us to be very serious about eternal consequences, or in other words.

skill, Ac., out it no it immortal, then it becomes us to be very serious about eternal consequences, or in other words, to be truly religious." So I feel.

There was one figure, elster, used that now recurs to me, that I will mention as being full of interest. Speaking of the subject of death she said. "There is nothing in death to nia snoject or ocata sio said. There is holding in ocata to laboring a few days in an old house, that is almost ready to full down, while a splendful mansion is being fluished into

which you are to mave and live brever."

Many more things were said, but I cannot write them now. I have thus written, my dear brother and sister, that your own souls might be refreshed and encouraged,

I am your affectionate brother, T. B. TAYLOR.

Answering Scaled Letters. DEAR BANNER-I have been for twenty years firm believer in spirit intercourse, and during that period have watched its various phenomena with an intense interest, and although naturally a great skeptic, casting aside all manifestations that do not stand the test of reason and common sense, at the same time am unwilling to condemn phenomena claimed to be spiritual without careful consideration, knowing that the great cause of spiritual intercourse is yet in its infancy, and

shown an answer to a letter written by a Spirit-ualist friend, and a firm believer, to his brother in spirit-life, to be answered through Mr. Mansfield. This letter was sent to Mr. M. with the customary fee, was firmly and carefully sealed, and its votaries are ever ready to stretch forth the aud in due time was returned unopened, accompanied with the roply. Nine of the cleren questions it contained were answered in the most with sorrow and grief—when the dark clouds of a contained were answered in the most with sorrow and grief—when the dark clouds of a collection of the cleren questions it contained were answered in the most with sorrow and grief—when the dark clouds of a collection of the cleren questions are ever ready to stretch forth the careful with sorrow and grief—when the dark clouds of a collection of the cleren questions are ever ready to stretch forth the careful with sorrow and grief—when the dark clouds of a collection of the cleren questions are ever ready to stretch forth the careful with the roply. and in due time was returned unopened, accompanied with the reply. Nine of the cleren questions it contained were answered in the most satisfactory manner and were most beautifully expressed, but two, the most important, and to get answers to which the letter was written, were not alluded to in any manner whatever. The facts are that Mr. M. could not answer those two questions without coming in rapport with the mind of this spirit brother, as it related to the manner of his death, which was by violence, the particulars being only known to the spirit, although the main facts were clearly manifest from the drammetance.

the circumstances.

It is a well known fact that there are hundreds of mediums that can clairvoyably read the con-tents of a letter or any reading matter scaled up within thick envelopes, and placed against the wall in an adjoining room, or placed in the hand, or on the forehead of the medium, as readily as if opened and placed before the organs of sight. It is very easy for a clairvoyant adept, by careful study and practice, to answer all answerable questions to the satisfaction of the credulous, and make an excuse for all unanswered questions that the spirit failed to get entire control of the medium, owing to surrounding influences or want of affinity, &c., but my skepticism will hardly allow me to be taken in, by such a shallow de-

I have no doubt, from statements published in your valuable paper from responsible parties, that some test questions have been answered through Mr. M., or at least they so believe, but I am forced to the conclusion that nearly all his answers to sealed letters are answered as indicated above, instead of from the spirit to whom the letter is addressed.

My friend again forwarded the same letter, unopened, to Mr. M., with the statement that the two important questions for answers to which the letter was written, were not answered, with a request that he would make another trial, and if answered, he would cheerfully remit another fee if required. Mr. M. returned the letter with the reply that if the fee was forwarded, he would make another trial. This, of course, leaves matters in a very unsatisfactory state with believers

in this vicinity.

Will you please give this article an insertion in the Banner of Light, with a view of calling the attention of mediums to the subject, with the hope that a satisfactory explanation may be reached? Fraternally yours, &c., LeRoy, N. Y. S. CHAMBERLIN.

Written for the Banner of Light.

RETROSPECTION. BY MRS. E. P. THORNDIKE NEWMAN. Know yo, my friend, within the radiance Of calmor hope I rest,

Though surges from the waves of long ago Are beating 'gainst my breast. How wildly o'er the spirit comes anon Doon memories of the past.

That present hours, though hallow'd and blest, With sombre shades are cast. How in the solitude visions intrude Darkly athwart the day. That ghosts of other years stalk wildly in,

Holding the will at bay. While children's voices mingle with the strains. The chimes that wake and start, The echo of whose footsteps come and go, Across the busy mart. The Summer bloom waned strangely o'er a path

Lit by an unseen hand, Till Autumn's mellow fruit, in sunny hours, Lay tempting to the hand. Winter, the crowned monarch of the year, Held vigils o'er the way,

While Spring, with bounding footstep, comes again, With bud, and leaf, and spray. Musing, I ask, while seasons come and go, What mean the tone they bring? And why, along the twilight of the years, We scent the breath of Spring?

Why buds, that withered in the "long-ago," Should wake to life again. With hells of memory, soft, and sweet, and low, Chiming a sad refrain? I ask, and answer comes laden with trust, Life's truest lessons, like the costly flower, Spring ever from the dust.

And wanton feet, that rudely crushed the buds Of early hope and faith, Find when the summers wane with bitter blast, How cruel mem'ries scath, See how the morning hues were ting'd and blurr'd.

With discord, born of greed, Forgeting, in the rush for wealth and fame, The deeper soul's true need, So buried treasures leap to light again. Touched by a potent power, And lo! the spirit of the bud and leaf

Bursts into fruit and flower.

MAINE.

Edward Palmer.

EDITORS BANNER OF LIGHT—I wish to introduce to the attention of the public one of the best lecturing and healing mediums that I am acquainted with—Edward Palmer, of Etna, Penobscot Co., of this State. I have been a teacher for many years, but in the hours that I have spent in conversation with him I have gained more scientific than the state of tific information than from any other source. His nersonations of character are oftentimes very amusing, as well as instructive.

The lecturing spirits controlling him often engage in discussions among themselves, before the

iblic, through the organism of this medium, which cannot fail of being profitable to an intelligent audience, showing a depth of thought and acuteness of reasoning seldom found. The speakers are so diversified in their gifts that they are eminently qualified for scientific, religious, social

or other subjects.

The medium has been a faithful laborer in his

field for two or three years, but being diffident thas refrained from publicity, so far as circumstances would permit. But I know of no one who is more deserving of public attention than he, and no one whom I think would be more used. ful in the great work of progression.

Truly yours, West Garland, Mc., 1869, J. C. LAWRENCE.

Affliction, Consolution. Spiritualism. &c.

DEAR BANNER-Permit me to occupy a small DEAR BANNER—Permit me to occupy a small space in your columns. Though a stranger to most of your readers, I am not a stranger to some of the mighty truths and beauties of our Spiritual Philosophy. For seven years past I have been a speaking medium, and have stocken in various places in Waldo, Pendiscot, Kenneher and Somerset Counties. My husband was a farmer, and we had four small children to care for, and atter toiling on the farm during the week we would drive from five to twenty-five miles to we would drive from five to twenty-five miles to hold a meeting on Sunday. On these occasions we always found kind, loving and sympatbizing friends, who took pleasure in making our visits pleasant. Although it came pretty hard on our physical constitutions to labor all the week, and then preach two sermons on the Sunday and hold a circle in the evening, still what we received and what we enjoyed seemed well to repay all our trouble. This exact state of things was not, however, always to last. As sunshine and shadow is the lot of most if not all humanity, so in turn deep clouds of sorrow and affliction overwhelmed of spiritual intercourse is yet in its infancy, and matters that we now set aside as errors will yet prove to be of the greatest importance to the cause of truth. I am, however, clearly of the opinion that there is very much that is called manifestations from spirits that is wholly deception, and this, too, among our most noted mediums. The mediums themselves, in some cases, may be deceived, as there are latent powers within ourselves for which we cannot account, and there may be, and I think are, many cases where manifestations are of a mixed character, for I manifestations are of a mixed character, for I where he suffered and lingered for a few weeks, have myself witnessed many instances where it would appear to be impossible for the medium to produce the phenomena, and yet are caught in the very act of deception.

I am led to these reflections from having been shown an answer to a letter written by a Sparts. ones left belind. I was left with scanty means and four children. Whati to buffet the waves ofa cold and heartless world? By no means! Spiritualism comes to the mourner in accents of love, with sorrow and grief—when the dark clouds of affliction lowered around me, and in my soul I knew not what to do, or which way to turn, kind and loving friends sought me out, administered to my every want, comforted me in my sorrow, invited me to their homes, cared for my orphan children, lifted my feet out of the horrible pit, and enabled me to go on declaring the unsearchable richard furnities in diagrams. able riches of Christ's kingdom on earth—the universal and undying love of the Infinite Father of all—the ministration of his holy angels, and the power of sympathetic human souls when touched by the spirit of divine truth. God be praised, angels be blessed, and sympathizing human souls receive the grateful acknowledgments of a truly grateful heart.

Nearly a year ago, by the advice of kind friends, I removed to Kendall's Mills, Me, where I could be convenient to railroads, in order that I might more easily go to and from my appointments for speaking. Since then I have spoken in the afore-named counties every Sunday until the cold weather of winter came on, since which I have been on a visit to my old friends in Waldo County, the place of my former residence, and though hedged in by drifting snows for a great part of the time, still we had many good times with speaking and circles.

Arrangements were made to hold a sort of general meeting of Spiritualists at the large new barn of Albert Palmer, Esq., in the town of Knox, in the County of Waldo, on the 12th and 13th of June next. It is expected that quite a number of mediums will be present. All are in-vited to attend, and friends from abroad will be

liberally cared for.
I have just returned to Kendall's Mills, and am about making arrangements for the season. I have engaged to speak in Bingham, Somerset Co., every fourth Sunday, commencing April 25th. Other arrangements will soon be made, when I hope to be settled down to a regular summer's work. God grant that it may be efficacious for

good, is the earnest prayer of your friend for truth,
PRISCILLA DOTY. Rendall's Mills, Me., April, 1869.

CONNECTICUT.

Children's Lyceum in Bridgeport, Conn.—Its Great Prosperity.

DEAR BANNER-In this city is a most flourishing Progressive Lyceum, and yet, I believe, no mention of it has ever been made in your col-

Two years ago, A. J. Davis and his wife came here to organize a Lyceum. The few friends of the movement doubted the possibility of such an undertaking in this conservative city. Very serious objection seemed to stand in the way—the money could not be raised to carry it forward; Very there were no children to rely upon to compose it. They numbered their own treasures o'er and o'er, and found that the plous, good wife of John Rogers, with her nine small children and one at the breast, could have done more to stock a Sunday school than all of them together; beside, if children could be found, a sufficient number of adults could not be obtained as officers and leaders of so unpopular a movement; and a dozen other equally, "unanswerable reasons" were urged, why the thing could not be done in Bridge

But friend Davis was sanguine; he had an impression," and he urged them to try the experiment. They did so, and the result was that the first Sunday brought forth nine children, and about as many unwilling candidates for office. These latter were duly installed as Conductor, Guardian, Leaders, &c. Mr. Davis explained the new system of juvenile instruction, taught them the Wing Movements, led them in marches, Silver-Chain Recitations and singing (?); and with hope in the heart and the angels around them, they then and there organized a Children's Progressive Lyceum of twelve Groups, out of these nine children! Is there anything impossible after

From this time, the Lyceum grew apace. Little children were suffered to come unto this heavenly Saviour. Leaders and children went into the highways and byways and gathered them in, and

to day they have a reliable membership of eighty or a hundred scholars. They have just leased, for their exclusive control, the largest and finest hall in the city, which will seat at least a thousand persons. They have a fine plano paid for, and other property to the amount of \$600, beside \$500 in the bank for future use; they have an auxiliary branch, known as the "Ladies' Band of Industry," which has made up and distributed over one hundred and fitty garments among the poor and destitute; they hold weekly Sociables, at which young and old meet, and spend the forepart of the night in dancing and social intercourse; in short, the Children's Lycoum in this place, by perseverance and devotion, has become a great success. Last Tuesday evening the Lyceum gave a pub-

lic exhibition of their usual exercises, together with dramas, tableaux, singing, speaking, &c., and so large was the attendance and so favorable the impression, that they will repeat the enter-tainment next week for the benefit of the Orphan Asylum. There is much fine dramatic talent in this Lyceum, which would do no discredit to many a professional player, and their musical resources are unsurpassed. They have all the elements to give a first-class exhibition, and they

Friend Davis and his Mary came up from New York to attend the exhibition, and see how their two-year-old child got along. They were considerably surprised at its growth, but thought it a

erany surprised at its grown, out thought it a
bealthy natural development, from which they
had everything to hope, and nothing to fear.

I had the pleasure of a very pleasant visit with
Jackson and Mary, at the beautiful and hospitable home of James Wilson, Esq., where we were
all stopping. Mrs. Wilson is the Guardian (angel)
of the Groups, and no better or more competent. of the Groups, and no better or more competent, person could be found, here or elsewhere, to fill that responsible post.

Bridgeport, Conn., April 22, 1869. LEO MILLER.

How to prevent sea-sickness-Keep on shore.

THE RAIN.

BY WADE ROLLSON.

I heard the step of the rain in the dead of the might in the street, And a sound of tears and pain Was the sound of his liquid feet.

I heard his sorrowful showers In the wood behind the town, And the gasp of the struggling flowers, As he tried to beat them down. But when Lawoke at morn The dawn was in the skies The dawn was in the skies, And an echoing splendor was forn In the light of tearful eyes.

That day was the first of May,
And a voice was down the earth,
A hum of dance and play,
And a ring of laughter and mirth. The rain was past and gone.

But he bung a viewless sprite.

In the he ven of clouds that shone with amber and crimson light.

And he saw the work he had wrought, To the music of sobs and tears. When the leaves and blossoms lought, And fainted, and died in tears.

But now the scented breeze, And the birds with dewy lays, And the shimmering flowers and trees, Are singing together his praise;

Oh, ever since, that strain Comes sweetly to unite With the dreary plash of rain That I heard at dead of night, For Winter is nurse to May, And Doubt the builder of Faith, And Night is the fountain of Day, And Life is the daughter of Death.

From the Providence Press, April 26. Dr. J. R. Newton in Remington Hall.

Dr. J. R. Newton, whose fame and cures have become world-wide, and who has exercised his remarkable powers throughout the United States, some two or three hundred thousands of persons having passed under his hands, yesterlay for the passed and the lands. terday forenoon gave a lecture at Remington Hall in con-nection with a public healing. This is his third visit of the kind, and the attendance yesterday was greater than on any previous occasion. ns in the hall, and hundreds went away, who could not

persons in the hall, and hundreds went away, who could not gain admittance.

The cases which were presented for healing comprised a large number of desperate ones, many being paralysis, a disease which is very unyielding, and requires special treatment and the use of a conjunctive agency which cannot be used in a public assembly. This is true of some other diseases, which, when chronic, demand in connection with the magnetic power of the Dectar between This has a reconstitutions. cases, which, when chronic, demand in connection with the magnetic power of the Doctor, hot water. This has proved a powerful agent, and while speaking of its necessity in certain cases presented yesterday, such as white swelling, diabetes and other ailments, he said that if used in insanity, he had no doubt our insane asylums would be speedily emptled. He instanced cases in his own practice, where the patients had been restored to a sound mind, cases of long standing, which were considered hopelessly inquable. He said that all cases of corelected derangement were resulty reached by all cases of cerebral derangement were readily reached by

all cases of cerebral derangement were readily reached by magnetism and hot water. The water should be at a temperature of from 116° to 120°.

We have not space to give his remarks at length, and it would be difficult to do so, as we took no notes, and what he said covered the time of healing and were made as suggested by the cases for the time being passing under his hands. Ho commenced by saying that the power of healing he considered to be an application of the Christ principle. The healer should be harmonious with himself and with the world. He should be overflowing with symmathy and reach out to every should be harmonious with himself and with the world. He should be overflowing with sympathy and reach out to every man as a brother and every woman as a sister. Lifted into this high sphere, desiring to do good for its own sake, to reach the suffering and afflicted all unselfishity, with motives untainted by sordidness, whether of money or honor among men, the healer could confidently look for God's blessing upon his labors.

As to the modus operandi of the cures, Dr. Newton said it might be designated as magnetic nower not electricity or

might be designated as magnetic power, not electricity, or that magnetism which pertains to gross matter to be gonerthat magnotism which pertains to gross matter to be generated under well known conditions, but something more subtle than these, and not cognizable by the ordinary senses. It was a vital principle, the main spring of the functions of the human organism, a substance beyond the reach of the scalpel or the manipulations of the chemist. Every person, by virtue of his organization, generated this principle, and to a greater or less degree was capable of imparting it to others. The power of impartation was dependent upon the organization, as was the adaptedness of receiving it to a cortain extent. But let the organization be as it might. certain extent. But let the organization be as it might, certain extent. But let the organization be as it might, there must be faith both in the healer and the one to be healed. This was no new doctrine. Those conversant with the New Testament will call to mind the frequent reference to the efficacy of faith in connection with healing. It is recorded that Christ said, "Daughter, be of good cheer, thy faith hath made thee whole"; and again, "He did not many mighty works there by reason of their unbellef," or words can vialent thereto.

equivalent thereto.

He said there was eliminated in his system a certain amount of the life principle, which he was able to project by his will and active use of his arms and body, throughout a room and reach those diseased, he indicating at the time a room and reach those diseased, he indicating at the time such as he desired to reach by calling the disease. This he illustrated by prejecting the life power to reach those suffering acute pain. They rose up in the audience, and soveral averred they distinctly felt the influence, followed by a cessation of pain. We might extend this at considerable length in noting the observations made in connection with the cases operated upon, but must forbear. We will say, however, that many suggestions, though novel, had the seeming of reason and philosophy, especially as there were corroborations by cases reached, cured or benefited, tantamount to a demonstration.

A noted case was the restoration of the voice to a lady who had not spoken loud for several months. She could only faintly whisper when she went upon the platform, but left it restored and able to converse in full tone. Several cases of lameness were visible attestations of Dr. Newton's power; some, whose arms could not perform their office,

power; some, whose arms could not perform their office, left the platform able to extend them at length and throw them up to the top of the head; others, whose lower limbs were more or less affected and whose walk was with a limp or halting, stepped off with all steadiness. One lady we noticed, who came into the hall evidently suffering from a painful back, who rejoiced that she was made whole. We saw her an hour or more after the treatment, and she de-clared herself a "new creature." We had the names of three or four marked cases, but mislaid the paper upon

three or four marked cases, but mislaid the paper upon which they were noted. We have endeavored to give a fair transcript of the healing, and are not conscious of having passed the line of fairness in any particular. There is unmistakably a power possessed by Dr. Newton which is wonderful, and which is doing much 'to free humanity from its ills, and in its use the Doctor is generous, freely treating the poor without money and without price. His permanent office is in Boston, No. 23 Harrison avenue, but Saturdaya and Sundays he speeds a speed a start by home in Newyork, occasionally, how spends usually at his home in Newport, occasionally, how-ever, holding a public meeting for healing as on yesterday.

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 and 23d days of May next; at which time and tilace all the Associations of Spiritualists, and the triends of Spiritualism, in Missouri, are cordially hydred 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 earnestly solicited to attend. We also extend a cordial invitation to our friends in all parts of the United States to meet with us. Correspondence may be addressed to HENRY STAGG, Eq., Pres. State Asso., S. W. corner 3d and Pine Ste., St. Louis, Mo. Kingston, Caldwell Co., Mo. Kingston, Mo., April 22d, 1869.

Anniversary of the American Equal Rights Association.

THE AMERICAN EQUAL RIGHTS ASSOCIATION WILl hold its Anniversary in New York, at STEINWAY HALL, Wednesday and Thursday, May 12th and 13th, and in Brooklyn, ACADEMY OF MUSIC, on Friday, the 14th.

LUCRETIA MOTT, President,

Corresponding Secretary—Mary E. Gage.

Recording Secretaries—Henry B. Blackwell, Harriet Puryls.

Treasurer—John J. Merlitt.

Communications and contributions may be addressed to John J. Merlitt, 131 William street, New York.

Convention of Speakers and Mediums. Convention of Speakers and Mediums.

A Quarterly Convention of Speakers and Mediums will beheld at the Spiritualists' Hall, Johnson's Creek, Ningara Co., N. Y., Saturday and Sunday, May 22d and 22d, at 10 o'clock-A. M. Our Johnson's Creek friends profier the hospitalities of their homes to those attending who require such entertainment, and while convey with teams to the Hall from the Railroad 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 fast. Let this one exceed that in numbers, inspiration and spiritual power.

J. W. Skayer, Committee, Fignacis Rice, Committee.

Pennsylvania State Society of Spiritualists. Pennaylvania State Noclety of Spiritualisms.

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 Smith and Spring Garden streets, in the city of Philadelphia. The friends of the cause in all parts of the State are invited to come and aid us. Our missionaries have been laboring with success during the past winter. Those who cannot come will confer favors by sending reports of the concilion and needs of the cause in their districts to

BENRY T. CHILD, M. D., President,
Six Race street, Philadelphia.

Or to CAROLINE A. GRIMES, Secretary,
1919 Walnut street, Philadelphia.

Quarterly Convention, Minnesota,

A Quarterly Convention, Minnesota.

A Quarterly Convention of the State Association of Spiritualists will be held in Owatona, Minn., on Saturday and Sinday, the 5th and 6th days of June, 1839. Mr. J. L. Potter and Mrs. Loi. Walsbrooker are expected to attend: a full delegation from all parts of the State is carnestly solicited, to make arrangements for the Annual State Convention, to be held at Rochester, on the let of October, immediately after the State Fair. Arrangements are be ine made for reduction of fare on the Railroads. By order of the State Board.

D. Burdsall, Sec'y State Asso.

Faribault, Minn., April 26th, 1869.

Northern Wisconsin Association of Spiritualists. The next Ouerterly Meeting of this Association will be held at Ripor. Wis , on Saturday and Sanday, 224 and 23d of May, 1859. By order of Committee. R. A. BLENDS, See 9.

NEW YORK SPECIAL CORRESPONDENCE.

BT......MART F. DAVIS.

NATIONAL EVANGELICAL SUNDAY SCHOOL CONVENTION.

The third of a series of National Sunday School Conventions has just been held in Newark, N. J., composed of delegates from all parts of the United States, Canada, and Nova Scotia. The first was held in the old Chatham street Chapel in New York City, as early as 1832; the second in Philadelphia, 1859; the third in Newark, April, 1869, and the next is appointed to meet at Indianapo-

This gathering naturally followed in the wake of the "National Christian Convention," which met in New York City in the early part of last winter. It is a movement in which all the Evangelical denominations have united, and their object is to put forth new and herculean efforts for the spread of old theology. To one who has been through the "valley and shadow" of Orthodox belief, and struggled up from that blackness of darkness into the light of the new day, there is something appalling at sight of such an assembly as for three days filled the largest church in Newark, for the purpose of devising ways and means success. to fasten more securely the chains of bigotry and superstition on the young and rising generation. "Early conversions" were especially advocated and illustrated. It was said "that while old sinners were hardened and stubborn, the hearts of children, under the heat of revival influence, melted like wax in the burning rays of the noonday sun." Alas! the poor little ones! What shall save them from this crushing mental slavery? What, but the sweet, pure lessons of spiritual truth which the Children's Progressive Lyceum has in store?

, Intense enthusiasm prevailed throughout that vast audience. Between two and three thousand people were in constant attendance, among whom were six hundred delegates; and speeches were made, earnest, eloquent, and full of fervor. by teachers and superintendents. Bible class teachers, infant class teachers and pastors, while such men as Rev. Stephen H. Tyng, Senior and Junior and Rev. Henry Ward Beecher, lent the inspiration of their wit, wisdom and cultured oratory to enforce the importance and urgency of the work proposed. And what is this work in its ultimate, but the establishment of a Republic of bigots! One woman, and one only, appeared upon the platform-Mrs. Heath, of Kansas. Tremblingly but very sweetly she presented the claim of womanhood to recognition, and mildly protested against the purely masculine tone of the meeting, and the utter ignoring by the speakers of the value of womanly and maternal influence in promoting the spirituality of Sunday schools. Very faint applause greeted the fair speaker at the close of her remarks; and one fashionably dressed young lady exclaimed in undertone, but with much force, to another who sat near: "I do n't believe in it!" "No!" said the other indignantly, "she is out of her place!" Such was no doubt the sentiment of a large majority of the audience, though, having won her place, Mrs. Heath's name was by courtesy attached to the list of Vice Presidents. How different this from the proceedings of Spiritualist Conventions, in which women are offered honored positions, and are welcomed to an equal opportunity with their brothers for addressing the assembled multitude!

How is this mighty tide of modern bigotry to be met? In the United States there are 500,000 teachers of Orthodox Sunday schools, and they are imploringly urged, in "the name of Jesus," and by all the considerations of fear and hope, to redouble their efforts to "increase the spirituality and religious efficiency of Sunday schools." Dr. Tyng defined "Spirituality" to mean "the Evangelical, religious aspect of the Sunday schools." Hence to strive to increase this would be to labor for the "conversion" of every scholar. How shocking this misinterpretation of a beautifully significant word, and how mistaken the zeal of those really devoted workers for the elevation and salvation of the world! "Let us never rest," said one," until all the children in the United States are brought into the Sunday schools, and

converted to Christ." How can we bring to bear a counteracting influence against this deadening superstition? Not by indulging in personal animosities and private bickerings, nor by bringing to the platforms of our great Conventions the spirit of criticism and strife. While the advocates of a dark and dismal theology meet in a spirit of brotherly kindness, and soften all the hard and repulsive features of their creed by the noble charm of culture, and those gentle courtesies of manner which make common life poetical, let not our "advance guard," who have a religion that is garlanded with beauty, and glows with the light of eternal truth, trail its glory in the dust by unmanly and rude behavior, and vituperative speech in the great assemblies of Spiritualists. While the believers in total depravity and the endless wrath of Delty, labor with desperate zeal for the spread of their monstrous creed, let us, who see the Divine in the human, and rejoice in the universal Fatherhood of God and the ministry of angels, work with no less fidelity for the universal diffusion of these holy, heavenly, soul inspiring, joy giving truths. And when the time for our next NATIONAL LYCEUM CONVENTION shall arrive. let us meet "with one accord in one place," with bearts at once receptive to sacred, celestial influences, and warm with that holy love for the precious little ones of the flock and regard for

to the clear vision of wisdom in their behalf. BROOKLYN LYCEUM EXHIBITION.

their highest spiritual interests, which shall lead

On the evening of April 27th, the Children's Progressive Lyceum of Brooklyn, L. I., gave a "Social Entertainment" at Sawyer's Hall. This is a neat, handsome assembly room, and on the occasion above mentioned it was tastefully decorated with appropriate symbols, among which the "flag of the free," which is also our Lyceum banner, held a prominent place.

The hall was early thronged with beautiful children, clothed in raiment suggestive of the angelic beings whom they represented; and a large audience was in waiting filled with eager expectancy, which was not doomed to disappointment. The exercises were conducted with admirable promptitude and great success, by Mr. A. G. Kipp, Lyceum Conductor, Mr. J. W. Bradford, Musical Director, and Mrs. Bradford, Guardian, assisted

by loving and faithful officers, parents and friends. Besides recitations, dialogues, comic pieces and songs, there were two original plays introduced of extraordinary merit. One was entitled, "The Secret of Happiness," by Mrs. H. H. Demarest. It was intended to show the utter barrenness of a selfish life, and the beauty, joy and comfort which spring up about the path of those who live for the good and happiness of others. The Lyeeum teachings were well introduced as promotive of unselfishness; and the influence of guardian angels on the seeking soul was beautifully illustrated by pictorial scenes, charming tableaux,

and the soft and soothing sound of music from | telling plan of life, but exists in the eternal Now, songsters invisible or dimly seen.

drama without any of its repulsive features. It be that wicked, wanton waste of life, with all its was entitled. "Meeting of the Fairies." and was fine forces, that we are compelled to witness now. written by Mrs. A. E. Cooley, who, like Mrs. Demarest, is connected with the Lyceum, and both have lovely children in the Groups. " Queen Silverwing" was seated, when the curtain arose, in regal state, glittering and gorgeous, amid fairies, sprites and gnomes, all delicately draperied that their communications are yet so successful and flower enwreathed; and in succession, she in breaking through the crustaceous coverings of Queen of the Morning," "Moonbeam, Queen of the Night," and "Larkspur, a Mischievous Elf," to reply to her royal questionings. The opening and closing chorus, and the "Song of the seanymphs," were excellently rendered, and the whole fairy pageant was a vision of beauty which it is delightful to recall. The Musical Director, W. Bradford, composed the music for both this play and "The Secret of Happiness." The Brooklyn Lyceum, after struggling through varied and severe trials, shows by the talent and enthusiasm exhibited at Sawyer's Hall, that it now has every

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

The Banner of Light is issued and on sale

Bunner of Light.

BOSTON, SATURDAY, MAY 15, 1869.

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

WILLIAM WHITE & CO.. PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

All business connected with the edilorial department of this paper is under the exclusive control of LUTHER COLST, to whom letters and communications should be addressed.

Our New York Agency.

Having removed our bookstore from 544 Broadway, to the establishment of the AMERICAN NEWS COMPANY, 121 Nassau street, they will hereafter 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 fulfill-

of the Spiritual Philosophy may rapidly reach the

What is the Use?

From this side and that the question keeps coming up from those who say they would believe if it could only be answered satisfactorily-" What is the USE of Spiritualism?" When asked in the doubting spirit, it cannot in reason be expected that any first answer will be satisfactory. So much depends on the temper in which we address ourselves to subjects that require certain conditions that we shall comply with, mentally and spiritually, before we can have an answer at all. For example, the obstinacy with which some men demand that Spiritualism shall tell them how to make money, how to win worldly position and honors, and even how to compass a mean and base revenge on their enemies, before they will consent to subscribe their faith in the sublime be told the how of it, but who is to do it?" their faith in The sub lime teachings, illustrates the utter impossibility of their believing at all on conditions of their own unreasonable or selfish imposing. The idea is, that so rich, so priceless a gift to man is to be gratefully accepted as it is given, and not to be questioned of its practical usefulness, as if what was most exalted and most truly spiritual were not always the most purely practical. That was sisted on laying down their own terms; and it has heen the fault with the British savans and scientists, concluding with Prof. Tyndall in his correspondence with Mr. Home. Earthly-minded persons are simply eager, and even resolved, to have Spiritualism turn a private crank for themselves, to make money, discover lost property, furnish news in advance, and tell fortures generally, or

ing of it, but that it can be of no good to anybody. We find this very fault developed into its fullest proportions in an editorial article in a San Francisco journal—the Daily Call. The editor apparently would lend belief to the reality and significance of the phenomena, if they would but tell him something that he wants hadly to know! How does he know that such premature intellibe shown that there is any foundation for such a notion, and hence those who hold it without the slightest proof are themselves convicted of being in fault, rather than the spirits of whom they expected what is not permitted them. The editor of the Call would believe, we repeat, if he could make it consistent with his prejudices, desires, and previous notions so to do. He would believe, for instance, if the spirits would apprise him of what is passing in the mind of President Grant, and of his future intentions. He wants to know who, out of a large army of office seekers, promises to be the lucky man. He desires information which he does not possess of current events. He wants to know what is this moment going on in Europe and Asia.

To quote direct: "They (the spirits) can only tell ns of past events, known to ourselves. Now to what does such information tend? It can neither make us wiser or better. We cannot conceive how it can make us any happier." But he should be very certain of all his past experience, and that he has garnered every lesson which it teaches and every proper reflection which it excites, to say so dogmatically that to be told of the past, in the light of the present, does not make a man wiser, better, or happier. And furthermore, it is the most hasty and superficial of views, to think that what is spiritual, being what we commonly style "mysterious," is necessarily something baving an existence in the future. There is no future to the spirit. It is all a vast, profound, immortal present. The disembodied spirit dis-

acts in the passing moment, sees what is around The other original play presented some of the to its utmost capacity, and implicitly believes and best characteristics of the modern spectacular trusts. If mortals did the same, there would not

Of the effect of Spiritualism, however, the edito; of the San Francisco daily alluded to is very clear, from his personal observation. Whether the spirits answer his curious inquiries to the general satisfaction or not, his frank testimony shows called on the "Queen of the Sea," "Aurore, the old creeds, and in letting in light upon the mind and soul, that a general demolition of what has hitherto been esteemed orthodox in religion is certain to take place—is, in fact, taking place already. Assuming that the strength of Spiritualism lies in its "mystery," he admits that it holds out "the promise of a more comprehensive hereafter" than do the creeds; and there is where it makes trouble for the latter. "It promises,"says the editor-"a progressive hereafter-a future life, in which the being of to-day can go on from bad to better, or from bad to worse, according to its inclinations. It makes an individual reason to look forward to the most encouraging the controller of his own fate and fortunes through all hereafter, so to speak. * * * It is undoubtedly fast undermining faith and confidence in existing religious creeds, and, if it progresses the next ten years as fast as it has the last decade, it will be as great a spiritual power in the land as any of them. Men are beginning to manifest the same tendency to run after new spiritual creeds that they do to essay new experiments in politics. This is an age of revolution throughout the civilized world-revolution in matters religious as well as secular, matters spiritual as well as political. What it will all end in, the Lord only knows. But whatever may be the result. Spiritualism is bound to play its part in the religious revolution."

The Davenport Mediums.

The great success which attended the séances given by the Davenport Brothers and Mr. William M. Fay at the Music Hall in this city, week before last, induced them to comply with the general request to remain another week. Consequently the spacious hall has been well filled every evening except Wednesday during the past week. Scances were also held Wednesday and Saturday afternoon. The Journal speaks of one of the séauces as follows:

"The Davenpoit Brothers gave their fifth exhibition at Music Hall last evening in prosence of a large audience, the body of the house and the first tier of balconies being well filled. The exercises were essentially the same as'on the previous evenings, the same unaccountable tyings and untyings of the brothers, the mysterious appearances of hands, otc., taking place as usual, all the various phases being supervised by a committee of four gentlemen selected from the audience. There was also a dark seance, at which a new committee efficiated. Two of this latter committee were Mr. John H. Selwyn and Judge Putnam. Mr. Fay's hands were the das on previous occasions, the instruments were thrown about in a decidedly promiscuous manner, and Mr. Fay's coat was removed, his hands being discovered a moment after to be tied as securely as before. Mr. Selwyn placed seals upon the knots so that they could by no possi-"The Davenport Brothers gave their fifth exhibition at 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 publica-

tions, to the end that the great and glorious truths | men of our city bave been on the committees; among others, Wendell Phillips, Esq. He told the audience that there was no trick or sollusion that he could detect; he was sure the mediums were securely tied in the same manner as before the manifestations were made. If he knew anything, he knew that the hand shown belonged to neither of the mediums, for he was looking directly at them when the hand made its appearance, and if they had moved either of their hands he should have noticed it. He concluded his remarks by stating that it was evident to him that some unseen power had aided in the manifestations.

The Post of another date uses this language: "The Davenport Brothers gave another exhibition last evening in Music Hall, when a very large audience was present. The performances—if such they may be characterized—were marvelous in the extreme, and ellicited great applause. The private seance which followed was equally,

The Davenports go hence to Portland, Me.

Faith Burning Bright to the Last.

We have from an old gentleman of Cambridgeport, and a devoted believer in Spiritualism, a brief note enclosing an article from Gazlay's Pacific Monthly, which was copied into the Boston Journal, April 20th, 1865-just four years ago. It the fault with the Harvard professors—they in- is entitled "Passing Strange," and undertakes to give a historic sketch of the so-called delusions that have had their run, under the names of alchemy, fortune telling, and the like. At its end, the article devotes a couple of paragraphs to Spiritualism, which it styles "a very old delusion-a collection of all the ancient doctrines"; and it adds that "it is a notorious fact that Spiritualism has led to a large increase of insanity; and it hethey declare not only that they will have noth- hooves every man who has the welfare of his fellow-beings at heart, to strive strenuously at putting a stop to these works of the devil and his friends." The Boston Journal endorsed this sentiment by copying it, only four years ago. The Christian old gentleman who sends the sketch to us, writes a few words of faith and feeling thus: "I hope they have become wiser since that was written. I am slowly passing away from this to gence is proper for him? It is assumed that a spirit | the Spirit-Land. I cannot but feel happy and must necessarily know and see everything, or thankful that I have received knowledge of that certainly all that it wishes to; but it remains to beautiful truth." What a contrast of actual and silent faith over empty and noisy prejudice. How plain it is that Time is on the side of Truth, and will be present to witness its perfect vindication

Bigotry.

Some time ago we were requested to send our paper gratuitously to the reading-room of the St. Louis "Young Men's Christian Association. Anxious that the "young men" aforesaid should get out of the theological fog that enshrouds them into the Light, we forwarded the paper. But it seems the present President of the Association has n't outgrown his bigoted notions, as the following note conclusively demonstrates:

"ST. Louis. 14 April. 1869. You will do us a favor by not sending you paper, Banner of Light. We do not file it, and it is not read by our members. Please discontinue it, and much oblige,
Your very truly,
SHEPARD WELLS, Pres. Y. M. C. A."

It is a little singular that after receiving the paper for several years the head of the Association should not discover until now that "it is not read by its members." It is more likely that the President" discovered that too many of his theological students were reading and accepting

Thomas Gales Forster.

the truths of Spiritualism contained in the Banner.

The services of this able trance speaker, now we trust permanently in the lecturing-field, should be secured at once. "The field is large, and the laborers few." A hint to the wise is sufficient. dains to go on the crutches of our weak, fortune- He may be addressed, Washington, D. C.

The Spirit-Photography Case Concinded.

Last week we published in full the testimony New York. This week we give the testimony in full for the prosecution. The case was brought to a close on Monday, May 4th, by the acquittal of Mumler. The arguments of the counsel were Hereafter. not published in full. We give below all we find in the New York papers of Tuesday:

From the New York World of May 4. MUNIER DISCHARGED BY JUSTICE DOWLING. There was the usual attendance of Spiritualists and lookers-on at the Tombs Police Court yesterday morning, when the Mumler case was called. Justice Dowling, upon taking his seat, requested prisoner's counsel to proceed. That repulsaria said.

If your Honor please, as I understand that the charge preferred against us is one which, if the prisoner be eventually convicted, would constitute a felony, and be punished by confinement in the State Priso, I ask that he may be allowed to make his statement upon the usual questions put to him.

Judge Dowling, after a little discussion with the counsel, directed that this should be taken, and requested the clerk to put the usual questions to the prisoner, which he did, as

Hows:
Q. How old are you? A. Thirty-seven.
Q. Where were you born? A. At Boston.
Q. Where do you live? A. At 45 Thirty-first street.
Q. What is your occupation? A. Photographer.
Q. Have you anything to say, and if so, what, relative to harge preferred against you? Here the prisoner read

STATEMENT.

What is your receiption? A. Histographer:

Q. Have you anything to say, and, if so, what, relative to the charge preferred against you? Here the prisoner read the following

STATEMENT.

In 1881, in the City of Boston, while engaged in business as an engraver, I was in the habit of viciting a young man who was employed in a photographic gallery keet by a Mrs. Stinart, on Washington street. Occasionally, I would experiment with the instrument and chemicals. One Sunday, while entirely alone in the sailery I attempted to get a nivture of my it, that a second form appeared upon the plate. At this time I had never heard of spirit pictures, although I had been somewhat interested in the doctrine of Solritualism. At first I isbored under what is now the general impression, that been clean, and that the form which showed to such that yown must have been left on the glass, and I so stated to my employer cone of the largest Jeweity establishments in Bos ton) and others; subsequent attempts, however, made under circumstances which preclude such a possibility, have confare produced is beyond human control, and the experts that have been called by the people have failed to produce a picture made in that manner. I which to state that at the time I developed the shadow of form above alluded to, I was a complete novice in the art of photography, and had no the business; and that my use of them in my experiments at that time was simply in conformity with what I had seen my friend do, while himself engaged in his business. After getting the form on the plate above alluded to, at the suggestion of several friends to whom I showed the plate, in and other determined to leave my own business and levote myelf for photography, and particularly my success, became the theme of every ongue, and I was over my with people of inquiring minds, and obliged to as over and over ngaln, for their pleasure, the rounded to have been made into all the details of inquiring minds, and obliged to a over and over ngaln, for their pleasure, the output of

(Signed) WILLIAM H. BUMBER.

Judge Dowling, during the reading, interrupted the prisoner at that part relating to the seizure of his apparatus, to say that there had been an application made to him to seize the prisoner's camera, plates, &c., but that he was opthe war; a selzure had been made upon Gurney's place, and he public had condemned it. His Honor then requested the de ence to proceed with the

argument.
The main point in the defence was that pictures had been produced of deceased persons who never had a picture taken in their life-time. As to the shadows being upon different sides, he would say that the spiritual belief upon that is, that the spirits are not governed by any light that governs our atmosphere. The ass that bore Balaam saw a spirit, and surely we who have intellect can see them, too. (Laughter)

Mr. Gerry, for the People, then rose in reply. This was not a private prosecution. A gentleman connected with a public journal in this city called The World, and rightly so from the universality of its topics, had his attention called to this swindle, and upon conference with the Chief Magistrate of the city, the latter directed his right-hand man to expose the fraud, and he did so. Therefore, there was no reason to say that private malice instigated the prosecution. As to the aspersions cast upon the Mayor, he is too well known to need any defence at his hands. The learned counsel then proceeded to comment upon the character of the evidence for the defence at great length. He then showed that the law does not recognize any supernatural manifestations, but that he who relied upon them must prove them to be such—it was not for them to prove it. He would attribute to hallucination the sounds and sights which Mr. Bremend and Judge Edmonds had testified, just the same as those sights and sounds which Gethe, Dr. Johnson, Lord Castlereagh, Byron and others had experienced. As to Balsam's ass, it appeared that a great many asses since that time had seen spirits; in fact, it was only asses who seemed to perceive them. (Laughter.)

Judge Dowling now read his judgment in these words:

"After, a careful and therough analysis of this interesting and. I may say, extraordinary case, I have come to the conclusion that the prisoner should be discharged. I will state that, however, I am morally convinced that there may be fraud and deception practiced by the prisoner, yet I, sitting as a magistrate to determine from the evidence given by the witnesses according to law, am conpelled to decide that I would not be justified in sonding this complaint to the Grand Jury, as, in my opinion, the prosecution has failed to make out the case. I therefore dismiss the complaint, and order Mr. Gerry, for the People, then rose in reply. This was

Jury, as, in my opinion, the prosecution has failed to make out the case. I therefore dismiss the complaint, and order the discharge of the prisoner."

COMMENTS.

The N. Y. World, (the prosecutor in the Mumler trial.) sums up the whole affair in the following editorial in last Tuesday's edition of that delectable paper:

ble paper:

"The spirit-photography case was brought to an abrupt conclusion yesterday by the discharge of Mumler, Judge Dowling declining to send the case to the Grand Jury, stating that however he might be morally convinced that there 'may be fraud and deception practiced by the prisoner,' yet he did not feel justified in sending the complaint to the Grand Jury, since, in his opinion, the prosecution failed to make out their case. To this conclusion The World fully believed that the case would be brought. However convinced any one might be that the man Mumler was obtaining money by trick and fraud in selling photographs which were claimed ... be produced by supernatural agencies, the difficulty lay in establishing the fact; as we said at the beginning of the examination, it would be difficult to prove a negative, eyen a photographic 'negative.' Notwithstanding the fully anticipated termination of this trial, the examination has not been without its beneficial results. It has been shown by accomplished experts that these so-called spirit-photographs can readily be taken by ordinary mechanical and scientific means; and this fact alone ought to prevent people from investing in similar or poorer pictures which profess to be 'spiritual,' especially as they can get better pictures of the same character at much more reasonable rates. Nor need any one fear that Mumler's examination and the full reports of the same in the daily papers have advertised spirit-photographers into speedy fortunes."

Those who heard Mr. Townsend's concluding argument (which, by the way, The World newspaper refrained from reporting,) were unanimous in the opinion that it was a very able defence of Spiritualism. He said that, so far as he had "fixed fact."

seen, he never knew a class of people to lead more upright lives, or die happier deaths, than professed Spiritualists. He believed that Spiritfor the defence in the Mumler case, on trial in unlish came in time to fill a gap in the religious world. People were drifting rapidly toward total neglect or unbelief, when Spiritualism appeared and woke them up to the importance of the Great

"The Seers of the Ages."

This handsome volume, portly with contents of

the highest value to Spiritualists of the present day, has been welcomed, on its recent issue from the press, with a heartiness by no means common to the appearance of new books on the subject which it discusses. It is by Mr. J. M, Peebles-a writer not unknown to the Spiritualists of the country-and is comprised in four hundred pages, within which are embraced the doctrines and tendencies of Spiritualism, past and present. The three primary divisions of the book present themselves in this form: 1st. Ancient Spiritualism, showing that Spiritualism has existed since individuals and races began to take their departure to the spirit-land. This department treats of the Gymnosophists, Hierophants, Thaumaturgists, and Seers of India, Egypt, Phonicia, Assyria, Persia, Greece, Rome, &c., to the time of Christ. 2d. Mediæval Spiritualism, commencing with Jesus, the great Judean medium, or "mediator," as Paul termed him; treats of the spiritual gifts of the Apostles; the Apostolic Fathers; the Neo-Platonists, the Seers, and Mediums through the "Dark Ages," and the Reformation, down to the Fox family. Referring to Jesus, it treats first of the mythic Jesus, borrowed from Chrisna of India; secondly, of the Church Jesus, manufactured by the Christian Fathers: and thirdly, the natural Jesus-a man, a brother, a medium, and his relation to the Essenians. 3d.

Modern Spiritualism. This relates to the present wave, commencing with the Fox girls; its rapid spread; its early opposition from the press and pulpits; its present position before the world; testimenies of the poets in its favor; testimonies of Beecher, Chapin, Hepworth, and many other clergymen in its favor; testimonies from reviews and prominent newspapers, admitting its truth and utility. Following the chapters on Mediumship and Testimonies are the general doctrines of Spiritualists, arranged in order; their belief in God, Christ, Holy Ghost, Faith, Repentance, Salvation, Baptism, Heaven, Hell, Evil Spirits, Inspiration. Spirit-World, Freedom and Functions of Love, Genius of the Spiritual Movement, &c., &c.

It is the first attempt in the literature of Spiritualism to systematize the doctrines and teachings of Spiritualists. The book shows great historic research, an affluence of the learning of religions, and is both free from dogmatism, and exhibits throughout a high-toned moral and spiritual bearing. We have nothing in print that supplies with such a happy completeness the history of our beautiful Religion, and illustrates with such fullness the great movement in human faith which distinguishes the modern era. We recommend it as just the work for Spiritualists, which they will find a treasury of knowledge, a stimulus to humble investigation, and a lamp for their faith.

"The Harvester."

The work bearing the above title, recently pubished by William White & Co., Boston, is thus handsomely noticed by the Salem Register:

"A beautiful, small octave volume, of 150 pages, has recently been issued, with the above title. It is written in a free, dowing and aslimated style, full of clovated thought, and marked throughout by a freshness, fervor and independence of sentiment, and by a natural cloquence that cannot but excite the best and noblest feelings. Its tone and topics are characterized by the prevalence of a liberal and devout spirit. It is evident that the writer has much interest in what is called Spiritualism, but he is not a one-idea man—on the contrary, he commands the sympathy of thoughtful and carnest minds, of all creeds and all philosophies. Such out-pourings of contine and aright enthusiam for all that is carnest minds, of all creeds and all philosophies. Buch ourpourings of genuine and ardent enthusiasm for all that is
beautiful and inspiring in nature, religion and the soul, cannot but be welcome and edifying to all pure and good minds.
Although anonymous, the author is understood to be one of
the most esteemed and prosporous of that active and progressive class of our fellow citizens, the great shoe manufacturers and leather merchants of Lynn. It is gratifying to find that in the accumulation of fortunes, and with the vast and that in the accumulation of fortunes, and with the vast business transactions in which they are engaged, such men do not forget to lay up for themselves and for others the richer treasures of cultivated minds, and a predominating interest in the things that belong to the wealth of the spirit. We welcome this attractive volume, and are sure that all who read it will be grateful to its author for leading their thoughts and earlier and chart. houghts and centiments through such elevating and cheerful fields of meditation, and imparting to them his own glow-ing aspirations for whatever is good and true."

Troy Lyceum.

W. H. Vasburgh, of Troy, N. Y., writes: "Our Children's Lyceum is attracting more than usual interest, and is increasing in numbers. Large throngs visit the Lyceum each week to witness its various exercises. Bro. Benjamin Starbuck. the Conductor, is zealous and untiring in his efforts to build up and improve the school. His genial ministrations have not only won for him the love of the members of the various groups, but he has the sympathy and kindest regards of every officer of the Lyceum.

People are inquiring daily for opportunities to investigate the Spiritual Philosophy. A good reliable test medium would do well to visit us for awhile.

We are making arrangements for a grand Anniversary Celebration, June 1st, to be held at Griswold's Opera House. We anticipate having a full house and a good time, judging from the interest already manifested."

The Workingwomen.

Alluding to the recent workingwomen's movement in this city, the Springfield Republican says: "It was a graceful and just act for Mrs. Julia Ward Howe "It was a graceful and just act for Mrs. Julia Ward Howe and Lucy Stone to appear at the workingwomen's hearing Thursday in support of the petition of Aurora Phelps and her companions. Until women unite in doing justice to their own sex, they must not complain of the tyranny of men; and yet how few of the ladies of Boston, with all their shining virtues, lay to heart the wretchedness of the sewing women, whose fingers array them, or devise plans for their permanent relief. The present plan may not be the best possible, but it shows that there is an effort to place the labor of women on the level with that of men. Something of the sort is feasible, and would relieve much pauperism and misery." misery.'

Mr. Peebles in Boston.

J. M. Peebles is now filling a month's engagement to lecture in Temperance Hall, 5 Maverick Square, East Boston. Notwithstanding the severe storm, good audiences greeted him on the first Sunday in May. His able discourses were delivered with an eloquence and earnestness that never fail to awaken a deep interest in the minds of all his hearers.

Beaver Falls, Penn.

Beaver Falls is a new town, and already has two thousand inhabitants, and is rapidly on the increase. Milo A. Townsend & Son have opened a book and stationery store there, and keep for sale spiritual and liberal books, newspapers and magazines, including the Banner of Light.

1860-1870:

Ever to be commemorated! for within that period our country will have passed from slavery national in power to freedom universal in fact. Within the time specified the adoption of the fifteenth amendment to the Constitution will be a

Movements of Lecturers and Mediums. A. B. Whiting gave us a call, on his way to Portland, Me., where he is to lecture during this month. We were glad to see him looking so fresh and hearty. He is a fine inspiratonal speaker, and will, no doubt, give our Portland friends a rich treat. He will remain East til July, and would like engagements for June.

C. Fannie Allyn has gone to Texas to benefit her health, and can be addressed at Houston during May.

Mrs. Fannie B. Felton lectures in Central Hall, Charlestown, May 16th.

Mrs. Juliette Yeaw lectures in Salem, Mass., Sunday, May 16th.

N. Frank White will speak in Rochester, N. Y., the Sundays in May. He will lecture week-evenings in that vicinity, when desired, and will accept engagements for June. Address, Rochester, N.Y.

Dean Clark is lecturing in Michigan. His address is Allegan, Mich. He is a talented man, and a fine speaker.

Mrs. Abby M. Laflin Ferree, formerly of Washington, has located for the present at Baltimore, Md. She wishes us to say that she will answer calls to lecture during the spring and summer, previous to her departure for California in the fall. Her subjects will be "Psychometry" and "Development." Mrs. F. is, we understand, familiar with those subjects, and can give her audiences the information all are more or less desirous to obtain. She is stopping at Miller's Hotel, Baltiomre.

Miss Severence, No. 8 Harrison avenue, Boston, is an excellent test medium. Those who would commune with spirits, should call and see ber. Her sister, who is with her, is said to be a good medical clairvoyant medium.

Dr. W. Persons has been spending the winter in Texas, where he has followed his vocation as a healing physician, with great success. He was at Shreveport, La., during April, where, according to the papers, he performed many remarkable cures. He will be at Alexandria, La., during May. We believe it is the Doctor's intention to come East during the summer, and return to Texas in October.

J. Madison Allen is lecturing this month in Terre Haute, Ind.

Miss Julia J. Hubbard is to speak in North Scituate, Mass., May 16th.

E. S. Wheeler is at present in Cleveland, Ohio. His address is 111 Superior street, care American Sniritualist.

E. C. Dunn lectures in Oneida, Knox Co., Ill., the last two Sundays in May; in Du Quoin, the first two in June.

Peace Convention.

The Third Anniversary of "The Universal Peace Union," American Branch, will be held at Dodworth Hall, 806 Broadway, New York, on Friday/May 14th, at 101 A. M., 21 and 71 P. M. and Saturday, the 15th, at 10 A. M. Among the speakers to be present we notice the names of Hon. Marvin H. Bovee, Prof. J. K. H. Wilcox, Henry C. Wright, Miss Julia Crouch, James M. Peebles, and Giles B. Stebbins.

Laudable Enterprise in Aid of the Massachusetts State Association of Spiritualists.

The friends in Manchester, Mass., have displayed commendable zeal in behalf of our cause in this State by organizing and putting into practical operation a sewing circle, the proceeds of which are to be devoted to replenishing, in part, the almost empty treasury of the Association. This is indeed a laudable undertaking, and worthy of imitation in other portions of the Commonwealth. It has thus far proved a success. Mrs. S. A. Morgan, an active worker, whose heart is alive to every reform that will benefit humanity, is the leading spirit in the present movement; and a better and more efficient one could not be found. She says she does not see any reason why we cannot work to liberate the souls of men as well as their bodies: that if the Spiritualists would only be half as active and earnest as the Anti-Slavery people were, they might accomplish much. So we think, Concert of action in this particular would relieve our missionaries in a great degree from the operous duty of begging for the paltry contributions that are in many cases so reluctantly given in aid of the Association by those who have recently embraced our faith.

It is absolutely necessary that the Association's exchequer be speedily replenished from some source, or the workers now in the field will be obliged to relinquish their labors for other pursuits. "The laborer is worthy of his hire," the field is large, and means are necessary to push forward the glorious work in which we are engaged. What say you, then, Spiritualists of Massachusetts? Shall we receive material aid from you to continue our missionaries in the field; or shall we wait until a more generous spirit is manifested? What say our lady friends? Are they willing to imitate the example of Mrs. Morgan, and establish sewing circles, to aid us in spreading all over the State the great truths of the Spiritual Philosophy?

In behalf of the Massachusetts State Spiritual Association:

WILLIAM WHITE, President.

Verification of a Message. STATE HOUSE, BOSTON, May 3, 1869.

To the Editor of the Banner of Light:

I flud in your last number a communication from Charles E. Farrar, who says he was a member of Company H, 58th Regiment of Massachu-Ratts Volunteers, and that he died in prison at Danville, Va., five or six years since. His name is borne on the rolls in the office of our Adjutant-General, and he is reported as missing in action and afterwards dying at Danville, March 12, 1865. The regiment left the State in April, 1864, and Theology, another on Miracles, and others of perhaps not so was discharged in July, 1865, after participating profound a present interest. We shall revert to this number, in nine actions with the rebels.

Mr. Farrar seems not to be quite correct as to his dates, as it was only four years ago that he died. I think he can be excused for the error.

Truly yours, D. WILDER.

Music Hall Meetings.

The next course of lectures on the Spiritual Philosophy, in this city, will be given at Music bach, the now everywhere-talked-of German author, and, Hall, commencing in October. The ablest lectur- for selected matter, some of the choicest of the foreign and ers will be secured. To avoid any unpleasantness in regard to the season ticket seats, those who desire to secure the same numbers held last season can do so by applying at once at the Banner of Light Office, 158 Washington street. Others desiring to secure reserved seats should apply now, as by so doing they will have a better choice. Tickets will be ready for delivery Sept. 18th, to be paid for when taken. Do n't forget this matter till it is too late to secure the seat held last year, as there must be a limit to the time set for that purpose. L. B. WILSON, Manager.

ALL SORTS OF PARAGRAPHS.

We often receive letters inquiring for the address of good, reliable mediums." As we have no time to answer such letters, the writers will have to refer to our advertising columns for the class of mediums they desire to consult.

Thanks to Fred, L. and Hattle W. Hildreth for beautful flowers for our circle room table. These tokens of remonbrance bring your spirit friends nearer to your homes and warts.

23 In n't fall to read the statement of Prof. T. B. Taylor, printed a our third page. Such an experience of spirit presence repay, one for a life of toll and suffering. We commend the many and independent position taken by the Professor to hundreds of others who have received as good evidence of the existence and presence of spirit friends, but have not had the moral courage to publish it.

23 - MacDonald & Co., of New York, advertise, in another column, nearly life-size busts of Andrew Jackson Davis.

Terrible famine exists in some parts of Central India. Mrs. Jeannie Waterman Danforth, chairvoyant physician,

has removed from her old quarters to 54 Lexington avenue, three doors below 25th street, New York. It was stated at a recent convention of workingwomen in

Boston, that a majority of the girls employed to operate on heavy sewing-machines in shops, "last" only one or two years, although a few stand the labor a little longer time. "Their backs give out, their spines give way. It is that ugly motion of the foot that spoils the spine." All to enrich some lazy capitalist, probably, adds Digby.

Notice Southmayd & Co.'s advertisement of Dr. Irish's Ottawa Beer.

Mr. Sargent's new book, "The Despair of Science," is having an extensive sale. The New York Tribune alludes to it thus: "The most decided opponents of the new Spiritunlistic movement may read it with satisfaction, for its copious and lucid statement of facts, the force of its reasonings, and the moderation and truthfulness of its spirit."

A Good OMEN. -Schools have increased in Tennessee.

Scandal is a bit of false money, and he who passes it frequently is as bad as he who originally utters it.

AN EVENING BREEZE-A curtain lecture.

At the new opera house in London the footlights, instead of burning up, burn with a downward flame into iron flues, under an artificial pressure of air which also helps to carry off the smoke.

"COMIN' THROUGH THE RYE"-Whiskey, while being distilled.

Great talent renders a man famous, great merit procures respect, great learning esteem, but good breeding alone insures enduring affection.

THE GOLDEN SIDE.

(Verse three.) There is many a gem in the path of life, Which we pass in our idle pleasure.

That is richer far than the joweled crown. Or the miser's hearded treasure; It may be the love of a little child. Or a mother's prayer to Heaven, Or only a beggar's grateful thanks For a cup of water given.

"Too Big FOR His Business"-The sweep who was stuck fast in the chimney.

The Boston Journal says that our newly appointed minister to France "will pass several weeks at Humburg, celebrated for its healing waters and its gambling saloons, where he has engaged apartments."

John G. Saxo was walking up Broadway, New York, the other day, when he was accosted by a friend, who asked where he was bound. The poot replied: "To Boston, this afternoon, Deo Volente:" "What route is that?" asked the inquirer. "By way of Providence, of course."

If, as Horaco says, "brevity is the soul of wit," a modern ballet dancer's garments are much more witty than the

CONSCIENCE.-Copy of a lotter sent to our merchant tailor friend, Clayton, of 29 and 31 Elm street:

Hoston, May 3d, 1869.

To H. O. Clayton, Esq.: Dear Sir—Some of your goods having by chance come to my hands, unsought on my part, nevertheless I embraced the opportunity of converting them to my advantage, whereby I have acted wrong toward you, but now I mean to make restitution; therefore, you will find enclosed \$20, the total value of your property. Suffice to say that all in your employ are exempt from the slightest blame concerning this affair. It happened in 1868. I beg your forgiveness.

A Conscientious Man.

Dighy says there is a man in New Hampshire so tall that eternal sunshine settles on his brow !"

The end of a "fast" life-starvation.

According to a Northwestern paper, Chicago is ready to go ahead of all creation in the canal way. A ship channel, one thousand feet broad and sixty feet deep, is to be constructed across the State of Illinois, to some point on the Mississippi river, enough below the level of Lake Michigan to admit of a steady flow of water into the Mississippi. perhaps.

A FORTUNE.—One hundred and fifty thousand dollars worth of diamonds has a bride at the Fifth Avenue Hotel. Who does not pity her? but her husband moie? One real virtue would be worth them all. And then how true must it be that where there are many virtues there would not be so nany diamonds, nor any taste for them.—The Revolution.

There is to be a great cooperative congress in London, commencing May 31 and lasting a week. The leaders of the English workingmen, who took part in the cooperative movement of 1840, have the arrangement of the gathering.

The Boston Transcript says : "Of all independent men in the world, he who has served his time at and knows the secrets of a trade is the most self-reliant."

The Chicago Post knows a literary man whose name it prints Junius Henroigh Broughne. A few years ago, in Cincinnati, he was plain John Henry Brown.

New Publications.

THE OLOUD ON THE HEART IS the latest of the series of stories of a moral and domestic character, by A. S. Roe, whose name is widely known among a certain class of readers. The tale is framed very much like all its prodecessors, natural and smooth in incidents, with no tendency to the sensational, and striving to inculcate plain morals and homely truths. Published y Carleton, and for sale by A. F. Graves, of Boston.

Lee & Shepard publish "Views or Boston" on slips, in colors, accompanied with appropriate printed explanations of the different objects and localities on corresponding slips. All the objects of public interest in and about Boston are handled, and the whole package makes a very neat thing for strangers-such as will crowd in upon us soon-to have handy for reference.

The same publishers have just issued a new number of the 'Dotty Dimple Stories," called "DOTTIE DIMPLE AT SCHOOL," by Sophie May. It is illustrated, like the others, and will make the children eager to get hold of it.

THE MONTHLY RELIGIOUS MAGAZINE FOR MAYIS OUT, and has a list of vigorous essays-one on Modern New England in due course, again.

J. P. Mendum publishes "THE ASTRONOMY AND WORSHIP or the Ancients," by G. Vale, a profoundly interesting treatise on the procession of human worship from material to spiritual objects, and serving as a valuable introduction to what is styled "The Devil's Pulpit." The Appendix is no loss valuable than the body of the essay.

THE LAND WE LOVE-the magazine published at Baltimore—has for a frontisplece a fine steel engraving of Auerhome magazines, the table of contents being as appetizing to the mind as ever the fattest larder is to the palate of the

Loring publishes Florence Marryatt's "GIRLS OF FEVER-SHAM," who are taking girls and greatly sought after by lovers of light reading.

Lee & Shepard have just put forth from their busy press SALT WATER DICK," by May Mannering, the fifth in the "Helping Hand Series." It is full of excitement for the children, but such as will do them good instead of harm. It is, altogether, an extremely handsome series of juveniles externally, whose contents do not belie at all its outward characteristics and attractions.

EDITORIAL CORRESPONDENCE.

BY WARREN CHASE MAY DAY IN NEW YORK.

It rained and poured, and was cold, and blew, and one-third of the city was turned into "carpet baggers." Men and boys and women and girls with satchels and bundles, followed by porters and carriers plodding through the rain, from place to place, back and forth. Thousands of loads of furniture in the streets, drenched with rain, drivers swearing and charging extra, and the poor sufferers having furniture damaged or spolled and health endangered, sickness and death following with doctor's bill soon after the "May Day" excursion. More rooms are vacated and tenantiess this year, and advertised to let, than ever before, for the rents, although rising, are already out of the reach of all honest business with small capital, and the better class of citizens are being rapidly driven from this commercial metropolis. They must become clerks and servants or retire to the country, and many prefer the latter, and this great festering sore of Christianity and civilization is nearly ripe and must soon break out. Whether it will be a social, po-Rooms for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. litical or religious riot and revolution, I cannot say; but it must come, for a few very rich or combined monopolies, with credit for capital, control all the business, and are fast widening the breach between the poor laborers and themselves. The laborers are compelled to live in dirty dens and untenable houses, or shift any way, and be sick half the time from the effect of such residences and turbance of the system. the poorest food and poisoned liquors, by which they are kept from labor nearly half the time, and the other half compelled to charge unreasonable wages and combine in useless strikes and efforts at organization to remedy the evils, all of which fail, and their case grows worse and the breach wider, by which we see that the sore must come to a head and break, as did our Southern evil of slavery and aristocracy. Our Astors and Stewarts and monopolizing nabobs may sleep soundly and rest securely, but they are sleeping on a volcano that is liable to blow them up any day. The argus eyes of the Tribune, Times and Herald do not see it, and the cloudy vision of the World, Journal of Commerce and News doze over it, and smoke and chat on as if no harm could come from this source; and even the crazy Democrat and keen eved Sun. "that shines for all," have not yet smelt the sulphur, and do not know the steam is rising. Work on, gentlemen, if you will, to your doom, but we warn you that there is a law of compensation in Nature that cannot be avoided, and if ye will crush the poor and build up the rich, there must be an overturning of society, and sooner in this country, under our institutions, than in any other nation of the world, or at any former time. The ballot will prove a weapon of offence and defence in the bands of the masses, and when they see clearly and through soher eyes they will look after their interests and use this weapon to secure them, but it may be only after a mighty revolution has shivered the existing institutions and monopolies to atoms.

But to return to the May Day, which in New York is only a moving day, but in many a country village is a day of festive sports and enjoy-

noblest of causes to see it through and fight it through with the masses, feeling it to be the cause and the religion for the mass of mankind, and in which their highest and holiest interest is and in which their highest and holiest interest is levelyed. It is not for the rich as the nonular involved. It is not for the rich, as the popular Protestant creeds are, and it is not for the poor and ignorant only, as Catholicism is, which is its greatest virtue, but it is for all, and will be a leveler of masses, and bring the poor up out of poverty, dissipation and vice, and the rich down out of extravagance, pride, avarice and crime, in which they now indulge largely.

It is the saviour of our race, and it is glory enough for us to be a soldier in the cause of the spirit-world.

Marlboro', Mass.

The Marlboro' Spiritualist Association held their annual meeting April 4th, and the following named officers were elected: Sidney Howe. President; Wm. D. Taylor, Vice President; Mrs. Lizzie A. Taylor, Secretary; Mrs. Mary H. Lawrence, Treasurer. We are anticipating a rich treat here in Marlboro', having engaged the services of that truly gifted and eloquent speaker. Prof. Denton, once a month for a year.

Poor Theology, which has hardly recovered from the effects of Mr. Denton's lectures here last winter, will now have another spasm, and its adherents, who have prophesied for us a short career, will have the dissatisfaction of knowing that we still live and progress. L. A. T.

A Card.

Having been mistaken by some bersons for a trance and test medium and having lately received an application from an anonymous individual for an extraordinary test, I would hereby inform the public that I am neither a trance nor test medium, being simply an inspirational speak-

er and writer.

Persons desiring tests can obtain them by addressing Mr. J. V. Mansfield, or other mediums of like character, whose names may be found in

the Banner of Light. (**)

Hoping that my position may be understood hereafter, in order to avoid mistake and disappointment, I am very respectfully, yours in the cause of progress, MATTIE L. THWING. Conway, Mass.

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.]

"Ex-Pounder," PHILADELPHIA, PA .- We do not publish anonymous communications. The money accompanying the letter is subject to the writer's order.

Spiritual Periodicals for Sale at this Office:

Published in Chicago, Ill., by S. S. Jones, Esq.

ualism Published in Chicago, Ill., by S. S. Jones, Esq. Price S cents.

The Kostaum: A Monthly Magazine, devoted to the Harmanial Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single cipius 20 cents.

The Present Aon: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

Business Matters.

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

JAMES V. MANSFIELD, TEST MEDIUM, Answers sealed letters, at 102 West 15th street, New York, Terms, 85 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. THE BEST PLACE-The CITY HALL DINING

C. D. & I. H. PRESHO, Proprietors. DOCT. SETH ARNOLD'S BALSAM contains the choicest medicines that are found so efficacious in treating Bowel Complaints. It has also very im-portant properties, by which the patient is relieved of the fever usually accompanying serious dis-

GOING UP.

While many men are going down, In senses more than one, GEORGE FENNO'S going up in town, Now, Boys, look out for fun: He soon will open his new store,
Where he will "give you fits,"
And hopes, as he has done before,
To please you by his " wits."
Just please inform your comrades, each, He'd like to have then call At corner of Washington street and Beach,
Where he can "Sait" them all.

Special Notice.

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

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subse-quentinsection. Paymentinalicases in advance.

DF For all Advertisements printed on the 5th page, 20 cents per line for each lusertion. 17 Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 12 M. on Tuesdays.

RATHER CHOP A CORD OF WOOD THAN

WRITE A LETTER.

try village is a day of festive sports and enjoyment, forming such a contrast as makes this city tomparatively a pandemonium. We, too, became a "carpet bagger" on May Day, but were fortunate enough to have room enough and time anough and friends enough who did not move, to keep in out of the rain and wait for fair weather. Temporarily housed with our esteemed friends, Mr. and Mrs. E. D. Murfey, whose clairvoyant powers and medical remedies have been and are among the most successful we have ever known, we patiently wait for fair weather, and rest body and brain, having finished, for the present, our labors of hand and pen in this city.

IN THE RANKS.

Those who have known us as a soldier in the army of Spiritualism, and have feared, or felt, that we were trimmed with lace and feathers, and commissioned to fill some official position, will find us in the ranks, asking and receiving no higher honors than a soldier. We enlisted in this noblest of causes to see it through and fight it through with the masses, feeling it to be the

TSING TEA--Black Dragon Chop!

NATURAL Leaf, perfectly pure (TSING signifies pure).
Prepared without any coloring or foreign substance.
Cured on Porcelain (not copper), over a slow fire.

Delichtful flavor, exceedingly powerful and strong. Com-bines all the healing virtues of the Tea-plant. Mandarins and higher class of natives use no other.

Mandarins and higher class of natives use no other.

This celebrated Tea was first introduced here by the Oriental Tea Compant, in May, 1888, when the limited quantity imported was rapidly sold, at the high rice of \$180 a nound. It met with such unqualified approval, and the demand for it fir mail sections was so great, that the Compan, at once mide arrangements to procure a larger supply, upon more favorable terms, for the fitter; and they have just received the first involve for this year, which will be sold at the low price of \$10 a pound, a which (but little over half what it cost one year ago), it is the cheapest Tea known; and the Company feet that they cannot too highly recommend it to all who drink Tea, as it possesses the flavor and strength, and the soothing, invigorating properties of both filack and Green, without any 1 jurious quality; being chemically pure and free from coloring matter or any foreign mixture, it will suit the tasts, and please all who love Tea.

This Tea is put up neatly in pound parcels, 36 pounds in a chest, with the price, \$1.10, printed on each package. The wholesale price by the chest is \$1.00 a pound, and orders from Traders, little-levelprs l'edders, Clubs or Families, nor chests of 35 pounds or more, will be field at the wholesale price. Parties living in towns where we have agents can always get this fea from them.

Like all other goods as db by the Oriental Tea Company, this Tea is warranted to give entire satisfaction; and parties or any part falls to suit, it may be returned at our expense, and we will refund the moncy.

SPECIAL NOTICE—As a matter of convenience to the whole or

SPECIAL NOTICE. -As a matter of convenience to the public we are arranging with Apothecaries and other Merchants, all over the country, to act as Agents for selling our Teas and Coffees in their locality, at our warchouse prices. Our profits are small, but we give over four-fifths of them to Agents as commission. We want an Agent in every town in the Union, and will send full particulars, terms, price-lists &c., upon application by mail from Traders desiring It. Ad

ORIENTAL TEA COMPANY, Boston, Mass.

A PLEASANT AND HEALTHY BEVERAGE.

DR. IRISH'S OTTAWA BEER,

Is a cooling and pleasant beverage, more fully quenching the thirst than any article in use, which makes it particularly sought after as a summer drink, and only requires a fair trial to be ap reclated SOUTHMAYD & CO.,

Cor. of Tromont and Bromfield sta.

Are the sole agents for the sale of rights for New England.

May 15.—(w

EVERY MAN, WOMAN AND CHILD

MIAIL, WYUMAN AND UTILD.
SIROULD call at 24 Hanover street, Boston, and bit for one of those 1 ange victures in an 8x10 Frame, for one dollar and a half—the best and cheapest thing made. You will be surprised at what may be cone for this small sum, belig an ornament to sur room, and preserving the likeness unimpaired for generations. Every member of a family shill have one. Card Photography, Frame types, lintypes and every strie of picture k own, made in the best style of the art, at the lowest possible price. Old Pictures of Absent OR DEGRASED PERSONS cypied and enlarged to anysize, finished in Ot. Water Colors or India Ink.
Children's pictures made in one second's time any pleasant foreroom. Everybody invited to call and examine specim as at the rooms. G. W. BABB, 24 Hanover street.

May 15.—iwis*

FRIENDS, For valuable information address, ton, Mass.

For valuable information address, Boston, Mass.

W-May 15.

THE GREAT SPIRITUAL REMEDY. MRS. SPENCE'S POSITIVE AND NEGATIVE

POWDERS.

THE magic control of the POSITIVE AND I NEGATIVE POWDERS over discusses of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nausonating, no vomiting, no narcotizing. MEN, WO-MEN and CHILD REN find them a silent but sure

MEN and USERICH IN THE CHEER ON STREET ON SHEET OF SHEET

Bronchitts. Coughs. Colds; Scrottin, Nervousness, Steeplesaness, &c.

The NEGATIVES cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blandness. Desires, is not sate, smell, feeling or motion; all low Fevers, such as the Typhold and the Typhus; extreme nervous or muscular Prestruction of Relaxaction.

Both the POMISIVE AND, NEGATIVE are needed in Oblits and Fever.

PHYNIGIANS are delighted with them. ACENTS and Brugglets find ready sale for them. Frinsed terms to Agents, brugglets and Physicians, sent free.

Fuller lists of diseases and directions accompany each liox and also sent free to any address. Send a brief description of your disease, if you profer special written directions.

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Invocation. Our Father, from the valley wherein are clustered the fogs of our earthly experience we do address thee; and, coming face to face with the god of life, we utter our prayers, choosing no ora-cle between ourselves and divine good. And, 66 Spirit of everlasting power, and love, and truth, we will pause by every altar in life, and laying an offering thereon would receive thy blessing; and in all the conditions of our being we praise thee—praise thee for the beauty of all worlds, for the ever-varying scenes of life which are present to our view, which are given us for our use, that we may take steps toward wisdom, may come nearer unto the great heart of eternal truth; for lol we see that everything is very good. The seasons are good and beautiful, and all which they produce are very good. It is only the ignorance of human life that makes the misery. It is only that ignorance that is incident to growth that causes us to languish in the shadow, and which makes our bodies, spiritual and material to suffer the keen pangs of pain. And so, our Father, in sight of all thy goodness, standing face to face with all thy blessings, we can but praise thee; and in harmony with all Nature we would sing our song of joy unto the Great Spirit of everlastour song of joy unto the Great Spirit of everlasting love, of everlasting power and wisdom, whose might calleth into being all these ever-varying and beautiful scenes. Oh our Father, in our weakness we how before thee, praying to be released from sadness, praying that thou wilt take from us the yoke of oppression, praying that thou wilt give us peace instead of war, praying that thou wilt open the eyes of the blind and give them sight, praying that thou wilt unstop the ears of the deaf that they may hear, praying that all the senses of our divine life may be opened so that we may enjoy life to its fullest extent. And that we may enjoy life to its fullest extent. And yet if we ask too much thy wisdom will withhold. We cannot change thee by our prayers; we can only place ourselves in harmonious relation to the laws by which we are surrounded. Our Father, we need not ask that thy blessing descend upon these mortals, for they are all recipients of thy love, hourly, momently. They all receive the dews of thy holy spirit perpetually. There is no time when thou art absent from them, for thou art as near as the pulsations of their own lives. art as near as the pulsations of their own lives, watching their sorrows, and their sunny places also, giving unto each all they need in due season, and relieving their spirits of the clod of mortality whenever there is call for it. Oh we thank thee for death, beautiful death, for it relieves the spirit from that which retards its progress in the angles. things of life—beautiful death, that men and women, and even little children, have so long looked upon with fear. But it is being clothed with rate little the little than upon with fear. But it is being clothed with ra-diant garments, and the face of this angel is like morning light, though poor humanity cannot see it and the broken-hearted cannot understand it. It is the angel of, mercy that has come to release the weary spirit and bid it go free. Oh, then, for death we praise thee, and for the beautiful life which meets the soul after death, for that divine reunion between loving souls. Oh Lord, we praise thee for that place beyond the earth-life where the souls of friends are united in love, where heart meets heard weat hand where heart meets heart, where hand meets hand, where lip meets lip, and where there is none of that sickness, none of that earthly sorrow that has been experienced here. And for the beautiful scenes of our spirit home, for its springtime and its summer, for its autumn and its winter, for all those glorious scenes which are the endren who dwell in the valley are beginning to see what there is beyond the mountain-top. They who dwell in the shadow are beginning to see the sunlight beyond they who dwell in the shadow are beginning to see the sunlight beyond; they who dwell in the picht of ignorance are beginning to see what the morning of truth can reveal. Oh our Father, we are glad for all sides, all shades of life. We praise thee for all. We receive all, and we know that thou wilt forever bless us wherever we may be.

Questions and Answers.

CONTROLLING SPIRIT.-Now, Mr. Chairman, 1 am ready to receive your questions.

am ready to receive your questions.

QUES.—We frequently hear persons express a
desire to rest for a long period of time upon entering the spirit-world. Does this result from absolute wearness of their earth-life?

ANS.—All the experiences of your earth-life
cast their shadow upon the spirit. It matters not
what they are, whether they are those of joy or
of sorrow, of weariness or the opposite; and a
certain amount of time is required for the spirit
to outlive it mass boyond the shadows that are to outlive it, pass beyond the shadows that attached to it in consequence of its earth-life.

There is a mantle of remorae, an uncomfortable atmosphere surrounding the drunkard, surrounding the miser, surrounding all those persons that have not made the very best use of their time here. There is also an uncomfortable atmosphere surfounding those that have been encumbered with unbealthy physical bodies. The atmosphere is oppressive. It rests upon the spirit like a heavy weight, and as the spirit during such an experience in earth-life has been in conflict, in hard conflict with those rude experiences rest exist. conflict, with those rude experiences, rest, quiet a condition wherein it can recuperate its wasted forces, is absolutely necessary in spirit-life. I know it was so with me, and I am sure it is equally true of all others.

Q.—Is that rest of long duration?
A.—The period of time consumed in that way depends upon the necessity. If there is need for a long rest, you may be sure that the need will be

supplied; the long rest will come.
Q.—Does this intense desire for rest induce this state of absolute repose? · A.—Yes; for none will desire this rest unless they have need of it. The desire is child of the

-Are they conscious of any lapse of time during that rest?

A.—Yes.
Q.—Are we, then, to understand that there is time there?

A .- Not the time that is understood here with you, but a lapse of conditions, experiences, periods. Of course we do not reckon time by the revolution of the planets as you do, or by the passing of day and night. It is not divided into years, months, weeks, days, hours, minutes, &c. Q.—Still it is capable of measurement?

Q.—Do not spirits understand our time here? Can they not reckon it as well as we do A.—Certainly they do. It is called the earth me. They speak of it precisely as you speak of

London time. It is not Boston time.
Q.—A person passing by a tank of water when the moon was full, observed the shadow of a willow tree reflected on the surface of the water. The next morning in passing the same place he noticed that the water was slightly frozen, and that a complete photograph of the tree was imprinted on the ice. Was this so? and if so, is there any analogy between the operation and what is called spirit photography?

A.—Oh yes. I cannot say whether or not this special case was true or false, because I know nothing about it; but I know it is not at all out of the common course of Nature. Light is a vast

this side by the mountain. During a thunder-storm Nature is expable of placing upon the surface of this lake an accurate picture of the forest beyond. You cannot see it. You may know it is there, but it is out of the range of your vision because the mountain rises up between you and the forest. Light being the artist conveyed through the atmosphere—as those who understand these matters inform us—through the pow-er of reflection and refraction, this forest that lies beyond the mountain is in picture brought for-ward and diguerreotyped upon the lake, clearly proving that under certain electrical conditions of the atmosphere and light, bodies that are not

and spirit photography?

A.—Why, yes. Spirits know better how to make use of the agent, light, than when here in the body, and if they can only succeed in rendering their forms objective enough to appeal to them to be portrayed upon any surface that would reflect the image.

A.—That depends very much upon the direction in which they are highly developed. A Daniel Webster was highly developed in a certain direction, but he tells me he never thought

the absolute identity of our friends in spirit who have been our friends for a long time but have progressed out of our social sphere. For instance: the mother lays her baby away by death. She herself remains for threescore years or more on the earth. She remembers the child as her baby. She remembers all the circumstances attending she remembers all the circumstances attending its birth and its death, all the incidents of its young life. They are all treasured up in her memory. When she goes to the spirit-world she meets, not her baby, but a mature spirit—a beaumeets, not her baby, but a mature spirit—a beau-tiful intelligence, that claims her as its earthly mother. But she says, "My child was an infant. I laid it away under the sods of earth in its baby-hood. It cannot be that you are my child." Straightway there are numbers of intelligent spirits who were present at the second birth—the death of this child—and know all the circumstances pertaining to its young life here. They say to her, "This little child has passed through certain experiences in earth-life. You know them well. You know the time of its death and all the circumstances attending it." "Yes, I know that," says the mother, "but my child died a baby." Then all the changes through which it has passed are postroyed to the mother. are portrayed to the mother. She sees them all upon the carvas of being. There is her baby. There are all the steps in its life of progress—every one. She sees the changes and the analogy every one. She sees the changes and the analogy between them all, and then she knows that the mature spirit who claims her as its parent is her own child.

Q.—Is there any development in this world that can detect with certainty its true relationships?

ships?
A.—No, I know of none—not with certainty.
If we were all fixed stars in the firmament of intelligence this might be. But we are not. We are constantly changing places one with the other, therefore there can be no certainty in this direction.

Jan. 12.

Adelaide Lewiston Harper.

I am Adelaide Lewiston Harper, from New York; twenty-three years old, when here. During the latter part of my sickness, which was protracted to months—I think, in all, I was sick about thirteen months—I had several visions. about thirteen months—I had several visions. Coming events seemed to be shadowed forth in the world. If you was poor, or sick, or in trouble, these visions. For instance, I had a vision of a room, a sick chamber, and there was what seemed to be a likeness of myself. In the centre of the room was a clock, and a pendulum was swinging slowly. And I was told by a voice—though I saw no form—that it was marking the time of my change, and that when it stopped it would stop. change and that when it stopped it would stop upon the exact hour of my departure. I watched it till it grew slower and slower and finally stopped and the dial-plate indicated seven minutes of four in the afternoon. So, I told my friends, that that would be the very hour of my death. But they thought I was very foolish to believe anything in it. It was only, they said, a result of my sickness, and would amount to noth-ing. I then saw, in vision, a representation of my funeral, and after the services were over and the burial had been completed, my brother, who had been absent on the continent, returned; and was in despair because he was too late. My friends advised me to think nothing of it, as in the former case. I could relate seyeral others, all of which were correct pictures that existed in the future. I told my friends that I thought they were not meaningless, and that I should some day understand them. I do understand them. and they were given to me because they could be given—because these things could be performed through my own physical forces. My decaying physical nature threw out from its inner life an atmosphere, through which these pictures or visions could be formed. And because they were a part and parcel of my own life, I could behald them while no one also could. Therefore it hold them while no one else could. Therefore, it is in perfect accordance with the law of Nature, and not at all piraculous, not at all out of the order of Nature. I have seen similar cases with others beside myself since my death, and I have watched their operation. I have seen the departing magnetic forces of the physical body taking the shape of things that were to be in the future. I have seen them so clearly defined, that it would seem to me that all might see them—that the vision might not be confined wholly to the one from whom the power came to make them. And I wish to say to my friends who are left here on the earth, that they are no illusion, no imagination, nothing but what is real, nothing but what is in accordance with Nature, and whenever they shall know of any one gifted in like manner, they may not treat it as an idle circumstance, resulting

from a disordered brain. I should be most happy to meet with my friends
I should be most happy to meet with my friends
I have left here, and I am sure I can give them
much that will be of great service to them, when
they, too, shall be called to part with the life
here, and take up the life that is now unknown
to them. Many things which I omitted to say
during my stokeness on account of my weekeness. to them. Many things which I omitted to say during my sickness, on account of my weakness and suffering, I could say now, if conditions were only provided for me. I have been twenty seven months here—quite long enough to have regained all my spiritual energy, and to rejolee in the freedom that helongs to the soul after death. To my brother Eugene, I would say, "While you seek to know concerning the things which belong to this life, have a care that you do not overlook that more important lesson which belongs to the spirit. While you are zealous to know what is in spirit. While you are zealous to know what is in the earth and what the skies afford, oh forget not that there is a life beyond this earth, and if you desire to explore to a certain extent its regions, even while here, you can do so; and I am sure that when you enter that life, you will find all the knowledge you may have been able to gain of the greatest importance to the soul. Good-day, sir.

photographer. It is constantly active, and it does not only place upon the canvas of being things that are seen by mortal senses, but sometimes those that are not. Let me illustrate: Suppose the same a label of clear material barren with the same a label of clear material barren with the same a label of clear material barren with the same a label of clear material barren with the same a label of clear material barren with the same a label of clear material barren with the same a label of clear material barren with the same a label of clear material barren with the same a label of clear material barren with the same a label of clear material barren with the same a label of clear material barren with the same a label of clear material barren with the same a label of clear material barren with the same and the same a label of clear material barren with the same and the same a label of clear material barren with the same and the same a label of clear material barren with the same and the same and the same and the same a label of clear material barren with the same and the same a label of clear material barren with the same and the same that are seen by mortal senses, but sometimes awful! I was there, and I saw them all. I saw those that are not. Let me illustrate: Suppose there was a lake of clear water here, a mountain see me, but I couldn'r. Oh, tell mother, won't directly beyond; on the other side of the mountain a forest, entirely obscured from view from shedon't—shall stay with her all the time. Good-Jan. 12.

James Hamilton Smith. [How do you do?] I am well. I got into the spirit world sooner than I expected, I had a body that bid fair to weather at least a hundred winters. But my commander in-chief always has a way to despatch subjects whenever he wishes. It don't matter whether the seeds of disease are sown in the body or not. I was thrown from my horse—got too hard a knock on the head, and did n't recover. They said the skull proving that under certain electrical conditions the head, and did n't recover. They said the skull of the atmosphere and light, bodies that are not within our sight can be daguerreotyped or portrayel upon water—upon any surface that is capable of reflecting an image.

Q—Is there any analogy between that process and spirit photography?

A—Why was Spirite know botter how to the dead, and did n't recover. They said the skull of the surples it was. At all overship is a hard knock, and that 's all. Did n't come to my clear senses again, till it was all over. My name, sir, when I was called Hamilton, and I come to the dead, and did n't recover. They said the skull of the skull of the skull of notes it was. At all overship is a hard knock, and that 's all. Did n't come to my clear senses again, till it was all over. My name, sir, when I half the time I was called Hamilton, and I come to the close of my earthly life just out of Golden Gity, Colorado. And I am happy to say I am well on the other side, and in the way of coming ing their forms objective enough to appeal to back. Let me see, I have been absent from the your physical vision, it is a very easy matter for body—can't say, as old Paul did, I have been present with the Lord; but then I've been present with myself, and that's all the Lord, I guess, reflect the image.

Q.—A returning spirit yesterday said that she and her mother used to sit at a table for spirit manifestations, but that they never got any unless a vessel containing water was on the table at the time. Was this the result of accident or law? Please explain fully.

A.—I presume in that case it was the result of law, and the water was a necessity as a conductor of the magnetic forces, for it seems without it they could gain no spiritual manifestations.

Q.—Do all highly developed spirits delight in prayer?

A.—That depends very much upon the directions of the could not swallow my kind of religion, because to

could n't swallow my kind of religion, because to him it wan't no kind of religion at all. I told tion in which they are highly developed. A. him it wan't no kind of religion at all. I told Daniel Webster was highly developed in a certain direction, but he tells me he never thought much of prayer when here; does not think much of it now.

Q.—Is it prudent for us to expect to recognize our friends in the spirit-world when we fail to do so, in very many cases, after an absence from our most intimate friends in this life?

A.—I cannot say as to whether it is prudent or not, but you must expect to meet with those obtained. write down his prayer, and hand it to me." I stick it in my pocket and carry it round, if that stick it in my pocket and carry it round, if that 's what he meant. He said, "Hamilton, I would n't insult the Lord so much as to write a prayer, and allow you to handle it." Now tell him, if he will send one of his good old-fashioned Methodist prayers to his God, I'll get a tin tray, or a pair of tongs, or anything I can take hold of it with, and bear it right straight along over the road—because I do n't suppose he would like me to touch it with my sacrilegious hands, even on this side of life, but if I can gave him anyway sir I'm of life; but if I can serve him anyway, sir, I'm ready to do it, tell him; and as for the bottomless pit and God's elect, and all that stuff he used to preach about, tell him it's all moonshine, mighty poor moonshine at that. He will find himself on a rotten plank when he gets here, not half as good as mine. I come out of this world with a cracked skull physically, and if I aint very much mistaken, he will come out with a cracked skull spiritually, if he don't turn round; and that's a good deal worse, I tell you. I've seen plenty of 'em hunting for Jesus, and old Paul, and Timothy, and John, and Matthew, and all them follows and thay would n't know one of all them fellows, and they would n't know one of them if they should meet them; not one. You see, this cousin of mine is in the same predicasee, this cousin of mine is in the same predicament, but he is a good fellow, and I am anxious to help him out of the mire. He give me Pilgrim's Progress once, and I read it, and thought it was a pretty good story. He wrote me to know what I thought of it, and if it had made no impression on my heart. I told him I did n't know. I'd carried it in my breast pocket when I was out hunting. Perhaps it had. Then I got a lecture, though I did n't get any more books after that. Well, stranger, tell him I am happy, and engaged, so far as I can be, in the same occupation as when here, but I have n't been introduced into the New Jerusalem. Perhaps I'm an outtion as when here, but I have n't been introduced into the New Jerusalem. Perhaps I 'm an outcast. Do n't know but I am. Perhaps I have n't got a key; but I take it they do n't turn locks on anybody here. Seems to me they do n't. But if they do, I should n't want to take the trouble of turning the lock to get in. So I shan't trouble myself. If I can but serve him, either by carrying his prayers there, or in any other way he will suggest, I am just the chap that can do it. Now do n't think I'm the worst man that ever was in was when death found me. It you do not have my I can't help it. If you are like that cousin of mine, I pity you, that's all. You have my prayers in your behalf. Good-day, Captain-General. [Will you give your age?] My age! Well, I'd turned fifty, sir; had n't got to fifty-one. [I only want it for your cousin's satisfaction.] Oh yes;

told him I was good for fifty years more. Well, I was, physically. He wanted me to be looking after my spiritual welfare; but it's all right with me, tell him—all right. Good-day. Jan. 12. Emma Vance.

want it for your cousin's satisfaction.] Oh yes as he said, you are on the decline of life, and there's no knowing how soon you may go.

Ch the fire! Oh dear! oh dear! Tell mother that father and I are alive. We are alive! And tell mother we want to speak to her. Emma Vance, of Cincinnati. Tell mother I got separated from father, and got after first. Oh dear! But tell her not to cry, because it is all done now. I didn't suffer a great while, tell her. I was soon insensible, and when I come to think again, I was with my grandmother in the spirit-world, and father didn't know but what I had been saved, till we met in the spirit-world. Father didn't know it. He said his last prayer was that I might be saved; but I was n't. Tell mother I I might be saved; but I was n't. Tell mother I should be happy if I had n't left her sorrowing on

the earth. Twelve years old, I was.

That was in the "America," on the Ohio river.
Oh, such a terrible, terrible crash! That was awful! It was awful! I wish—I wish mother was here. You tell her so, won't you? She didn't want me to go; but I wanted to, with my father, and I did, and I reckon it was all right. [Where was your father going?] was your father going?] He was going down the river. He was going to buy goods. I don't know where we was going to stop. He didn't say. He went sometimes to one place, and sometimes to another. Good-night, sir. Jau. 12.

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

Invocation.

Our Father, from the deep valleys of our ig-norance we look upward to the mountain-tops of norance we look upward to the mountain-tops or thy wisdom, praying that thou wilt bless us with a descent of the holy spirit of truth—that truth which shall lead us from all dark places, that shall guide us away from all our errors, that shall lay its hand upon our brows in holy benediction. Our Father, we bless thee for the glad earth, with its sounds of joy and its sounds of mourning. We bless thee for the ciff of supe and stars: for the bless thee for the gift of suns and stars; for the gift of the seasons, for all these changing pictures of life whereon the soul makes its record, and from which it draws its earthly and its spiritual experience. Our Father, we bear thee in the arms of our love the prayers of these thy children; they pray for more light—oh give it them; they pray for strength—oh withhold it not; they pray to be led away from the darkness and the shadows of earth—oh send them angels who shall minister unto their several needs. Oh give unto each whatsoever they need, in due season, and assure each soul, through its own special ministering spirit of good, that thou art ever with them and they are ever cared for by thee. Oh may we be enabled to teach thy children that Mary Emerson.

Uncle Willie! [What, my dear Mamie?] I am so glad to come; but I feel so bad, too. I feel so bad! I tried so hard to come. Tell pa not to feel so bad. It keeps me away. [I will write and 'great white throne whereon sitteth the King of

Justice. We only ask that we may recognize the great white throne which is within our own individual lives, and recognize as sitting thereon that reason, the king of all individualities that belongs to every soul. We thank thee for childhood, with its bright buds so promising, so full of future life. We thank thee for youth, that speaks to us of that which is to come. We thank thee for mature age, that talks louder of thee. We thank thee for old age, and death, beautiful death. Our Father, we thank thee for this more than for all the gifts that hast bestowed upon us. On while it comet to thank thee for this more than for all the gifts that hast bestowed upon us. On while it coments to some souls robed in darkness, clad in garm dis of night, and with fearful aspect it stands nin them, oh our Father, we know that there are some to whom death comes as an angel of left; and oh we pray earnestly that they who cannot thus behold death, that their condition say be changed, that their condition say be changed, that their ears may be unscaled, and that all their senses may be unscaled, and that all their senses may be attuned to understand the harmonies of life, whatattuned to understand the barmonies of life, what-ever they may be. Our Father, we would play upon this harp of a thousand strings so that no discord may appear, but in harmony with the angels we may attune our song of everlasting love to him who was, and is, and ever shall be. Amen. Jan. 14.

Questions and Answers.

QUES.—In a sermon preached at the Opera House, Elpira, N. Y., Jan. 10th, the Rev. Thomas K. Beecher remarked: "There is no time set for the day of judgment that is known to man, nor angels, nor to the Son—[meaning Jesus Christ]—but to the Father." As I have never come across in the Scriptures any remark of the kind I would like to ask the controlling intelligences for further explanation of the reverend gentleman's remark. How do they as intelligences look at the future How do they, as intelligences, look at the future

day of judgment?
Ans.—None can tell when the soul is to sit in judgment over its individual acts. It should be understood at the outset that we do not believe in any special day of judgment. We have no faith any special day of ludgment. We have no fatth whatever in it, nor have we any faith in a time when this world, or any other, was ever created, according to the popular definition of the term, which means to make something out of nothing. How thoroughly absurd! The soul never makes a single mistake, however trivial that mistake may be, but what it sits in judgment over it as soon as it learns that it has made a mistake, and soon as it learns that it has made a mistake; and the individual is never suffered to depart from the judgment seat till it has paid the uttermost far-thing. There is no such thing as forgiveness for sins. You may rest assured if you make a mis-take in life you must pay for it. No outside judge, formed of the caprices of individual minds, will sit in judgment over you, neither now nor at any future day. There is no time when this will be done. But the judge that is within will never fail to call each one of us to account for all the missteps which we have made in life. And we may be thankful that we are thus called to account, for were we not, we should go on stumbling in the way to all eternity, and instead of finally getting into the opposite of that condition of being nameinto the opposite of that condition of being namely, happiness, that all seek, we should forever seek and never find it. We should constantly be making gross mistakes. We should grow strong in the way of error. Thank God there is a way by which we are chastised, every one of us. The fire burns us; the water drowns us; stern, inexample law resets us on every head and holds we orable law meets us on every hand and holds us accountable to it. We must ray allegiance here and there and everywhere. Nature is constantly and there and everywhere. Nature is constantly asking tithes of us, and we are as constantly paying them. Cease, then, to expect a general judgment day, wherein all souls are called to an account for deeds done in the body, for I assure you that there can by no possibility in all the future ever be such a day. We know that the Infinite Spirit of Good is just, and therefore we know that the label of the transfer when we have that we shall all be dealt justly with. And be-cause it is just for us to suffer for the mistakes we make, in order that we may know the better way, we shall suffer. But we need not wait till we go to the spirit-world; we shall not. We need not wait for some far-off judgment day. Oh, no; the judgment follows close upon the heels of the mistake always

Q.—Is the memory of events transpiring in this life perpetuated in the spiritual life?

A.—Yes, but subject to the same law that memory is subject to here. It slumbers, and is roused from slumber. You cannot remember all the events of your childhood till by some lucky or unlucky circumstance they are called up, and then lucky circumstance they are called up, and then in panoramic picture they pass before your vision—you remember them. So it is in the spirit-world. The spirit does not carry in the right hand of its memory all the scenes through which it has passed. It has an ample storehouse in which every scene is treasured, and it only needs the proper circumstances to call it up from that storehouse and make it yours in the present again.

Q.—What is the occupation of the rum-seller often this 1162

after this life?

A.—I, for one, am very glad that their occupahe has afflicted them consciously or unconsciously, it matters not. He sees that by the course he took in life, his neighbors A and B and C have all been plunged in misery, and have suffered most terribly in consequence of his mistake. The angel of remorse comes, touching the tender places of his inner life, and he says, "Oh that I had lived a different life; but here in my spirit-home I am met by scenes that call up my earthly life, that keep me constantly reminded of that life." There are no beautiful pictures of benevolence, no scenes where the widow and the orphan are kindly cared for, but the bar-room, drunken revels, and then poverty, here and there, that this fiend has occasioned. I tell you that you, each one of you, make your heaven or your hell in the future life. As are your deeds here, so shall be your condition hereafter. Nothing is lost. Every kindly deed, every kindly thought or word is treasured up in that spirit-land, caught up and made use of by the Great Artist in the spirit-world; and you will meet it there, you will stand face to face with all your earthly deeds there. There is no escaping it. It is the law, just as natural an outgrowth of spiritual law as it is natural for the spring to yield its buds and blossoms, the summer its fruits and flowers, the autumn its grains, all in accordance with law, and as the law is greater than you or I, we cannot control it. So then the rum-seller has lost his outer occupation at death, but he carries the record with him, and it remains with him till he outlives it, passes be-yond it, and rises, a redeemed spirit. Thank God there is a condition when every soul shall be free from all the mistakes of its earthly life. There is no eternal suffering for the soul. It matters not how low it may sink here, as it revolves around the great Deity of Good it will catch spark after spark, and become more and more free from its darkness, and finally it will rise a redeemed, pu rified spirit.

Q.—In reply to my query, "What is Truth?" a spirit answered: "Masculine is wisdom, feminine is love, spirit is law, and truth is God." Was this a rational answer? and if so, will you please explaint the partial of the second o plain its meaning fully?

A.—Yes, it is a rational answer, certainly, but of course there are different ways of answering the same question. To me there are as many differ-ent shades and degrees of truth as there are souls to understand truth and to need it. Spiritualism is a great truth to the Spiritualist, but to those who have no faith in it, it is no truth. Truth every soul must measure for itself, just as every soul measures Deity for itself. No two can measure ure it alike, no two can understand it alike, no two can worship it alike. It comes differently to all, and adapts itself admirably to all. The little child receives it according to childhood, old age according to old age. The man who is creed-bound receives it according to the creed, and so on. Truth has an infinite number of shades and an influite number of forms.

Q.—But why was this peculiar answer made:
"Masculine is wisdom, feminine is love," &c?
How do you apply these terms as a solution of the question

A:—They are simply terms used to express dif-ferences of mind, of intelligence, of spirit. The spirit who answered the question saw in the male spirit who answered the question saw in the male element, wisdom; in the female, love; and he saw that God was truth; therefore, to him, the question was answered perfectly correct. It was a truthful answer. I might not answer it precisely the same; doubtless I should not; nevertheless it is a correct way of answering it. But you are so very apt to attach wrong meanings to terms that are current among you, that it is very hard to convey a true idea through any of the vehicles.

Q-Will you please inform us why it is that some spirits return as soon as they have passed

some spirits return as soon as they have passed away, while others do not return for a long period, and many never return?

A.—The returning spirit always returns by virtue of law. The attracting power is sufficient to enable it to return. In case of those who do not return, the opposite power is sufficient to keep them away. When your atmosphere is in a state of quiet, when a dead stillness pervades the atmosphere, scientific men know what to expect. This condition of atmospheric life cannot remain long. It calls to itself cold air from regions be-This condition of atmospheric life cannot remain long. It calls to itself cold air from regions beyond. In answer to the call, the cold air rushes in and fills the vacuum. So it is with regard to returning spirits. There is an attractive force at work in the case of every returning spirit. They return by law; they stay away by law; and if the condition or the law is not if harmony for them to return, you may pray to all eternity for their return, and they cannot answer your prayer.

Q.—Do they wish to return if they have promised to while in the flesh?

A.—Not always. It does not follow, if they make the promise, that they always wish to keep it after death. They may see it would not be best for them to keep it; that it would be far better for themselves and their friends not to keep it. In that case they do not wish to. But, as a general

themselves and their friends not to keep it. In that case they do not wish to. But, as a general thing, they remember their promise and strive earnestly to keep it, and wait, with what intense anxiety you may never know while you dwell here in the flesh, for the proper time to come for them to return; in other words, for the law and themselves to he in harmony so that they may themselves to be in harmony, so that they may overcome all the obstacles that may intervene between them and the media upon whom they must throw their life in order to make themselves manifest to their friends.

-Can the disease called consumption be

A.—Medical men say it is not an incurable disease, by any means. But when the substance of the lungs is largely involved, it is very hard to effect a cure. But there are remedies growing out of the planet, the earth, that, if applied to the disease, are adapted to cure. We are told by those who understand these things, that there is no disthere is a remedy for all. We are also told that the time will come, upon this planet and all others, when there will be no disease, for, upon this slightest approach, the individual will be so educated as to know what to do in the case; therefore the enemy can never take possession of the citadel. The form will give way to nature, not by disease, and the spirit will be set free by an easier method

than is now generally the case.
Q.—Can we have more than one guardian-angel at the same time?

A.—Yes, sometimes very many; just as many as are attracted to you, who find pleasure in watching over you in defending you from danger, in shielding you in all possible ways, warning you, guiding, leading and instructing you. All, who take pleasure in thus coming to you, and can come, you may rest assured, will. The number is not limited.

Q.—Is it proper to entreat them to come?
A.—Certainly it is.
Q.—Why is it that those guardian-spirits who

have come many times, cannot or do not commu-nicate through the same medium through whom they have formerly communicated?

A.—Many reasons operate to produce this state of affairs. Sometimes it so happens that after a spirit has used up all the appropriate magnetic life that it found in a medium, it cannot come through that source any longer,

Jan. 14.

Capt. Alfred R. Harris.

By a strange, incomprehensible law I find my-self here desiring to communicate with the friends I have left. How strange! I was taught, in my earthly life, that there was no returning after death, and that the state was fixed, eternally fixdeath, and that the state was fixed, eternally fixed; that after we had parted with the body we were either supremely happy or supremely miserable, and that there was no court of appeal, no judge that would ever look with compassion upon us if we happened to be unfortunates. But I find everything here so totally different from what I expected that I was led to see that my corrlly tion, so far as external acts is concerned, ends with this life. It is quite long enough if it continues through this life. But the rum seller carries the shadows of his unlawful traffic with him to the spirit-world. He sees the victims that have fallen beneath this deadly miasma, and whether he has afflicted them consciously or unconsciously. It so happened that a very likes company. I yes. It so happened that a very likes company.] Yes. It so happened that a very large company were in the same boat with myself, and the boat was very large—accommodated

a good many.

I lost my life in the fourth year of the rebellion.

And, my good sir, I was a rebel—heart and soul
a rebel. [Honestly so, no doubt.] I was; and I
have not a single regret upon that score—not one. I believed I was right, and I fought for what I thought was justice. I honestly believed that the North had always been from old colonial times, making encroachments upon the South, setting her foot here and there, and I believed she was, in a sort of covert way, leading the South whereseever she would. When Massachusetts got tired of her slaves, she said to South Carolina, "You take 'em." Old Massachusetts, your old Bay State, that talks so largely of her free insti-Bay State, that takes so largely of her free insti-tutions, of her liberty, of her intelligence, when she found that slavery was making her out of pocket, said to Carolina, "You take 'em. You can take care of 'em. Your soil is better adapted to them than ours. Your climate will suit their dusky skins better than ours; and you know you can raise your crops with their labor better than we in the North." And so by soft words and close movements, Massachusetts passed over the unwholesome legacy to the South. The South pocketed it, and did the best she could with it—took care of it as best she could, invested all her property in it. It was the basis of all Southern property, and it was so by necessity. If you are a slaveholder, you must conform to all the condi-Ah, you may say you need n't do it. I tell you you must. It cannot be otherwise. You have either got to do it, or to say. "We won't have slavery." But you see when it was thrust upon us we thought perhaps we could make a good thing out of it, perhaps it was best; and we conthing out of it, perhaps it was best; and we considered it to be a God-ordained institution. We were honest. We believed that slavery was of God. All the old patriarchs were slaveholders, every one of them; and as we believed in the Old Testament to the letter, most of us; of course we held slavery as right and proper. But by-and-by, when the slave population grew large, the North says, "Here, so many of your slaves represent one vote. That won't do—that won't do. This is controlling the ballot-box too much. We can't have it. No, no," the Yankee said, "can't have it. This is taking too much political ground. You must get rid of slavery." Mind you, after the Southern man had invested all he had in slavery, as I before said, it was the basis of Southern

Southern man had invested all he had in slavery, as I before said, it was the basis of Southern property. Then after the Southern man had got head, neck and heels into the trap, the one that got him in—or the offshoots of the old tree—rose up and said, "Here we must take away all your implements of service, and you must get out of the trap the best way you can." Then we said, "It will be done at the point of the bayonet and the mouth of the cannon." Those were the exact words used in the convention, that memorable convention. I was there, and I was honest. I fought honestly, and I fought hard. I three my fought honestly, and I fought hard. I threw my life into the scale, and here I am. I do not regret that the slave is free. Perhaps it is better for him. But I look over the South, as aspirit, and where once were the cabins filled with a happy

ing them their liberty, and talk well, eloquently; but when any sacrifice from their own lives is called for, they are not at home. Ring the bell as much as you may, they are out.

But I come here to communicate with my family, of which I only left a wife and daughter. Say to them that I live; that the time here has been extended in the spirit world. I do but speak out of sight, but my sympathies, my love, all that which made them dear to me and me dear to them, remains the same. And I should be made doubly happy could I only know that they recognized my return, that they understood this power, that they reciprocated the shaking hands of the

I am sad in contemplating that which was, and I am sad in contemplating that which was, and that which is—I cannot be otherwise. But I have faith in that supreme justice that we all have faith in, even in our darkest hours. I have faith in that wise intelligence that knows no North, no South, no East, no West; that considers all our needs, and will finally make all these wrongs right.

Capt. Alfred R. Harris, of the 2d South Carolins, Company H. You will pardon me for expressing my Southern views. [Certainly; we allow all spirits to express themselves freely.] Jan. 14.

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

ABSSAGES TO BE PUBLISHED.

ABSAGES TO BE PUBLISHED.

Monday, Jan. 18.—Invocation; Questions and Answers; Mary Taylor Ewen, to William Ogilvie Ewen; Frank Jones Henry Lampere, to William Ogilvie Ewen; Frank Jones Henry Lampere, to William D. Sedwick; Elia Trainer, of Worcester, Mass., to lier mother

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

Monday, April 28.—Invocation; Questions and Answers; Col. Alexander Keyes, of Savannah, Ga., to his wife: Benj. F. Collins, of Zanesville, O., to his mether; Maggie Eldrege, of Putneyville, N. Y.; Willle Lincoint to his mother, for his father, Abraham Lincoln; Moke-to-va tain (Black Kettle); John C. Robinson, of New York, died April 28th, on board ship "Oriental," at Havve.

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

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

Monday, May 3.—Invocation; Questions and Answers; John King; wallace sanborn, of Greensboro', Ala., to Hanah La. Sanborn; Jonas Smith, 1st Indiana Cavalry; Miranda, daugater of Brigham Young, to her mother.

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13w*-Apr. 3.

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MRS. L. W. LITCH, Trance, Test and Heal-ond door from Court. Room No. 18. 1w*-May 15. MRS. M. A. PORTER, Business and Medical Apr. 17.-5**

MRS H M. STOCKWELL, Clairvoyant Physican and Test Medium, 533 Washington street, Boston, May 8.-4w*

SAMUEL GROVER, HEALING MEDIUM, NO 13 DIX PLACE, (opposite Harvard street.). 13w*-Apr. 3 MRS. GRIDLEY, Trance and Test Business Medium, at 41 Essex street, Boston, Mass. 5w*-Apr. 17.

Miscellaneous.

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Another Beecher Disfellowshiped.

Rev. Thomas K. Beecher-one of the Beecherswho is pastor of a Congregational Church, at El-mira, N. Y., has been distellowshiped by the Min-isterial Union of that place,—Exchange.

It refreshes the spirit to chronicle and comment upon the above paragraph. If memory serves us, it is some fifteen years since we were pastor of the Universalist Church, in Elmira, New York. At the same time, the Rev. T. K. Beecher, halfbrother of Henry Ward, was paster of the First Congregationalist Church. Being warm personal friends, both of us were considered by the denominations to which we respectively belonged a little "shaky," theologically. Brave enough to read different periodicals and reviews, we frequently talked of the progress of "free thought," and the disturbing element of Spiritualism. Friend Beecher always said there was " A fish at the other end of this line"; but of its real

character-saint or demon-he was not so certain. Pleasant and sunny the memories of those times. Together we rolled balls in ninepin alleys, practiced gymnastics, took baths in Dr. Gleason's water-cure, hurled stones into the valley at our feet, told mirthful stories of eccentric Christians, lectured on temperance, attended social gatherings for conversation and culture, and mutually, laughingly, accused each other of being the rankest heretic. A dozen years, or more, buried in the abysmal past, and lo! we are both outside the" Camp of the Philistines," and the reach, too, of all such theologians as feed on the crusts and crumbs of a cold, formal, creedal Christianity. Over this chasm of time, we extend the warm right hand, and welcome our old friend Thomas K. into the good and growing fraternity of the "great unchurched." May his shadow lengthen, and his heresy strengthen. Amen.

"Humanity sweeps onward! where to-day the martyr On the morrow crouches Judas, with the silver in his hands, Far in front the cross stands ready, and the crackling frag-

ments burn.

While the hooting mob of yesterday in slicht awe return.

To glean up the scattered ashes into history's golden urn.

Truth forever on the scaffold, wrong forever on the throne: Yet that scaffold sways the future, and behind the dim un-Standeth God in the darkness keeping watch above His

Illustrative of Mr. Beecher's style when a fellow-boarder with us at the Elmira Water-Cure Institution, the following may serve as a sample: Sitting in the parlor one evening, some thirty present, listening to music, Beecher suddenly whirled around, and putting his eagle eye upon us, said in his own felicitous way, "I've got an idea-must fire it off."

Well, if liable to rust from keeping, let us have

" You, a heretic, speaking after the manner of the fathers, have traveled all over the hills and through the valleys of Chemung County, preaching there's no hell-no hell-no ENDLESS HELL TORMENTS! And I've been around after you, preaching hell and damnation-HELL AND DAM-NATION! Now, we've both gone to extremes. You preach hell-or at least, a little MORE hell, to those Universalists—they need it; and I'll not preach quite so much to my church, and I think we'll both hit nearer the truth."

Would n't you call that policy?

"Certainly not - but wisdom - that wisdom which appreciates both justice and love in the divine administration."

Frequently listening to Mr. Beecher, his prayers, so childlike, beautiful, pathetic, pleading, often caused us to weep, while his sermons uniformly forced us to laugh. Neither knowing nor caring what his peculiar heresies are, we are certain that he is a good, true, benevolent, sincere, infound respect and esteem.

Clippings and Comments.

"One hears as much twaddle and blarney from the ministers of all denominations now occupying the pulpit, as from any other source under heaven."—The New Covenant.

For once at least, Sister Livermore and self perfectly agree. This pious twang, this constant "twaddle and blarney" is nauseous and sickening to the thinkers of our country. "Under heaven" is a phrase of very wide significance. Extending the thought, we are soon introduced to the sulphur territory of a " weeping and wailing' evangelism. Not disposed to discredit this charge against ministers of "twaddle," the inquiry naturally arises, are the people culpable for their general unbelief in these "ministers" and the sectarian dogmas they inculcate? Belief is no matter of choice; sufficient evidence compels it. And yet these consoling words of the hymn are ever heard and sung:

"Go, preach my gospel, saith the Lord;
Bid the whole earth my grace receive;
He shall be saved who trusts my word,
He shall be damned that won't believe."

"The ladies of Hungary are determined to have their rights. They have asked the Parliament to authorize the beautiful Queen of Hungary (the Empress Elizabeth, of Austria) to appoint twenty female members of the Hungarian House of Magnates."-Baltimore American.

No genuine reform, voicing the spirit of the age, ever goes backward. Equality, progression-onward, upward, shout the angels. Their echoes are waking the millions to a higher life. This is the

Rev. Augustus Woodbury, of Providence, will preach the annual sermon this year before the Ancient and Honorable Artillery.—Christian Reg-

Will he oblige us by using these Scriptural texts? "Men shall beat their swords to plowshares, and their spears to pruning-hooks; neither shall they learn war any more." * * * " Peace on earth and good will toward men."

Rabbi Sneersobn, who has been residing twenty-six years in Jerusalem, recently delivered a lecture in Washington upon the Holy Land. Among other things he said:

"We have passed through their history under "We have passed through their history under twenty-three changes of government, and a line of seventy-two kings, being now a part of the ter-ritory of the Ottoman Empire. They have seen the dark day when, under the Romans, byenas and jackalls screamed through their streets in search of the carcasses of thousands of Jews, and their holy city became a conquered Roman colo-ny. They shared in the horrors when twenty-five thousand Christians were slain, in the year 812 of the Christian era, and when thousands more fell in 1012. Jerusalem had been thus five times dein 1012. Jerusalem had been thus five times destroyed; but it had as often risen from its ashes, and is now more worthy than Rome to be called the Eternal City. Earthquakes have come all around it, but still it has stood firm, without a shock or even a tremor."

The National Academy of Science has just held | ble of heavenly love."

its annual session in the Medical College Building, city of Washington. The professedly learned were in attendance. Notice this:

Important themes - "Age of beaver dams," fins of fishy tribes," &c.! while tables lifted in the air by invisible forces, human bodies sailing other remarkable fac's clearly within the range of physical science and looking toward a tangible demonstration of immortality, were not considered worthy a moment's attention from these savans. Neither science nor wisdom will die with them.

Seeing a huge man the other day, on Pennsyl vania Avenue, twisting, eeling and balancing himself upon a velocipede, we were reminded of the excellent admonitory discourse of Plato to his pupils for wasting their time in equestrian sports connected with charioteers:

"With indignation I survey
Such skill and Judgment thrown away;
The time profusely squandered there
On vulgar arts, beneath thy care,
If well employed, at less expense
Would teach thee honor, virtue, sense,
And lead thee, from a coachman's fate,
To govern men and guide the State."

Mrs. E. C. Stanton, of the Revolution, penning sketches of her lecture tour through the West, thus writes of Rev. J. B. Harrison, Bloomington

I found that the Rev. Mr. Harrison had just fired a gun in the town paper on the lack of logic in the Chicago Convention and woman's intuitions in general. It amuses me to hear the nonsense these men talk. They say God never intended woman to reason; they shut their college doors against her, so that she cannot study that manly accomplishment, and then they blame her for taking a short cut to the same conclusion they reach in their roundabout, lumbering processes of ratioin their roundabout, immoring processes of ratio-cination. Do these gentlemen wish to set aside God's laws, pick up logic on the sidewalks, and go step by step to a point we can reach with one flash of intuition? * * * He is rather morbid on the question of logic; but the most melancholy symptom of his disease is his hatred of the Revo-lution. He says it is a very wicked paper, that he had felt it his duty to warn his congregation against taking it, thus depriving us of at least five hundred subscribers, though he read it himself (under protest) regularly every week. Strange what a fascination evil things have even for those who minister at the altar.'

having lectured considerably for Spiritualists, ought to be more deeply interested, it seems to us, in all the genuine reform movements of the age.

"Do you love Jesus?"-Christian Witness. Yes, love him too well to pack our sins on to his overburdened shoulders. We love him because he was good; because he loved little children; because he heard poor blind Bartimeus; because he mingled with publicans and sinners to teach and bless them; because he prayed for his enemies, "Father, forgive them;" and last, but not least, we love him because he was a Spir itualist. Certainly, then, "we love Jesus."

BEECHER ON WHINING PRAYERS.—"I once," says Henry Ward Beecher, "had a good Christian man that used to trouble me a great deal. He used,"—and here Mr. Beecher impersonated him to the life, "he used to drag his words in the most tediously slow process that you can imagine. One evening he commenced as usual: 'I—here—that—my_voung_flends_will_net_like.

great growing church organism of this country, is the Roman Catholic. Conservative in the extreme, this denomination opposes nearly every reform upon Bible grounds. The Tablet, a Roman Catholic sheet, recently had this and much more in the same vein, concerning woman's suffrage:

The ship men and toolish women who are agitating for female suffrage and eligibility are ridiculous enough in their reasonings in support of their cause. * * Yet St. Paul has settled the question for all Christians, when he forbids a woman to teach in the Church; commands them to cover their heads during Divine service, to keep silence in public and leave of their hysband. keep silence in public, and learn of their husband at home, and declares that man is the head of the woman, even as Christ is the Head of the Church. What should we say if the Church insisted on governing Our Lord?"

O. Barrett, "angel" of the Spiritual Church in the year. The salary was nearly all paid in ad-

vance. That's the way to do it. The Russian Church does n't allow gas in its edifices, because it is n't mentioned by the fathers.—London Star.

The church fathers did not mention sunlight nor atmospheres as tonics; did not mention steam engines nor Atlantic cables; base-ball nor velocipedes. Will Russian church members ever

dare to use modern inventions? "Christianity was much nearer to Voltaire when he struggled for free speech, than it was to Jeremy Taylor when he wrote his 'Holy Living

Thus talked the gifted Wendell Phillips in Horticultural Hall. - By Christianity he had no reference to the sectarisms of this country; but

The Emperor Napoleon has just received, from the "King of the Birmans," a present of 28 vol-umes of Buddhist manuscript.—London Times.

These Buddhistic and Brahminical manuscripts are exceedingly valuable, inasmuch as they show that the Christian fathers pilfered largely from

DETROIT SPIRITUALISTS.—At the formal inauguration of this society, (organized in January last,) the President, S. B. McCracken, Esq., delivered a sound and able discourse, a portion of which appears in the Detroit Free Press. As the address abounds in good things, only a want of room prevents the insertion of the entire report.

ings, with their necessary good results, he says:

Eldorado, Mo.

O. B. Payne, M. D., writing from Eldorade, Clark County, Mo., says:

"We have a small Society, regularly organized and a few good mediums, with perhaps as inter-esting manifestations as any circle in the country is blessed with. Spiritualism is a live institution here at Eldorado, if it is rather a backwoods place. Missouri would be a fine field for lecturers the air by invisible forces, human bodies sailing in the atmosphere over peoples' heads, living coals of fire held in the hand without injury, intelligent communications through the Planchette, and other remarkable facts, clearly within the range reason and intuitions. But since the war, our reason and intuitions. But since the war, our beople are generally rather hard run for means. But in a few years we will have arisen above the immediate effects of this revolution, and, I trust, both a wiser and better people than to foster anything other than peace and fraternity to

Another Lecturer-E. P. Fenn.

While waving harvest-fields are calling for reapers, it gives us satisfaction to announce that Mr. E P. Fenh, a faithful worker in the St. Louis Society, has resolved to devote much of his time in the future to the public promulgation of the Spiritual Philosophy. He brings with him into our lecture ranks candor, culture and the strictest integrity. The command is still authoritative, "Go ye into all the world and preach the gospel to every creature." Bro. Fenn has recently lectured in Fruitland, Ill., to most excellent acceptance.

Matters in Washington.

EDITORS BANNER OF LIGHT—This has been to our Society a year of eventful change. You have before chronicled the secession of a portion of our members, and the dividing of interests, which made the support of regular lectures rather burdensome, carrying from us many whom we highly esteemed, and amongst them Bro. T. G. Forster We rejude however to inform routher than ter. We rejoice, however, to inform you that, not-withstanding, the year has been one of great prosperity—the hall which we occupy being too small at all times to accommodate those who pressed to hear the word of life from our speakrs. We intend to secure a larger hall before the next season.

next season.

We recognize the wisdom and kind guidance of our angel friends in leading us to the selection of the very able, faithful and estimable lecturers who have occupied our platform during the year. Mrs. Middlebrook, Mrs. Daniels and Mrs. Brigham need no recommendation from my pen. Their high standing is well and widely known; so also Bros. N. F. White and J. M. Peebles, whose works are sure to be well done wherever they labor. Miss Nettie Pease, however, is a younger lecturer, and a word in reference to her may not be out of place. She served us well, and very acceptably, and cannot fail to be highly appreciated wherever she may speak. And beside this, her wherever she may speak. And beside this, her gentle disposition, modest deportment and purity of life are sure to attract the warmest esteem of all who may know her. I commend her to all friends, East and West.

In May we shall have Mrs. S. A. Byrnes to speak for us, and we doubt not, from the expressions of high esteem in which she is held elsewhere, that we shall find her also worthy of rank among our most successful laborers.

We have recently sustained a heavy loss in the removal of our good and ever faithful sister, Mrs. Mary Lanston, ever true and earnest in the work which she feels she has to perform. Our Lyceum, Conference and Society will all miss her genial and inspiring presence. She has gone to reside in the capital city of Oregon, where she intends to do a missionary work as a lecturer and medium.

I commend her very warmly to the confidence and friendship of all the lovers of truth in that section of the country or elsewhere.

I am sorry to inform you that Bro. Forster has lost his position under Government; but this in itself is no disgrace. There is no certainty that any will retain their positions on the change of administration. He has been long suffering from any will retain their positions on the enings of administration. He has been long suffering from the effects of an injury received on the back of the head, which has prevented him from filling the duties of his office, but which we hope will not interfere with his doing great good on returning again to the lecturing field.

Bro Most also who has been one of our most

Bro. Mott, also, who has been one of our most liberal supporters, leaves us this month for the Pacific shores. May the good angels go with him, and bless him and his wherever they may be.

JOHN MAYHEW.

Washington, D. C., April 24, 1869.

At a regular meeting of the Progressive Lyceum and Library Association, held at Richmond, Ind. April 7, 1869, the following resolution was unanimously adopted:

Resolved. That this Association tenders its thanks to Loc & Shepard, Boston; Oliver Ditson & Co., Boston; J. M. Pipor & Co., Boston; A. J. Graham, New York; Mrs. M. Cora Bland, Indianapolis; Lovering & Co., Boston; Wm. White & Co., Boston; Tribune Company, Chicago; Fields, Osgood & Co., for donations of books to our library, and that the Secretary be directed to forward copies of this resolution to all the place page of the second of the second of the place of the second of all the above named firms and persons

8. MAXWELL, President. E. F. BROWN, Secretary.

Lyceum Methods Recommended to Orthodoxy.

At a recent Convention of Sunday school teachers, several suggestions were made on the best way of managing those schools. We have an idea that the great object should be to give children an interest in them—such as they do not feel at present. Boys and girls should have some-thing attractive—lectures, for the whole school, on great and good men and actions—on tonics of vital knowledge, with illustrations and anecdotes —panoramic views, with beautiful music to wind up with. The routine of the classes at present is very dull, and any sort of a change would be something for the better.—New York Times.

Written for the Banner of Light. A CLUSTER OF VIOLETS, ON MY SICK BED.

BY HATTIE SACKETT.

Sweet hernids of spring, do I greet you once more? You seem to me brighter than ever before; Lie light on my pillow; open wide your blue eyes, And tell me what secret you brought from the skies. In your breath and your beauty a light you impart,

Like the sunshine of Hope, to my sad, weary heart, And the memories you bring are of bright, golden hours, When I roamed in the meadow and gathered wild flowers.

Of all Flora's gifts you are fairest and best; You have found your way hither to bring peace and rest; To cool my hot pulse with your loving blue eyes, And whisper the secret you caught from the skies.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

ADRIAN, MIOH.—Regular Sunday meetings at 10 % a. m. and 72 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

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

ductor; Mrs. T. A. napp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Boston, Mass.—Mercantile Hall.—The First Spiritualist Association meet in this hall, \$2 Summer street M. T. Dole, President; Samuel H. Jones, Vice President; Wm. A. Duncklee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, 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. McGuire, Conductor; Dr. C. C. York, Assistant Conductor; Mis. M. J. Stewart, Guardian; Mrs. Anna T. St. Johns, Mudical Directress; A. J. Chase, Secretary. Address all communications to A. J. Chase, 1671 Washington street.

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

J.M. Peebles during May.

BROOKLYM, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 33 and 72 r. M. Children's Progressive Lyceum meets at 103 a. M. A. O. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street L

Baltimosa, MD.—Saratoga Halt.—The "First Spiritualist Congregation of Saltimore" hold meetings on Sunday and Wedinesday evenings at Saratoga Itali, southeast corner Calter notice. Children's Progressive Lyceum meets every Sunday at 10 a. m.

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

vening at the usual hours.

Buffalo, N.Y.—The First Spiritualist Society hold meet inks in tyceum lish, corner of Court and Pearl streets, every Sunday at 10% A M and 7% P. M. Children's Lyceum meets at 29 P. M. II D. Fitzge ald, Conductor; Mrs. Mary Lane, Guardian.

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

Bailogrout, Conn.—Children's Progressive Lyceum meets every Aunilay at 16 A. R., at Laiayette Hall. Travis Swan, Conductor: Mrs. 1, Wilson, Quardian.

Conductor: Mrs. 1, Wilson, Guardian.

Belvipure, I.L.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 10½ and 7½ o'clock. Calidren's Progressive Lyccum meeus at 2 o'clock. W. F. Jamle-on, Jonductor; S. C. Haywood, assistant Conductor; Mrs. Hiram Bidwell, Guardian, Wood, Assignant Conductor; MAS Intall Biovent Guardian, Charlestown, Mass.—Central Hall,—The First Spiritualist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 23 an 17k p. m. Dr. A. II. Richardson, Corresponding Secretary.

Washington Hall,—The Children's Progressive Lyccum No. 1 hold their westons every Sunday at 10 A. M., at Washington Hall, No. 16 Main street, near City Squaro. G. W. Bragdon, Conductor; Lizzle Saul, Guardian; N. G. Warren, Musical Director.

Director.

CHRESPA, MASS.—Fremont Hall.—The Children's Progressive Lyceum meets eve. y Nunday at Fremont Hall. at 11 4 M. Conductor, John H. Urandon; Asst. Conductor, F. C. Davis; Guardian of Groups, Sirs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salishury; Sucretary, 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, Rup't.

CAMBRIDGEPORT, MASS.—The Children's Progressive Lyceum meets every Sunday morning at 10½ A. M., in Williams Hall. M. Barri, Conductor; John J. Wentworth, Assistant Conductor; Mrs. H. Newman Guardian, Mrš. Dolbeare, Assistant Guardian. Meetings at 3 and 7½ o'clock.

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

W. Pickering, Socretary.

Chicago, Ill.—Library Hall, every Sunday, at 10\forall A. and 7\forall prists meet in Library Hall, every Sunday, at 10\forall A. and 7\forall prists meet in Library Hall, every Sunday, at 10\forall A. and 7\forall prists meet in Library Hall, every Sunday, at 10\forall A. and 7\forall prists meeting every Lyccum meets in the same hall immediately after the morning lecture.

Crosby's Music Hall, Opera House Building, entrance on State street.

J. Spettigue, President.

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

Chydr. O.—Progressive Association hold meetings every 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.

J. Dewey, Guardian.

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

DORCHESTER, MASS.—Free meetings in Union Hall, Hancock street, every Sunday evening at 12 o'clock. Good speakers

engaged.

DOVER AND FOXCROFT, Mr.—The Children's Progressive Lyceum holds its Sunday session. In Merrick Hall, in Dover at 10½ A. M. E. B. Averil, Conductor; Mrs. K. Thompson, Guardian. A conference is held at 1½ P. M.

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

P. M., and the Children's Progressive Lycdum at 1½ P. M.
Firousburo, Mass.—Children's Progressive Lycecum meets
in Belding & Dickinson's Hall every Sunday at 10½ A. M. Dr.
H. H. Brigham, Conductor: Mrs. M. E. B. Sawyer, Guard
lan: Fred. W. Davis, Secretary.
FOXBORO', MASS.—Progressive Lyceum meets every Sun
day at Town Hall, at 10½ A. M. C. F. Howard, Conductor;
Mrs. N. F. Howard, Guardian.
GREAT FALLS. N. H.—The Progressive Bretherhood held

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

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

HAMMONTON, N. J.—Meetings held everySunday at 10½
A. M., at the Spiritualist fiall 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 2½ o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

HOULDN, Mr.—Meetings are held in Liberty Hall (owned)

HOULTON, ME.—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 gen eral conference every Sunday at 2½ r. m., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Mardott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

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

meots at 1 o'clock.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. M. and 7½ P. M., in Temperance Hall, Market street, between 4th and 5th.

MILPORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 a. M. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Gibert, Musical Director and Corresponding Secretary.

MARLHORO', MASS.—The Spiritualist Association hold meetings at Forest Hall. Mrs. Lizzle A. Taylor, Secretary. Speaker engaged:—Prof. William Denton, May 23.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

MARCHESTER, N. II.—The Spiritualist Association hold

Street. Services at 3% P.M.

MANCHESTER, N. II.—The Spiritualist Association hold meetings every Sunday at 2 and 69 P. M., at Museum Hall, corner of Elm and Pleasant streets. Stephen Austin, President; Moses II. Johnson, Secretary. Progressive Lycoum meets every Sunday at 103 at the same hall. Albert Story, Conductor; Mrs. Fannie Sheapard, Guardian.

MILWAUKER, Wis.—The First Scalaria.

Conductor; Mrs. Fannie Sheapard, Guardian.
MILWALKER, Wis.—The First Society of Spiritualists hold
meetings overy Sunday in Bowman's Hall, at 10½ A. M. and 7½
r. M. George Godfrey, Chairman. Speaker engaged:—J. L.
Potter. The Children's Progressive Lyceum meets at 2 r. M.
T. M. Watson, Conductor; Betty Parker, Guardian; Dr. T. J.
Freeman, Blussical Director.

Freeman, Musical Director.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyccum. Lyccum meets at 10½ A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.

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 v. M. Children's Progressive Lyccum at 2½ r. M. P. E. Farnsworth, Secretary, P. O. box 5679.

Newbuxtrort, Mass.—The Children's Progressive Lyccum meets in Lyccum Hall every Sunday at 2 p. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture in same hall at 7½ o'clock.

New Orleans, L.—Lectures and Conference on the Phi-

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

NEW ALBANY, IAD.—The Society of Progressive Spiritual-ists hold meetings every Sunday at 2 and 7 P. M. J. Kemble, President; isnac Bruce, Vice President; A. R. Sharp, Record ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hertly, Treasurer.

NEW HAVEN, COMN.—The First Spiritualist Association hold meetings every Sunday at Todd's Hallson State street, near Chapei, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% A. M. E. Whiting, Conductor.

ductor.

Oswkoo, N. Y.—The Spiritualists hold regular meetings at their new "Lyceum Hall," Grant Block, every Sunday at 11 A. M., and 74 P. M. John Austen, President. Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor, Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director. PORTLAND, MR.—The "First Portland Spiritual Association" hold meetings every Sunday in their (new) Congress Hall. Congress street, at 3 and 7% o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyccum meets at 10% A. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Glardian; Miss Clara F. Smith and Miss Inez A. Blanchard, Assistant Guardians.

Inez A. Blanchard, Assistant Guardians.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9\frac{1}{2} 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 Streth, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 3\frac{1}{2} and 8 p. M. every Sunday.—"The Philadelphia Spiritual Union" meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

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

every Sunoay at 11 A. M., in Lyceum Hali.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10

A.M. A. G. Smith, Conductor: Mary E. Dewey, Guardian.

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

Rootherter, N. Y.—Religious Society of Progressive Spirit nalists meet in Sclitzer's Hall Sunday and Thursday evenings.

W. W. Parsells, President. Children's Progressive Lyceum meets every Sunday, at 23 P. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHMOND, IND.—The Friends of Progresshold meetings even

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

STONEHAM, MASS.—The Spiritualist Association hold meet ings at Harmony Hall two Sundays in each month, at 2½ and 7 P. M. Afternoon lectures, free, Evenings, 10 cents. The Children's Progressive Lyceum meets every Sunday at 10½ A. M. E. T. Whittier, Conductor; Ida Herson, Guardian.

A. M. E. T. Whittler, Conductor; Ida Herson, Guardian.

Springfield, ILL.—The "Springfield Splittual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. John Ordway, President; A. A. Brackett, Vice President; W. H. Pianck, Secretary: Mrs. L. M. Hanson, Treasurer. Children's Progressive Lyccum meets at 9 c'clock. B. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyccum" of St. Louis bold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at Il a. M. and Sp. M.; Lyceum \$\frac{1}{2}\text{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 Narah E. Cook, Gnardian of Groups; Mrs. J. A. Coloney, Musical Director.

BYGAMORE, ILL.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minuses each. Chauncey Eliword, Esq., President of Moclety; Mrs. Narah D. P. Jones, Corresponding and Recording Sec'y. Saoramento, Cal.—Meetings are held in Turn Vereip Hall, on K street, every Sunday at 11 a. M. and 7 P. M. E. F. Wood ward, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. J. H. Lewis Conductor: Miss G. A. Rrewster, Guardian. Speaker engaged:—Miss Eliza Howe Fuller.

San Francisco. Cal.—Meetings are held every Sunday

Guardian. Speaker engaged:—Miss Eliza Howe Fuller.

San Fancisco, Cal.—Meclings are held every Sunday evening in Mechanic's Institute Hall, Post street. Mrs. Laura Smith (late Cuppy), speaker.

TROY, N.Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10 f. A. M. and 7 f. P. M. Children's Lyceum at 2 f. P. M. Benj. Starbuck, Conductor.

Conductor.

TOLEDO, O.—Meetings are held and regular speaking in Old
Masonic Hall, Summit street, at 7½ r. m. All are invited
free. Children's Progressive Lyctum in same place every
Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A.
Wheelock, Guardian.

Wheelock, Guardian.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 101 A. M., and evening. President, C. B. Campbell: Vice President, H. H. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretary. L. K. Coonley. Children's Lyceum meets at 12 p. M. Dr. David Allen, Conductor: Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretary.

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

WASHINGTON. D. G.—The First Society of Progressive

tee, or of H. Witt, Secretary, 92 Fourth street.

WABHINGTON, 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. M. and 73 F. M. Lecturer engaged:—May, Aledna Wilhelm Slade. Children's Progressive Lyceum every Sunday, at 123 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew. President

WORDESTER, MASS.—Meetings are held in Horicultural Hall, every Sunday, at 2 M and 7 F. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.

YATES CITY, Fil.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 22 P. M.

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The Rev. Mr. Harrison, sympathizing with and

hope—that—my—young—friends—will—not—like
—me—put—off—their consideration—of the interests—of eternity; and just then I interrupted
him, by saying, 'Mr. —, if you go on that way
much longer, eternity will be here and haif
through before you finish?" THE CHURCH ON WOMAN'S SUFFRAGE.-The

"The silly men and foolish women who are

PROMPT PAYMENT.—Our "fellow apostle," J. Glen Beulah, Sheboygan Co., Wis., is engaged to minister to this people one-half of the time during

and Dying; and, bating his imperfections and vices, when Thomas Paine went into the other world, he was more likely to be received with 'Well done, good and faithful servant,' than many a bishop that went up from under an English mitre."—Christian Register.

the principles and precepts ascribed to Jesus.

them in the construction of the Christian system. Speaking of organizing auxiliary associations, such as social clubs, libraries, charitable gather

ings, with their necessary good results, he says:

"They will do more than this. They will enable us to conquer vice by feeding, as far as we may, every pure and legitimate desire and aspiration of the soul. Let us show to the world that we have a religion in which it is no crime to be happy, and that happiness and purity are the brother and sister of one divine parentage. Let us build, in fact, a bouse of many mansions, and whisper in the ear of every living soul the magic 'open sesame.' Let us consecrate to every noble principle, a shrine. Let us rear a new Pantheon, perfect, as the old was imperfect, for, as the old was imperfect, so, as the old was imperfect in the dim shadow of mythological tradition, so shall the new be the more perfect in the purer light of spiritual illumination. Let us lay the foundation of our temple broad and deep. Let us inscribe on abutment, entablature and dome, Truth, Purity, Unity, and let its inner surface be studded with scintillations of every form and hue that may be reflected from the centre of light, that every pilgrim who may cross its threshold shall find the divine life within him reciprocated and quickened by its kindred spark, and, chained by its magnetic fire, have every base attribute fused and purified in the glowing crucible of heavenly love."