VOL. XXVII.

{WM. WHITE & CO., } Publishers and Proprietors.}

BOSTON, SATURDAY, MAY 21, 1870.

{\$3,00 PER ANNUM,} In Advance.

NO. 10.

Witerary Meyartment.

WHAT SHALL WE DO TO BE SAVED? A SKETCH OF THE TIMES.

FOUNDED ON FACT.

BY REBECCA J. MASON, Author of "Starving by Inches," &c.

CHAPTER VII-CONTINUED. Although good housekeeping is one of the fine arts, yet one should not stop there, but take frequent and higher steps to higher art. But Mrs. Woodenhead sat down at the end of her housekeeping and took a life-long rest; not caring to ascend higher, she became a household drudge. Her girls were pinks of propriety, and rigidly industrious. No time wasted they upon intellectual pursuits, and the last new book they had not heard of Did they fritter away their time and strength running after barefooted children, to nut warm shoes and stockings upon their feet? Not they. Did they idle away their mornings by the bedside of some pour soul, whose life was fast going out, with their hands filled with precious ointment, and words of consolation upon their lips? Far from it. Did they step bravely out into the great ocean of life, and reach forth a hand to sustain a fainting spirit, a perishing body-fainting for words of hope and comfort, perishing for want of food and fire? or did they reach forth an angel's hand to unlift a sister from the mire, to remove the stains from her garments, to lead her to such heights her feet could never again find the

And yet they toiled with puritanic industry. Week in and week out, month after month, year after year, they toiled on unremittingly over their beloved German. Were they drinking in deep draughts of the literature of the Fatherland? Were they informing themselves of its domestic daily life? Not they. They addled not their brains with curious research into the literature and life of a people the other side of the Atlantic. But all their days, and weeks, and years, were given to their beloved German wool. They wrought out with skillful fingers web after web of equare-headed men and women, with high cheek-bones, and triangular-headed cats and dogs, with oblong faces, which were framed, and glassed, and hung up on their walls, and were the only pictures they had

downward path? Surely not. Such works were

myths to them.

"To hang on memory's walls," for they never went out of themselves.

And who shall blame them for creating such deous distortions of men and animals! were shut up in a spiritual "Marshalsea." They were born and reared therein, and there lived on their straightened, narrow lives. They dared not. even if they could, look through its heavilybarred gates, or climb its stone-cemented walls, and they knew absolutely nothing of the boiling. seething sea of life's humanities, that surged outside the dreary prison, convulsed, now with moral earthquakes which rocked the "Marshaleea" fearfully, anon with flery eruntions from its concealed, its covered-over, but ever-burning volcanoss, from which there issued blackest crimes and time-old desperate wrongs, which poured forth in burning streams, and headlong ran their downward course, and which, one day, should become harmless and be walked over safely.

Of all these workings they knew absolutely nothing, for they were completely choked, clear to the throat, by the church's creed.

Deacon Neverdowrong in his shiny black, and his handsome wife in her pearl-colored silk, had far more intelligence than the Woodenheads, and in company with Dr. Growingrace-whose profession called him somewhat into the worldwould at times venture forth for a walk, but were so shocked by the wrongs, and the errors, and the falsities, and the sins, which were thrown, yea, hurled with terrific force into the faces of those who wished to see them, that they pronounced it fighting against God and flying into the face of Providence, to interfere with existing conditions; and the deacon gathered the skirts of his coat, and his wife the draperies of her pearlcolored silks, and entrenched themselves more straightly and closely within the pale of the church—the only safe place for God's elect.

And still this deep undertone of mouning and wailing went on in the hearts of the people; still their offences "smelt to heaven." Only those outside the church dared listen to them, dared sympathize, dared do. And they—they were the accursed, the infidels, the heretics, who dared place the catechism under foot, who dared break away and turn their backs upon the church; for in eighteen hundred and sixty-nine New England dare not punish them with death as in sixteen hundred and sixty-nine. Now we dare kiss our babes on Sunday.

The Rev. Sanctiface and Dr. Growingrace were now often summoned to Mrs. Icicle's, for that proud dame was surely going down to the tomb. The medical doctor carried her pills, the reverend doctor carried her tracts, but neither could save her, for Mors, in sable robes and wings of darkness, was thundering at her door, and laid her ghastly hand upon her, and drew her within the net, and carried her away to her cold cavern under the ground, while she hurried off after more victims; for she was a frightful creature, this heathen deity, this daughter of Nox, born without a father, and took delight in chilling the warmest hearts that ever beat. Let us hope her shade had a safe passage, in the surly old ferryman's leaky boat, to the shores of the Elysian fields.

Mrs. Icicle had taken counsel with her doctors

giving her more leisure and opportunity to follow out her heretical ideas? No; they three decided that she had better go forth into the world, and find or make her own fortune, as

"Patan finds some mischief still For idle hands to do,"

So they deemed it best that these temptations should be removed, and the poor child be forced to earn her bread, or go without bread.

So, after Mrs. Icicle went into her tomb, and they-"the knowin' ones"-had written a long epitaph upon its slab, and sold her property, and turned a portion of the money into a new service evangelical newspapers, lengthened out by long dress, a bundle of tracts, and a week's notice to quit the home of her lifetime.

CHAPTER VIII.

Deacon Neverdowrong and his handsome wife, Mrs. Bumblebee and Natty, the Woodenheads and the other elected ones who were the vitals of the church, had small sympathy with little Miss Properless when turned adrift into the big cold world, from which, thus far, she had been sheltered. Mrs. Bumblebee and Natty were childless, but the deacon and Mr. Woodenhead both had daughters. Did they ever think that the day might come when their children or their children's children should be homeless, moneyless and unprotected? Does it not believe those who have daughters to be tender and gentle with the daughters of those who once had home and friends? Our men, and our women, too, many of them, forget that those who have come to direst poverty—that those who have taken step after step, until they have stepped at last before the high and mighty judges of the courts—themselves but human-from thence to be packed away in jails and prisons, are "somebody's daughters," once beloved by tender mothers and fond fathers: that the day will surely come when the

"Cold, blue-footed maiden'

shall stand at the "golden door;" and the angel shall smile gladly, and say:

"Enter, sister! thou art welcome: Thou art sinless evermore!'

And how did little Miss Properless bear her ad vent into the big cold world? Of all the elect who had eaten salt with her at Mrs. Icicle's table, not one could find a corner for her at their

"Oh! it was pitiful!— In a whole city full Priends she had no Alasi for the rarity

She meekly took up her little bundle of burdens, and kneeling down at God! feet, asked help to endure. Day after day did she wearily walk the streets to find employment and a shelter. A | tle arms could never again be lifted to clasp her poor shelter she found at last in a lodging house; neck, that the sweet lips would never again call hard work and poor pay she found at last in a mother-then she realized that the child had inshop to sew on shirts-woolen shirts-at one dol- | deed gone from her; that she was indeed now lar and a quarter per dozen. By-and-by she got utterly alone, with no child to love her. And she accustomed to being passed by on the other side; was frozen with her grief. All through the night by and by she left off crying over her new life; she sat there, dumb and passive, holding her dead by-and-by it became an every-day occurrence that | child close to her heart, for Mother Flora, a wed she should go without a warm dinner, while by her misery, dared make no attempt to remove those who were better sheltered flaunted in and the child. out of ball-rooms and theatres, richly and expensively clad, whose one cheapest dress would have kept her comfortable for many a day. And, as time moved on, she began to get used to going hoth cold and hungry-to get used to going shahbily and thinly dressed, for her clothes would wear out, although she made over and mended, and turned her dresses inside out, and upside down, and her one black dress had quite gone; and then she had to wear her colored dresses and then at the sociable tea-drinkings-to which she never was invited—the gossips dissected her, because she showed so little respect to Mrs. Icicle's memory not to wear black.

Poor child! she got used to going to her lone some room, which she could not call home, because there was no one there to be glad to see her and to love her-yes, she got used to all the slights and scornings, and self-denials and privations which come to all women who have no home and no money! God help them! Sometime they will reach the "golden door!"

But the harsh lesson she learned in getting used to this harsh discipline had eaten into her very soul, and was slowly consuming her life. At times she wished she could believe the teachings of the Faithful—that women have no souls; then again she would pray so earnestly for strength to endure; and then she became passively resigned, and tried to bide her time, although she should never again know home or friends. And so she lived on for a weary time; and then there came a great light across her dark path - the light of love - warm, cherishing, protecting love, that shone forth from the heart of a great and good man, great through his goodness; and when he asked of her if she could forget the gulf of years which lay between them, and be his own beloved wife-for he had been many years companionless—she covered her face with her hands and cried all over; then crept into his arms and was folded close to his great warm heart, never again to mourn because there was no one to care for her, and she became his supshine and he her strength.

she again grew bright and girlish, and began to recover her good looks; for unceasing care will eat away the flesh, and like a vampire at the heart draw the life-blood from the veins. And as

And freed from the burden of consuming cares,

regarding her property and little Miss Properless, | the brightness of encircling love flashed its bright | and it was decided that the money should go to streaks into her life, so it was no longer cold and the church, and the third cousin to the downbill alone, its brightness shot through her outward road, as they, in their self-righteousness, con- habiliments. She laid away her sad-colored signed her, without any money; for would it not dresses, and bits of scarlet and of golden ribbons be adding sin to sin, and encourage the offender, floated from off her hair and neck. She could do to help her to a life of case and comfort, thereby no less, for her life was so rounded out with peaceful, loving care from her great-hearted husband, to whom she looked, and whom she worshiped next to God, she felt it gladdened his eyes to see her little scarlet and golden banners floating from off her hair and dress. And they two made each other's happiness.

When the burdens dropped from off her tired shoulders, was the memory of them laid away with the past? Far from it. The memory of past sorrows, past cares, past privations, did but expand her heart, lengthen her arm, and continually pour forth from her ever-open hand, bountiful streams of aid, of comfort for the needy, for the of communion-plate for the church, and set aside | sad, the sorrowing; and her great, noble husband still larger portion for the gorillas in interior helped her in all she wished to do. Once more Africa, and chronicled her leaving off in all the did she attend reform meetings, and women's conventions, once more read radical, yes, infidel obituaries, they gave the third cousin a black books and papers, for her husband was a rare scholar, and loved to see her mind expand with liberal thought and deed, and he-he became her idol; and her sweet presence made his highest happiness, and was a constant benediction by his

The rumor of all the injustice the church, under the Rev. Sanctiface, was enacting, had been borne upon the atmosphere, and reached Mrs. Stockwell in the chamber where she was leading her idolfized child by the hand, supporting her steps to the very threshold of the "golden door." And it was permitted that mother to see her child entering its portals; to see throngs of lovely children surround her, to see her guardian spirit, who was her own grandmother, lift her in her arms, to see nany, both known and unknown, testify much joy at her arrival among them. And as they arned to lead the child to higher heights, they cast a look upon her full of unutterable sorrow and sadness, knowing that when the child should have passed beyond her gaze, she would awake to the full sense of her earthly loss, her earthly desolation.

They knew, also, that her child would, ere long, eturn to comfort her; that she would heartly thank God that-

"The rose had climbed the garden wall, To bloom the other side;"

that she would one day say, " It is better that the light cloud flee away with the morning breath, than travel through the day to gather blackness and end in storm." Yes, they saw the time would come when she would say this from the heart. and they knew that even as they were once human, her human grief would overwhelm her for a time, and then she would rest content that her rose was blooming the other side her garden wall. All this they knew, and it made them " exceeding sorrowful" for her.

It was nearly midnight when consciousness returned to Mrs. Stockwell, for the child had left her at the twilight hour, and when she came back to herself and saw the dear figure lying there when she looked at the dear eyes, and they could not look back into here, when she felt that the lit-

In the grey of the morning, Mother Flora silently left the house to find gentle Mary Connor, her mistress' time-old friend, and acquaint her that the last blow had fallen, that the cup had been drained, and she did not know if her mistress would be able to rally from the bitterness of its dregs. Gentle Mary Connor! Peace and love to her memory-who came at the first call, and brought peace and healing in her presence! Her gentle, magnetic presence, her gentle words and touch could alone melt that mother's frozen heart; could alone open the river of tears, for as yet tears had been denied her, and the mother suffered her alone to remove that sacred form, to robe it in its loveliest dress, to place the tiny slippers on the little feet "whose race was run," to cross the little hands and place within them pure, white flowers.

"Two hands upon the breast, Life's work is done. Two pale feet crossed in rest, Life's race is run."

And then good Mr. Maynard came from his chapel in another town, where he had begun life's work anew, and spoke strong, calm words of consolation, saying: "Weep not; she is not dead, but sleepeth." But it was a long weary time before the mother could get accustomed to the child's absence from her face. The house was lonely and still. No childish voice to make sweet music there, no childish fingers to rummage through mother's workbasket, or search through mother's closets, no litter of doll's clothes and half-finished patchwork strewn around the carpet, no half-worn books and toys to be gathered up after the little sleeper had been kissed and tucked up in her nest at night, no sewing on of Dinah's woolen hair or sawaust arms—no, no more of these most sweet, delightful cares would that mother ever know. Her child, though quiet and gentle, was one of those whose presence seemed to fill each room. When living it seemed as if the room she was in was filled with children, and as if there were company all through the house, and all this made her home inexpressibly lonely. One night she dreamed that the child came to her with a lighted taper in her hand, and her garments heavy with dampness, saying:

"Mother, I cannot sleep, Your tears have made my shroud so wet. Oh, mother, do not weep!"

Then she knew in her soul she was disturbing stantly into the room, extending both hands to

CHAPTER IX.

And who was gentle Mary Connor, the time-old friend of this suffering woman? Jacob and Mary aloud with joy at hearing from her absent child. Connor were brother and sister. They were twins, who had spent a lifetime of seventy years in the square brown house their father built when simply because she could not bring herself to disthe cows grazed on Trimountain's largest park, turb or change anything from the places her little Jacob had added industriously to the proceeds daughter had chosen to arrange them in. Even of his little shop on King street, while Mary had kent the house. They were persons of great benevolence of character, of large and liberal heart, and there were many grown families who had that she would put these things carefully away, struck out into different parts of the world, who remembered gratefully the sympathy and material aid so promptly and cheerfully given in their childhood's days. Their only creed was the rule of Confucius, "To do unto others as you would have others do unto you, and not do unto others things you would not have others do unto you." Their spiritual growth had kept pace with the material growth of the progressive city in which they lived; for it was progressive in science, art, liferature, in everything except the care. However, they waited not for that, but a subject was their unobalaw unto themselves, and such as their unobarded with the little hat in her hand, trifsive, unassuming piety and goodness, the child had returned with the little hat in her hand, church even respected them, and allowed them to and her dolls all snugly placed inside. Once slip quietly out from its jurisdiction, and upbraid- more she climbed into her mother's lap, and ed not. They had been old friends of Mrs. Stock- played awhile with her dolls, then again kissed well's mother, hence their friendship for her. They were of such rare and noble character that they were not only respected but reverenced by hand, faded gradually out of sight ... those who knew them, and they were widely known. Having their own share of the sorrows of life-for they two were all alone-their hearts were always open to others' wees, and their hands always ready to aid.

No poor man had ever been refused by Jacob Connor, no poor woman had ever been condemned or scorned by his sister. To her came the outcast, and those whom men call vile, after making them so, and she never shrank from taking them by the hand, and men and women went on their way rejoicing for having known Jacob and Mary Connor.

One night John Bent's senses became closed to all external life, and his wife and daughter led him away into new worlds of spirit-life. And while there a sweet child ran up to him, and asked him if he was not John Bent.

"Yes," he answered; "and thou art the little child who hast proved to me the Christ-child, and shall I tell thy mother from thee at my return?"

And she answered: Tell my mother not to grieve. Tell her I'm | upon the nail where it used to hang."

And a fair-faced woman came and took the child by the hand, and talked long with John | mountain, as a door of strange deeds, as being Bent. She told him how long she had been with possessed of many devils-that is, in the churches. them, and how dearly they loved her, and to bid her mother not to sorrow so, for her child was not dead, nor yet sleeping, but was a living, growing child, who would never forget her mother. and who would be the first to welcome her when her work was all done upon the earth. Then they attended him from group to group among the children. Some were playing, some lying down. some carried from place to place in motherly

arms; all full of purest joy. Then others came-men and women-and carried him into a large hall, and pointed out those who had been the foremost men of their time-in liberality of thought and deed, in charity of heart and hand, in philanthropy and all good works. Many women were among them, and one was pointed out of most queenly aspect, whose forehead was encircled by a crescent of such dazzling brilliancy his eyes could not behold its light. By her side stood a man of noble bearing, and at her other side stood her boy. It was she, the noble Margaret, New England's gifted daughter, who toiled so long for Italy's redemption, and whose prayer was answered as she sank beneath the maddening waves, "that Ossoli, Angelo and I may go together, and that the anguish may be brief."

And outside this gathering stood a hand of red men, who were also attending the council, for they were assembled in convention to discuss the affairs of Church and State in New England, and | upon the surface of the table." they welcomed John Bent to their assembly. Ere long he was guided on among other bands, and groups, and societies; and one, a scholar, and a true, good man, who would not crawl under the chains around Trimountain's court house when the liberty of one of God's children was being wrenched from him by the merest farce of a trial of justice-this man took John Bent's hand in kindly clasp, and bid him enter his spirit home and rest awhile upon a couch, so dainty John Bent felt loth to sit upon it. And he carried him through his beautiful spirit home, and showed him books of wondrous lore, and rarest works of art: paintings, exquisite beyond a mortal's concention; statuary, in which design and finish outbrain or hand. And music, too, entranced his soul. The sweetest, purest, richest tones, now fell upon his ear and lulled him to rest, and when he had rested, they gave him loving benedictions with which to cheer the hearts of those to whom he must return, and promises of aid, then guided through some agency of yours that we have not his footsteps back to earth. When John Bent assumed again his normal

condition, he resolved at once to visit Trimoun- ing whom he may devour, and I am truly surtain and see Mrs. Stockwell. Accordingly, a few days after, when Mother Flora answered the bell. John Bent placed his card in her hand, desiring it handed to Mrs. Stockwell. The lady came in- the open plano standing in the room. It struck

her angel child she loved so dearly. She knew greet him. At first she could not speak, so overthat her incessant sorrowing would be a barrier powered was she by the recollection that her in the child's path, and she resolved to curb and child's last work had been done for this man; but, restrain it, and go forth into life's duties, knowing finally recovering her composure, she expressed the child would be permitted to return, soon as much pleasure at seeing him, and insisted he she could bring her heart into a receptive could- should remain at her home during his stay in Trimountain.

He then told her of his spirit's flight to the spheres, of his seeing her child, and the message she had sent her mother. Mrs. Stockwell sobbed The little hat she had never removed from the nail where it had always been hung by the child, now were her dolls lying in their hed, where she had put them the last time she undressed and played with them. She had thought, at times, but now they should not be touched.

So, one evening as they sat together by the fire, the dim, soft light, filled the room; a quiet, rested sort of half-unconsciousness came over John Bent, and he and the mother both recognized the child's guardian spirit, the grandmother, as her presence became visible in the white light, leading little Mabel by the hand. She sat in her mother's lap; she touched her face caressingly with the dear fingers; she put her arms around her mother, set the little but upon the floor, patted John Bent's face, and taking her grandmother's

And when the spiritual light had entirely left the room, there were the dolls and hat left upon the floor; and the mother wept no more, although at times she would so long for her little daughter's continual presence. By-and-by these visits became of daily occurrence. The child came every day to her old home, to her dear mother, and went roaming about the house as had been her

Sometimes they heard sweet notes from the piano—little child songs she had used to sing and play; sometimes they would find her toys and clothes lying upon the tables or chairs—sometimes her little dress hung up over one of her mother's; sometimes the mother would miss small wares from her work-basket, but she always knew whose little fingers had abstracted them, and days after she would find them again in their right places. Then again, pencil marks upon scraps of paper would be found, written in who first led me hither. Say, little one, what a childish hand, such as, "I've been, mother!" "Good-by, mother!" "I've been playing with my dolls, mother!" " Some little girls are coming o see you with me, mother! "Don't never cry coming to see her soon; and to leave my little hat mother!" "I have real good times, mother!"-all of which gave her the truest consolation.

John Bent's fame spread abroad through Tri-The Rev. Sanctiface and Dr. Growingrace ventured another call. This time they were received.

"Mr. Bent, I hear you perform many wonderful works," remarked the Rev. Sanctiface to him. "Of myself I do nothing. It is spirit power which works through me," replied John Bent.

"I have heard ridiculous things said of you. For instance, that you could make a table move. By what method do you perform the feat?"

"I have told you, of myself I do nothing." "But you must do something to cause these things to move. The furniture in my house never moves unless we move it."

"Will you both sit at the table? Mrs. Stockwell, Mother Flora and myself will also take seats."

"Allow me, Mr. Bent, to first examine the table, to examine the room, and your hands and feet, before we are placed, to satisfy ourselves there are no hidden cords, or pulleys, or wires to deceive us."

They examined every corner of the room, felt carefully over the surface of the carnet, explored the inside work of the table, and then cautiously examined its legs to be sure there were no concealed strings about, and also the legs and arms of John Bent, who could scarcely keep his temper at the implication of imposture.

"Now we will be scated; and please keep perfect silence, and also lay your fingers lightly

They sat in silence five, ten, fifteen minutes, when the table began to move toward the Rev. Sanctiface.

"Who pushes the table?" he inquired.

There was no reply, and the table moved until it fairly rocked. They saw that all the fingers were resting lightly upon the table, but they suspected the feet.

"Mr. Bent, will you tell us what causes this table to move?"

"The presence of the spirits of the persons who have gone through the change you call death."

"I consider it a perfect and undentable absurdity. Christ tells us that the body returns to dust, and the spirit to God who gave it. And we all rivaled all the skill and cunning of a mortal know, Mr. Bent, that there is to be a final resurrection from the grave, and then the judgment. How can you reconcile your theory with the Bi-

> "What, then, does cause this table to move?" "That I do not know. It is either moved detected, or else the work of Satan. The Bible tells us Satan goes about like a roaring lion, seekprised that a man at your time of life and apparent intelligence should be so deluded.'

> At that moment there came a sweet tune from

Dr. Growingrace as familiar. He recognized it as one which his lost wife used to sing, and in his heart he would liked to have remained and held conversation, even with an unseen, imaginary

Let us test this subject a little further, sir," said the medical doctor, as the Rev. Sanctiface rose from his chair.

John Benkt felt an unusual, a strange, prickling sensation, run through his right arm. He rose, and throwing off his coat, rolled up his sleeves, ran his fingers over the bare arm, when little lines of light seemed to stream from his fingers. Slowly there appeared upon his flesh well defined words-two names: "Icicle," and further. down, "Jane." The name Icicle, they both understood, and the name Jane had belonged to the medical doctor's wife. It was the first time anything of the kind had ever come to John Bent, and they all looked at it in amazement. Soon the names faded away, and the single word "Mabel" appeared. A little further down the word "gone," and they faded imme liately.

Doctor Growingrace had become much interested, but the Rev. Sanctiface remained obstinate; The phenomenon was entirely new, both to Mrs. Stockwell and John Bent, although they had no doubt of its spiritual origin; but the reverend gentleman very naturally explained how John Bent, by some concealed process, had formed the letters, which only required a certain amount of heat, and a certain shading of light, to cause them to apppear. But the Rev. Sanctiface was more incensed than he chose to exhibit, and not a little frightened upon leaving the room to find his hat had disappeared from the hat-tree in the hall where he had placed it upon his entrance. At that time all the family were in the parlor, and no one had left the room, so that he was forced to accept an apology from Mrs. Stockwell that the spirits, who frequently do such things, must have taken it, and also forced to accept the loan of a hat from John Bent.

Hardly had they gone when a scrap of writing was dropped upon the table. "Jim did it, mother." Jim was a mischlevous son of Mother Flora who, when living, was always playing "planks," as little Mabel used to pronounce it, and it seems he had not forgotten his old tricks. There was no telling when he would see lit to return the hat. Possibly the clergyman might find it lying upon his study table when he returned. But no, not quite so soon did roguish Jim return the property, but one evening, some days after, when the Rev. Sanctiface, and Dr. Growingrace, and Deacon Neverdowrong were taking counsel together in the study, the hat quietly dropped upon the table, battered, and covered with cobwebs and fine ashes. Where it had been, how it had gone, how it had been returned, especially in that soiled condition, were a profound mystery. The three worthies sat and stared at one another in silence, then fell upon their knees and entreated God to preserve them from the arts and wiles of Satan. All the while the mischlevous Jim was grinning with satisfaction, and turning somersaults under their very faces. But their eyes were holden, and they saw him not.

Why did they not come boldly out and investigate? They dared not. They were not only bound and fettered, but choked to the throat with church and Bible. Shame upon such men to stand before the people! Are they not ashamed to look into the peoples' faces, and see them take hold steps, and long strides, when their leaders dare not put the first foot foremost?

Still, people in the church and people out of the church surrounded John Bent, who gave of his knowledge and time, freely to all; for he believed that where freely we have received, freely we should give, of all good gifts, spiritual and material. New phenomena came to him every day, and wonderful gifts were his. He healed the sick, he cast out devils and restored the lunatic his reason. He read the secret thoughts of men, he traversed space, and many a visit was he appointed to make to worlds no mortal's eye had reached. And how bore he these wondrous gifts? With utmost meekness. He meekly thanked his God that through so obscure a man as himself, these great life-giving truths could be given to the people. And the common people heard him gladly.

He was constantly attended by a band of spirit guides whom he saw, whom he discoursed with Once it came in his way to cross the Atlantic. There came a terrific storm. The captain felt they must all go down. Not so John Bent, for, standing by the officers of the ship were a band of Indians and other spirits controlling the workings of the vessel, giving silent orders to the men, and telling John Bent to fear not; they were commissioned to save the ship, and they did save her, when no earthly aid could avail.

When the story was told many laughed at him, but none could tell by what other agency the ship weathered the storm and reached her destined port. And, how all unseen are our footsteps guided! Though we walk unwillingly our pathway, we are everlurged along by an irresistible power, of which we know but little.

[To be continued.]

RELIGION AND CIVILIZATION.

We are told by clergymen that we "are indebted to the Bible and the Christian religion for civilization." The distinguished scholars, orators. noets and philosophers of Greece, lived before the Christian religion had an existence.

We are also told by clergymen that Socrates and Plate were heathen philosophers; but they claim that Joshua and David, who led the Israelites upon plundering expeditions, massacreing indiscriminately men, women and children, "were the faithful servants of God"! Rome received the Christian religion, but that

Rome received the Christian religion, but that roligion and the Bible did not prevent the fall of the Roman Empire. Did Rome stand higher after receiving the Christian religion than it did in the days of Virgil and Cicero?

When the European nations engaged in the war called the "Crusades," they had but few, if any, intidels and skeptics. A large part of the needle of European at the present time do not be

people of Europe at the present time do not be-lieve the doctrines of the Christian churches. Does not Europe stand higher now than it did at the time of the Crusades? When the Christian Crusaders captured Jeru-

salem, they slaughtered without mercy both the Mahometans and the Jews, but when that city fell again into the hands of the Mahometans, the conquered Christians were treated with human-

Millions were killed in the religious wars of Europe. Several thousand Saxons were killed at one time during the reign of Charlemagne, because they refused to receive the Christian bap-

tism!
There are millions of Spiritualists and skeptics in the United States, but in Brazil and other half-civilized nations of South America, there is but little, if any, opposition to the Christian religion. The influence of the Church is greatest in countries and localities in which there is the most ignorance. The people of our country are more en-lightened now than they were when witches and Quakers were hung by the Christian Colonists and infidels and skeptics are more numerous now than they were at that time. If we are indebted to the Bible and the Christian religion for civilization, why is the influence of the religious churches weaker now than it was in the dark periods of higotry and ignorance? J. W. C. Jackson, Penn., 1870.

Original Essay.

INFESTATION AND OBSESSION. NUMBER TWO.

BY EMMA HARDINGE.

In a former paper I cited the frightfully preter natural history of the demoniac epidemic at Morzine, in Switzerland, as an illustration of the power of evil or undeveloped spirits to obsess a whole community, and display its revolting influ-

ence in the shape of moral contagion. I shall now suggest further inquiry into the important subject of obsession, by citing instances

On a certain occasion I visited a reform school, where the matron, although not a confirmed Spiritualist; was sufficiently disposed to the belief to receive me with much interest, and to consult ferent conditions of criminality that many of her unfortunate inmates displayed. Much that she told me convinced me beyond a shadow of doubt, that a certain proportion of the young people incarcerated, in that place for crime, were in reality under the influence of obsessing evil spirits. Take for example the following case: The matron summoned to my presence a little girl of about eight years of age, of whose condition she did not give prised interest were created in my mind by this of her tender years incarcerated in a reform school. The next, to find in an assumed criminal one of the loveliest creatures my eyes had ever rested upon. Hair of sunny gold, eyes of lustrous blue, exquisitely carved features. &c.: complexion of dazzling clearness, completed a picture of a seraph rather than a precocious criminal, and yet there she stood, this vision of infantine and almost celestial beauty, in the ghastly penitential precincts of vice and infamy. The third feature of the interview, however, at once explained to my mind the cause of the hapless victim's presence in that place.

By her side, and seemingly overshadowing her with her loathsome and baleful atmosphere of grey mist, floated the spirit of a hag whose hideous and repulsive form and features betokened the most irreclaimable character of vice, sensuality and brutalism. She grinned like a wild animal at me, perceiving instantly that I recognized her, and seemed to clutch at the golden head of the smiling child as a beast of prey would do it he were about to be deprived of his food. In the bideous portraitures of moral filth and

deformity presented by the pens of Eugene Sue or Victor Hugo, I have read of such human animals as this spirit represented, but my mortal a tremulous motion round her head, and gradually melted out; but though she had vanished from my sight, the memory of her loathsome spectre was too forcibly engraved upon my mind to be easily forgotton, and it was some time before I could regain composure enough to speak and inquire involuntarily, "In heaven's name, what is the matter with that child, and why is she here?" The matron, seeing I was surprised to see a creature of such singular beauty and apparent innocence in such a place, replied by asking what I thought of her? Again my lips were moved to exclaim without volition of my own, " I think she is possessed by a flend, and there is nothing horrible or disgusting which she is not compelled to do." The matron changed color and looked so evidently disturbed, that I deeply regretted my unwary speech, and began to stammer forth an apology, when she interrupted tme by saying, What you say is perfectly true, and I am only oo painfully astonished at its justice." Then hastily dismissing the child, she informed me that that angelic looking infant, with all the attributes of seeming gentleness, vivacity, quick wit, intelligence, remarkable reasoning powers, and at times singularly affectionate nature, was yet guilty of the most unaccountable and wanton acts of cruelty and destructiveness; but her special characteristic was a love of filth; she would delight in soiling her hands, face, clothes or whole person, with any filth she could find. She would emulate the very pigs, my informant declared, by wallowing in the mire, and the clothes, beds, and even food of herself and her companions, was not safe from her detestable propensity to besmear them with offal, At times, too, she would utter shocking oaths, profane and even obscene speeches, and this with no apparent consciousness of her atrocious conduct, for when overheard and rebuked by her elders, she would passionately deny that she had spoken the words attributed to her, and with showers of tears profess that she did not even know their meaning. Upon inquiring how long these evil tendencies had manifested themselves, the matron replied that up to the age of five years she had appeared to be as good, pure, and affectionate a child as she was fair to look upon; but suddenly she had changed entirely. The revolting propensities above named had become rapidly prominent, and after two years of vain effort on the part of her unhappy parents to correct her flendish tricks, they had as a last resort placed her in the House of Correction, as the only alternative with a Lunatic Asylum.

The matron concluded her recital by asking whether the same power which had enabled me to describe the afflicted child's propensities, could not be made available for her relief. Without directly answering this appeal, I proceeded to de scribe the foul apparition I had seen enveloping her. As I did so, I confess the question arose in my mind as to whether that which I had seen was an individualized entity, or simply an image representative of a perverted nature; but my doubts upon this point were soon settled by my companion, who no sooner heard my description of the hag than she cried, "Good heavens, madam! you delineate the face and form of a woman who was aunt to this unfortunate child, and who lived a most vicious and profane life. Her chief aim was to entice young girls into the den of infamy of which she was the proprietor, and where she perished in a fit of delirium tremens only one week before this poor victim was seized with her first attack. Can there be any connection between this child's degraded condition and the spirit influence of her infamous relative?"- I need scarcely inform my readers what my own conclusions were in the premises, nor that a mind so prepared to admit the hypothesis of spiritual possession as that of the worthy matron, readily shared my views, and promised to seek for and adopt the

magnetic methods of treatment which I suggested. It was about six years ago that I was called upon by a lady and gentleman of the highest repute and social standing in the city of San Francisco, to advise with them on the condition of their only child, a young lady sixteen years old, who had deliberately left the parental roof where she had been cherished with the fondest affection, and allowed the indulgence of every fancy to which wealth could administer, to seek the shel- | terpart of the regions on this side.

ter of a house of ill fame. There she represented that she had been driven from home because her parents would not allow her proper food, or sufficient clothing. At the solicitation of her distracted mother, I visited this unfortunate young person, and found her sane, intelligent, courteous and amiable, until I mentioned the names of her parents, and urged their wish that she should return to their pretection. Upon the utterance of this plea, I was horror-struck and confounded to hear her voice change, and a string of horrible oaths poured forth in a hoarse tone, accompanied with declarations that her parents had starved her, kept her imprisoned and naked, and even attempted to take her life by poison. Whilst the transfigured victim was gasping forth these dreadof the fatal spell operating upon individuals only. ful and utterly false rhapsodies, I plainly perceived the spirit of a handsome but very sensual looking man, apparently in the act of magnetizing her head. I said to her, firmly but kindly: "You are not speaking from yourself, but utterwith me from a spiritual point of view on the dif- ing the words of the licentious and wicked man who has held you in control for the last six months." I then went on to describe the spirit I perceived, and again warned the girl that she was simply doing the bidding of a flend. As I proceeded she melted into tears, sobbed passionately, acknowledged that she knew who the spirit was, and lamented bitterly that he was taken from her. Ultimately she promised me faithfully that she would return to her parents that night, me the least information. Three points of sur- though all my entreaties could not prevail upon her to accompany me. Indeed, I scarcely expected hild's appearance. The first was, to see a being she would, for I saw the spirit of her evil guardian eronching down before the door; and though I knew she could be saved by being demagnetized, I did not feel myself possessed of the requisite power to disenthrall her.

I ultimately learned that the spirit I had seen was that of a physician who had been called to attend the young lady in a serious fit of sickness about a twelvementh ago. This man was a libertine of profane habits, and totally devoid of all moral principle. He cured his victim of her physical disabilities, but implanted in their stead the foul impression of the ruthless seducer. Being a married man he was unable to offer compensation for the distonor he had wrought, but after obtaining entire hold upon the unfortunate girl's affections he died suddenly, and it was shortly after his decease that the shocking propensities became manifest, which ended in her deliberately choosing the life of shame in which I found her. I may here add that this wretched girl had been withdrawn from her public life and taken under the protection of a man of wealth calling himself sane and a gentleman ! Could that libertine have but understood that he was associating with the obsessed victim of a demon, he would not have had much cause to felicitate himself on his disgraceful companionship. At my eyes had never before been seared by beholding such a creating of the facts of the case, such a creating of the apparition seemed to entire the space of a few seconds, then flitted with the space of a few seconds, then flitted with the space of a few seconds, then flitted with the space of a few seconds, then flitted with the space of a few seconds, then flitted with the space of a few seconds, then flitted with the space of a few seconds, then flitted with the space of a few seconds, then flitted with the space of a few seconds, then flitted with the space of a few seconds, then flitted with the space of a few seconds of the flitted with the space of a few seconds of the flitted with the space of the spa treatment was resorted to, to restore the sufferer to her right mind, the living sensualist continued to become the medium for a spirit of his own revolting stamp.

In England about four years since I was grieved and perplexed by the case of an eminent physician, who applied to me for spiritual light and counsel to exorcise one of the most persistent and distressing instances of obsession I had ever witnessed. For six years this gentleman had been tormented by the continual presence of a spirit, who manifested his power both by external signs and disturbances, and continual impressions upon the mind and organism of his harassed victim. He whispered in his ear, accompanied him in walking and traveling, interrupted his studies, interfered with his practice, harassed him at meals, and forced his hateful presence upon his victim, even in his hours of broken slumber. He seemed to be profoundly ignorant, rude, selfish and ungovernable. No remonstrance could drive him away, no suspension of the communion with spirits could silence or dispossess him. He reioiced when he had succeeded in driving away other spirits, and when his miserable victim avoided the spirit circle and avowed his intention of forever abandoning the subject, his tormentor affirmed that was exactly what he had desired and intended.

The subject o highly educated man, a physician of good standing, irreproachable morals, and well balanced mind. What were the links of attraction that could have bound him to an ignorant, profane, cruel, selfish being, with whom not one spark of affinity seemed to exist, constitutes one of the most profound mysteries of obsession.

A similar case to the above occurs in the history of one of the most pure, estimable and intelligent gentlemen whom I have had the good fortune to meet in the ranks of American Spiritualists. I speak of the accomplished author of a little book entitled "Footsteps of a Presbyterian.' This gentleman recently informed me that his long and highly-prized intercourse with the spiritworld has been interrupted for a period of several years by the continued infestation of a dark, ignorant and malignant spirit, whose presence has driven away all other spirits, and forced him, by his incessant and detestable influence, to abandon any effort to communicate with spirits through his own mediumistic organization. Before this terrible haunter had entirely possessed himself of his victim, he induced him to transcribe a narrative of his earth-life and spiritual experiences: and these appeared to me so full of instruction and suggestion that I induced my friend, after narrating them to me, to put them in print, which he has accordingly done in a little pamphlet just published, entitled "Life in the Beyond."

I could enumerate hundreds of cases in which the infestations of spirits do not take even the orderly forms above cited, but riot in all the horrors of the wildest gesticulations, blasphemy, obscenity, lewdness, destructiveness and malice of the most horrible and unmitigated character.

From a careful study of the facts, I am conrinced that the lunatic asylums are crowded with cases of obsession; that the infestation of dark spirits will account for an immense variage of cases of seemingly abnormal criminal character. of monomania, eccentricity and lunacy; in a word, agree with the noble and learned William Howitt in several very able articles that he has written on the subject of infestation when he says:

"Nothing has become better known through the physico-spiritual experiences which have been taking place in thousands of spots on almost every quarter of the globe during the last twenty years, than that we cannot only 'call spirits from the vasty deep, but that they can come when we do call (and too often when we do not), if they can but once quaff the vital spirit of the blood through us as mediums. They will come in legions and in armies, only too glad to renew their connection with the material world. * * They will come as if delighted to feel their hold once more on material force. * They will come with all their old characters, passions and weaknes and revel in lies, in pretences, in mystifications, and often in lawless fun, or even wicked and diabolical annoyances, showing that the regions lying close on the other side of the invisible boundary betwixt matter and spirit, are still the coun

Nothing is clearer than that those spirits who are haunting the very edge of this earth, are still too much allied to it; are still earthly in mind and desire; are still longing with a backward glance 'for the fleshpots of Egypt.' Like the souls of 'Gray's Elegy,' they have left the warm precincts of the cheerful day, but cast a longing, lingering, look behind. As the tree falls so it lies. As on earth they cultivated only the spirit and tone of the earth; as they gave up to it their whole soul, hope, ambition and exertion; as they molded and incorporated their tastes, feelings, yearnings, and passions into its nature; as they seaped up its riches as an eternal trophy from which nothing could sever them; they have step-ped into the spirit regions as aliens, having no posped into the spirit regions as allens, having no possible heritage or enjoyment in them except in so far as these resemble those from which they have lately been ejected. An intense and agonizing yearning draws them back to the old haunts and conditions of being, and they snatch with frenzied and convulsive fingers at whatever and whoever affords them the mediumistic means of regaining something, more or less, of the taste and consciousness of earth-life. Hence all the phenomescioneness of earth-life. Hence all the phenomena of possession and obsession which history has recorded, and which modern times have shown terrible examples of; hence the wild and frantic demonstrations of Morzine. Hence cases of the most awful spiritual persecutions of particularly susceptible persons of to-day. These woful spirits, drenched with the sensuous elements of the life which they led on earth; selfish as they were then to the very inmost depths of their natures, then to the very immost depths of their natures, rush with a reckless and gluttonous appetite into the tissues of unfortunately open constitutions, and exult in breathing, drinking in, gustating with a cruel and rolentless ardor the sensations and doors of this mortal life once more. That is the only possible re-incarnation which can take place; that'is it which the spirits of France are continually teaching and weaking to realize." continually teaching and seeking to realize." Mr. Howitt's remarks are so highly instructive,

and represent so truthfully the terrible conditions of infestation, which far outside of the spiritualpardoned for a few further quotations from his raluable essay. After speaking of the elevating influence which

results from the communications of the good and holy spirits, and the exalting effects which their to say:

"Far different is the condition of others. They desire good equally and earnestly; they pray for vently and continuously for it; but evil is with them. With them the approach of spirits is not a visit, nor simply a visitation, but an inroad. They come, the door once open, in crowds, in mobs. in riotous invasions. They run, they leap, they fly, they gesticulate, they sing, they whoop and they curse. They are the most merry and the most bitter of mockers. Wit looms in their words, like flashes of infernal lightning; pantomine is in their action; laughter in their eyes; and a horror which no assumption of innocence can veil, is the effluvia of their presence. There is no question with the wretched sufferers of their phantasmagorial assaults that they are the life and quintessence of hell. Nor is it the mind only of the unfortunate one which they haunt; they have a power over his material movements. move and remove articles; they fling and toss; they hide and steal; they put things where they ought not to be; they take them from whence they should constantly be. Mind, body, soul, memory, and imagination—nay, the very heart-are polluted by the ghostly canalle; and the sanc tuary of life and dwelling are invaded, disordered, desecrated, and made miserable by them. We have known such sufferers and know them still. When they have written praying for advice how to get rid of this pestilence, we could only say, 'Pray with all your might for it; and stick close to the Saviour who cast out these tormentors in his earth-life. Pray without ceasing; pray in the might and faith of Christ.'

It has been in vain! No prayer, no agony of petition, no persistence of a holy and wrestling exorcism has been able to dislodge the foul and murderous crew. There they were, and there they are!

But we have not yet reached the abyssmal depth of the dark mysteries of the spirit world. There is a fact more startling still, if these spirit prowlers on the border lands of life are to be prowlers on the border lands of life are to be credited on their own assurances. When asked, and that by different persons in different places—
'Why do you intrude on me, and persist in your intrusion, though commanded to depart?' The answer has been, 'Because we live on you. Through your atmosphere we enter into the atmosphere of human life. That is our happiness; we know none else. We have none here; here all is dark, barren, and joyless. We long to be back again in the warm, bright life of the earth; and we achieve it through you. You are our highway, our bridge, our door, along which we travel, over which we pass, and through which we enter, and again possess the heritage we had lost. In your emanapossess the heritage we had lost. In your emana tions we revel; through your nostrils we once more snuff up the aromas of the earth, the scent of the feast and the wine cup; through your eyes open upon us, as of old, all the sweet varieties of life. Struck with horror, one of these persecuted suf

ferers exclaimed—'But this is a species of spirit-ual vampirism!' 'How so?' asked one of the tormentors. 'Ex ery grade of animal life lives upon another. For your physical sustenance you live on the animal tribes, for your spiritual sustenance you live on Christ. He gives himself for the food of mankind. By his flesh and blood you exist. He is that living bread which came down from heaven, and we

live on you and through you.'
But, say the wise and prudent, if this be Spir itualism, every sensible soul ought to reprobate and renounce it. If by renouncing and ignoring we could shut out and stave off all the evil influences from the invisible, by all means let us re-nounce and ignore. But the vast inspirations from the malevolent and destructive which we have been remarking on, result from no cultiva-tion of Spiritualism. They operate unconscious ly and independently on the masses, credulous or incredulous, educated or uneducated, refined or vulgar. The calamities of war, of intoxication, and the other self or mutually inflicted crimes and follies of mankind are too hideous and extraordinary to result from any mere natural cause. They are, as the apostles tell us, set on fire by hell, and by the 'powers and principalities against whom we wrestle, not against mere flesh and blood; by the rulers of the darkness of this world, the spiritual wickedness in high places Those human excesses which pollute and deso late the earth from age to age, in spite of religion and in spite of the highest reach of civilization are too monstrous and too mad to result from any simple incentives of human infirmity. They pro-claim their origin from the accumulated sorceries of the pandemoniums of the past.

So in isolated cases of spirit persecution, they have generally come to the individuals, not the individuals to them. The luckless people who from time to time, find the powers of riot and de molition busy in their houses, and raising the wonder of newspapers and skeptics, have had no contact with Spiritualism. The saints and ascetles who in hundreds of cases have mosaiced history with the strange chequer-work of their infestations, have incurred this evil by simply seeking to escape from evil. Görres in his 'Diabolisch Mystik,' has collected hundreds of such cases. St Anthony and St. Dunstan differed only in their power and spirit to do hattle with the nuisance. The poor people of Morzine, and the bishop who attempted in vain to exorcise the nuisance, were no conjurors nor dabblers in the mysteries of the

Bunyan, whose life at times they made a terror of darkness and blasphemy, paid no court of homage to them, but to very different powers Cowper, whose poetry is especially conspicuous for its sober and sound sense, coquetted with no pseudo nymphs from Orcus, but was driven by them through the deepest caverus of despair, and to the very verge, time upon time, of suicide. By a recent Memoir of the Abbe Lamennais, we find that was exactly his condition also. The soul-murderers were upon him with all their infernal power. They murdered his peace as completely as if he had been the most desperate of criminals; and that noble spirit which preached the religion of purity and love in its divinest truth and beauty, was the prey to the most agonizing despairs."

I feel sure that every thinking reader will peas William Howitt on this dark and weird sub-

thinkers be able to reconcile the belief of the 'Christian Spiritualists" with the fallure to exorcise the demons through prayers to Christ, as described by Mr. Howitt in the preceding quota-

If the said demons would not depart in the name of Christ, and "prayer without ceasing" in his "name, faith and might" had no effect upon them, Christ's power, as the "very God," was obviously inferior to that of the creatures of whom, according to Christianity, he was the Lord and Creator.

What a comment, too, on the doctrine of vicarious atonement and "salvation through the blood of Christ," is the existence of these legions of undeveloped spirits at all! All of them are human spirits-nine tenths of them once belonged to the ranks of Christianity; all of them lived beneath its shadow and teachings on earth. If Christ came on earth and died to save sinners, how is that we hear of such terrible swarms of the unsaved? The good do not need saving; the bad are evidently not saved. If these tremendous revelations from lost souls—the very class for whom we are to suppose the wonderful scheme of Christian salvation was invented—persist in returning to prove the fallacy and failure of that scheme, and even as good Mr. Howitt's communication implies, use that scheme as an argument why they should prey upon those who, in turn, prey upon the body and blood of Christ, must we not look soon for a new and more effective scheme of salvation than the old?-one that will, as good old Pompey says, "save sinners as are sinners, not saints as is a shamming by crying, 'Lord, have mercy upon us miserable sinners'"! Certain it is, despite all the power, splendor and wealth, istic ranks prevail in society, that we may be with which blind devotion has upheld for centuries the enormous ecclesiastical hierarchies of Christendom, the revelations of modern Spiritualism prove with tremendous force that the good and the had are alike in the exact compensation and retribution of their earthly acts and deeds, ministrations produce on their media, he goes on and that neither the name nor the blood of Christ have power to control demons, or IN ANY WAY affect the condition of the human SOUL HERE OR HEREAFTER.

> I must conclude this long article with a few brief but practical hints on the subject of infestation from an unchristian but singularly Christ-like spirit, who occasionally favors me with similar suggestions. "A good spirit will not attempt to take and hold unwarrantable possession of a mediumistic organization, hence you may rest assured of what class it is from whence the phenomenon of obsession proceeds. Now, if the infesting spirit were not magnetically stronger than his subject, he could not maintain possession, however he might once gain a temporary ascendency. The true processes of cure, therefore, are obvious and dual. First, let all possible means be taken to strengthen the health of the subjects and render their minds positive to the control of others. Good air, good diet, change of scene, association, and constant employment, pleasant society, and cheerful, active occupations, are the physical means, which steadily resorted to may alone effect a cure. If these fail, use in connection with them the aid of a strong-willed, powerful and virtuous magnetizer. Let him continue with unflinching constancy to exert his will, and add thereto magnetic passes over his subject, and we will pledge our faith and word that he will speedily dispossess the enemy, though he were the fabled Beelzebub in propria persona.

> I have only to add that the suggestions of my spirit friends have, in every instance in which I have seen them faithfully carried out, been successful in curing spiritual infestations, even where holy water, exorcisms, spells, muttering of "holy names" and incantations with "holy words," have utterly failed.

When time and opportunity permit, I propose to turn the tables, and show how potential good spirits can become, as well as bad, in the condition called "ecstacy."

> Written for the Banner of Light. THE ANGEL VISITANT.

BY H. M. RICHARDS.

An angel of love Hath come from above, would tarry awhile at the Oh, ask him to stay, Nor drive him away

With an unkindly thought or word He hath folded his wings And sweetly he sings. In musical cadences low: From the home of the blest, I come as your guest, And will cherish and love you so.

From morning till night

W hi

CI

 \mathbf{H}

y.

ale

wi

de

no of

ap th

 \mathbf{m}

sis

sp ws

bis

tri

ve 1

wł

ye:

Ma

anı

rai

doc

rec

api:

E abo fali me

A song of delight Shall echo throughout your ho And over you all A blessing shall fall, From heaven by the angels borne And the gifts I bring, I will gladly fling,

Till over you all Their bright rays shall fall-True blessings, the gift of your God And every gift A shadow shall lift From off the heart and the brow Till the winter of life. With blossings all rife,

Like sunbeams, to lighten your road

Shall crown your heads with its snow. In coming to you, I have work to do. A task by the Master given : And when 't is complete, Your wandering feet Will have reached the shores of Heaven.

'T is safely to guide You over life's tide, To that haven of infinite rest; Until each shall land On the golden sand, And join the loved and the blest And when at the last, Life's pilgrimage past, And your earthly labor done;

Ah! then you will know Him who led you so, In your own, your darling son.

Philadelphia, Pa.

How to Make Yeast.-Boil a pint bowlful of hops in two gallons of water, strain and add a teacupful of flour, one of sugar, a teaspoonful of salt. No yeast is required to raise it. Let it stand salt. No yeast is required to raise it. Let it stand for three days in a warm place, and it will then begin to foam. Then boil three pounds of potatoes, mash fine, and add them to the yeast and stir the whole well together; then put it into a jug and cork tight, and set in a cool place. It should be made at least two weeks before using, and it will keep good any length of time, and grow better all the while. A small teacupful is sufficient for six loaves of bread. When this is gone make a new intent in the same way, and gone make a new jugful in the same way, and keep corked tight, and you need never go to ruse with interest the opinions and experiences of so able, learned and unquestionable authority above, my wife obtained a large bottle full of this west that had been sealed and put in the cellar ject, but how will the intelligence of the free raised her bread splendidly.—Exchange.

Spiritual Phenomena.

From the San Francisco Morning Call. A VISITOR FROM THE OTHER WORLD. A DRAD MAN VISITS A LIVING FRIEND-EM-BRACES AND TALKS TO HIM.

Our husiness is to tell a story as it was told to us, by the gentleman who underwent the experi-ence, and who, by the way, is a plain, sensible, business man, guiltless of either practical or ver-bal joking, whose only care is to increase his store, and faithfully discharge all the duties and obligations improved unon him as a good citizen

bal Joring, whose only care is to increase his store, and faithfully discharge all the duties and obligations imposed upon him as a good citizen. There is not a particle of sentiment in his composition; and he dishelieves the spiritualistic theories. So much for the man; now for his story:

On Saturday evening last he arrived at his hotel, the American Exchange, late for dinner, and so had to take the meal at a French restaurant. This was about 7:30 o'clock. With his dinner he took about half a hottle of claret. He ate or drank nothing more during the evening. (It is well to hear this fully in mind, as it shows his system was in a perfectly normal condition, and his brain clear, at the time of the visitation.) Feeling very much fatigued as the evening drew on, on account of attention to business during that day and for several days preceding, he came to the conclusion that his great need was a sound that day and for several days preceding, he came to the conclusion that his great need was a sound and undisturbed night's rest. To obtain this, he determined to leave his room in the hotel for that night, and occupy a furnished apartment in the building where his store is situated. He changed his room to escape the inevitable morning noises at the hotel, and thus he allowed to sleep as late into Sunday merring as he cheek. into Sunday morning as he chose. He is not conscious of any other motive for doing so, though some Spiritualist may say he was impressed to

make the change.

He reached the room about 11 o'clock, lit the gas, and set about preparing for bed. He had divested himself of the day clothing, and was vested minself of the day clothing, and was standing in front of a large mirror, buttoning the neckband of his night-shirt, with his face at the same time toward the door of his room, leading to the hallway. His mind was dwelling on nothing particular at the time, and he was humming an operate air. Suddenly he became conscious of an operatic air. Suddenly he became conscious of a presence other than his own, and then was clasped about the body so tightly that the pressure was almost suffocating. He found himself face to face with Frank—, who died about three months ago, and with whom he was on intimate terms during his lifetime. There stood his friend fronting him, looking straight at him. The face was closely shaven the was bright and the line was closely shaven, the eyes, bright, and the lips parted with a half smile as in life. Even the clothes in which he was dressed were the same as worn by him on the day preceding his death. Still holding him in his embrace, Frank spoke to

his friend: Harry, you are a good soul. You have been "Harry, you are a good sour. For have oven kind to me, and good to my wife since I left." (He spoke further about some business matters, but we do not feel at liberty to repeat the words.)
By this time Harry had withdrawn from Frank's embrace, when the latter grasped his hand and

Good-by, Harry. There is much happiness

in store for you."

Harry had partially recovered himself, and was about to speak; but before he could frame the words Frank was gone—melted into thin air. The door did not move on its hinges; there were no footfalls in the hallway outside; but as suddenly as this strange visitor had come he departed, and Harry was left alone, filled with astonishment, but, as he declares, without any feeling of fear. The result of the interview was such that for a moment he doubted if his friend was dead; but he had been present at his funeral, and dropped a handful of earth on his coffin-lid that he was sure covered his mortal remains. Then he thought some one had played a practical joke to terrify him; but there was no one else besides himself in the building, and all the doors were securely locked and barred. In despair at the task of accounting for this strange affair, he lit a cigar to aid him in his perplexity, and finally sought his couch, where he slumbered peacefully

for the rest of the night.

The ghost (if such a high-pressure visitor can be called ghostly,) left a memento of his visit behind him. Harry declares that at the time he was being so tightly embraced, his thumb came in conright the solution on Frank's coat, and he experienced considerable pain. In the morning, on awakening, he again felt the pain, and on looking at his thumb, found the skin slightly abraded.

That is the story as it was told to us. Harry,

as we said before, is a sensible, practical, unro-mantic business man, and no believer in Spirit-nalism. He has nothing to accomplish in deceiving his friends, and as a joke it would be sorry enough to be beneath contempt. It may be con-sidered one of the marvels of the latter days—not to be believed by many; incapable of solution by

ANOTHER SEER GIVING EYES TO THE BLIND.

EDITORS BANNER OF LIGHT-We wish to call your attention and that of your readers to an incident of our "free and glorious gosnel," which took place during the session of the convention of mediums and speakers at Batavia, N. Y., Feb. 19th and 20th. You of course have heard of E. V. Wilson, the test medium. We do not speak of him, but of Dr. O. Clark Sprague, formerly of the convention he gave twelve public tests in as many minutes, all of which were recognized. His manner of giving tests is similar to that of E. V. Wilson. We give you some of the tests:

Walking quietly up to a lady of the audience he says: Madam, there stands a spirit, a friend of yours, by your side-a slim man, of medium height, black eyes, hair somewhat silvered, and he tells me his name is "Samuel." Do you recognize this spirit? The lady fully recognized the spirit as her cousin.

The doctor next addressed a Mrs. Collins, describing accurately her husband, who passed on to spirit-life fourteen years ago, giving his name; also a description of Mrs. Collins's sister, who was with him, both of whom Mrs. C. recognized at

At this point the doctor was giving a brief account of his experience, when he stopped, and described an aged spirit of seventy years, a mother, who wished to tell her daughter that she was not dead, but there; also with her a grandchild of twelve years, and her name was Mary. This spirit-mother and grandchild took the doctor by the hand, as it seemed to us, led him down the middle aisle, directly to the daughter, who at once recognized the mother and child.

The next test was that of a spirit brother to his sister, a "skeptic," the doctor describing the spirit, with the statement that the brother's death was caused by a fall from a scaffold, breaking his spine between the shoulders. With tears trickling down her cheeks she stated to the Convention that all was true.

To another he gave a description of his brother, who passed on to the higher life when but four years of age, twenty-three years ago, giving the name of "Charles."

To another he gave an accurate description of Maj.-Gen. Wadsworth-his weight, color of hair and eyes, his uniform, and straps on the shoulders, ornamented with two stars, emblems of his rank-which was also recognized.

We would say that all receiving tests from the doctor were entire strangers to him, and there could not have existed any collusion between them. Every test given by the doctor, both at the convention and at private sittings, was fully recognized. "This is an era of development of spirit power." AN EYE WITNESS.

Being present and witnessing the giving of the above tests, that astonished all present, I cheerfully certify to the truthfulness of the above statement substantially as given. DEAN CLARK.

Written for the Banner of Light. "PUT ME IN MY LITTLE BED."

BY JOHN WILLIAM DAY.

Oh weary, prattling one, The day of sport is done,
Thy lip seeks respite for thy drooping eye. The twilight shadows close Above thy calm repose, And glittering star-worlds chant in harmony.

The flowers with dew are wet; The garden fountain's jot Streams in the moonbeam's clear and silver ray. Beside thy little bed Thy sistor's prayer is said-

By faith ascending to the Endless Day ! God save thy fair young face From sin and dark disgrace, Along the pathway of the weary years;

God lead thy pilgrim feet Safe to his pastures sweet, When death shall bring thee freedom from thy tears!

For soon shall round thee fall, Like blossom-petals, all The friends who wrenthe thee in love's flowery band; And ago with fruitage grey Shall lade youth's vernal spray, In sorrow's heat alone ripe souls expand,

Oh spark of Life Divine, Called for a space to shine Through mortal form 'mid earth's revolving gloom, Thou gult'st the slumberer fair Awhile to breathe the air

Where heaven's rich roses shed their sweet perfume.

Thou can'st not break life's chain-Thou must return in pain To climb the splintered heights our feet have tred; In coming years shall gleam Fow angels in thy dream, Poor struggling prisoner in a cooling clod! But when life's parting light

Along the west is bright, And star-eved scraphs wait to hear thee home-Though in thy narrower bed May rost a silvered head, A youthful spirit through the spheres shall roam! Boston, May, 1870.

FROM GERMANY.

[In the Banner of Light of April 2d, we published a letter rom our friend, A. Kyd, of Baden-Baden, giving some interesting facts in regard to Spiritualism in that part of Germany, including a spirit message from Luos, received through the Planchette. We have on hand several other communications from the same source, which we shall publish from time to time. The mediums are Mrs. and Miss Kyd. The following was given at a scance held Nov. 3, 1800.]

LUOS THROUGH PLANCHETTE. "The spirit of God which speaketh in us,-St. Matthew

Luos.—The words pronounced by Jesus unto is apostles in the twentieth verse are of so spiritual a nature, that they need a similar explanation to make the passage clear to the understanding of some minds who have never thought over spirit ual things, and who even doubt its spiritual agency. A person with usual intellect, or even with commonplace faculties, would never in our times rise up and make it their task to speak to others, or to assume in any degree the demeanor of an orator; even able and distinguished men have not been able to speak unto multitudes in public. There was always a certain flowingness in the language, a certain fire and enthusiasm wanting, and that would not come, and thereby quite disabled some of the most learned and wise men of the age. And still these poor fishermen and artisans that Jesus picked up here and there, as he was going along; these simple-minded, ignorant, and unlearned men, proved later to be the finest preachers and propagators of the word of God. Does not reason tell you that there must have been some invisible power aiding and operating through them? and do not the words of Jesus himself confirm this belief? Is it not clear enough that the spirit of God makes use of these men as the instrument and tool, and that their temporal mind had nothing to do with those heavenly inspirations coming from above? They never studied their sermon beforehand, or wrote it down in order to learn it by heart; 'no, they never even knew from one hour to another what would be their subject and theme. They had faith in the words God would send them, and were never anxious or in trouble about the next word or sentence they were about to pronounce. Here again you see the difference between man and spirit; the inability of the one, and great power of the other. Two distinct existences-the one working, and the other being worked upon. The one dictating, and the other obeying. If we believe in this verse, and in the truth of divine inspirations, why should we only limit this belief on the apos-Cleveland, but now a resident of Rochester. At tles, and exclude it with regard to every other mortal? It is true the apostles were chosen people, but that is no reason why they should be the only chosen ones. God has poured forth his Holy Spirit on many a poor sinner, and has thereby made him the instrument of communication unto man. God's power is not more limited now than it was then, and it is even a sin to think so. In the times that are yet to come, God will send down his spirit upon many, and many will speak the words of truth and of regeneration unto multitudes, and will instruct them and lead them toward a brighter future and a more celestial life to come, after the afflictions and sorrows endured

> " Freely have ye received, freely give." These words ought to be written in gold in the heart of every Spiritualist of our times, and still they were spoken many centuries ago to men that turned out to be the holiest of their age. But these words were spoken for the same purpose then, and they cannot be too often repeated now. I am speaking of Spiritualism and of spiritual gifts, such as now exist, and such as are made use of through instruments or mediums.

in this world of misery.

Let us take, for instance, somnambulism and the gift of clairvoyance. How many people there are, gifted in this way, and who make use of it for their own material benefit, and who look upon it more as a good livelihood than as a gift of God to be bestowed gratuitously upon every one that stands in need of it. Then again there is healing the sick by somnambulism. It is true that the greater part of such mediums prescribe and cure without a thought of pecuniary gain; but, if there he one out of twenty that acts differently, let it be said to him that he misuses a holy gift, and that if he would follow the word of Christ mentioned above, he would find more merit in the eyes of God, and would feel his holy help much more than by soiling a holy thing, if given freely by God,

with the hope of worldly gain and of self interest. In many cases we have seen that the spiritual gift has been entirely taken away from selfish parsons, and that they were thrown destitute upon the world, with the vain hope of receiving once more the lost treasure; but "grieving the spirit" is also grieving God, and we know that in so doing we will have much to account for. God gives the spirit freely from his stores of goodness. without regard to the persons or their station in this life. He gives more to some, so that they may in their turn bestow it on such as have been less gifted spiritually by him. Let them do equally unto the poor and the rich, the low and the great; for the merit is not in themselves. It

is a grace of God to allow them to be his tool in such a glorious work, among the grieved and sick in humanity. Give freely and in abundance, for

the more you give, the more you will receive. What do those singular verses-31, 35, 36, in the tenth chapter of St. Matthew-mean? Do many people ask themselves, when hearing them read on a Sunday at church? for we are taught to look up for everything good and merciful to Christ, but these verses seem to prove just the reverse-and so it is literally-for they need a more acute explanation, in order to make them comprehensive. It seems to us quite a contradiction to what is told us in the Epistles, wherein Christ's coming is set forth as the greatest blessing that can befall the world, and in this instance Christ says himself what certainly appears to our mind quite the contrary and opposite thing; but to this is attached a particular meaning, which I will here endeavor to explain. Turn your thoughts, for an instant, to the remotest ages, and think of the difficulty with which Christianity was obliged to fray itself a passage through heathen minds and idolatrous hearts. Think of the awful persecutions and of the blood that flowed, before a few Christians could come together and worship the Lord their God in secret; think of the family discords that arose, and arise now every day, if one member or two have another faith or belief than the rest, and how heresies arise from a difference of worship; look at the Inquisition and its horrors, the intolerance of the clergy even to this day, with family dissensions and ruptures-all on account of a difference of religion! Jesus resumes all this in one word, the "sword"-and a most applicable term it is, when you come to think over everything that I have stated above. Is it not dreadful to see the thirty-sixth verse verified, sometimes in the most painful manner, between the nearest relations, and fees turning up among the members of your own family?

We see incidents of the like happening every day. It is sad to think that Christianity and the word of Christ, instead of awakening in your hearts love to your fellow-brethren, is turned into bitter anger by a diversity of creeds, or a different belief of that word that ought to make us all one in spirit. But let us hope-when the world has taken a more spiritual and charitable turn of mind, and its inhabitants see that the one spirit of truth, and not the outward different forms and ceremonies, will alone save them—for that universal peace of mind and spiritual comfort which the due understanding of God's word alone can give, and that we may turn the word "sword into " Love!'

"Luos," our guardian spirit-friend,

ILLINOIS. Mrs. F. A. Logan's Labors.

We have received from this earnest worker a communication, dated Chester, Ill., April 27th, in which she details an account of her experiences We give below such extracts as our space will admit:

DEAR BANNER—Once again I find myself in the pleasant, genial home of Bro. Joseph and Sister Mary Beare, in Chester, (the county seat of Randolph County,) which overlooks the broad Mississippi. The evergreen foliage and plats of grass, with rocks, hills, and valleys, render it one of the most picturesque places I have found in Southern Illinois. And beneath this roof, angels and morals delight to dwell, where harmony and love abound, and discord is unknown.

I have visited many towns during the winter months, and given about sixty lectures. In most of the places woman's voice had never before been leard from the rostrum. * * *

office. William Goddard, Vice President and Assistant Conductor, knows well how to interest children. So that with the combined influence of many estimable ladies, we predict for them suc-cess. The City Hotel, kept by Bro. and Sister Lee, was our pleasant home for two weeks, where we met old Mr. Koons, of Ohio, who is world renowned, in consequence of the wonderful demon-strations of spirit power had for many years in presence. His manuscript written by spirits. he intends to have published as soon as he can obtain the means to do so. This good old man is rich in spirit, although poor in this world's goods. Should any Spiritualist having the pecuniary nower choose to aid him in this work of publica ion, they can address Jonathan Koons, Taylor's

At my next stopping place—the county seat of Franklin County—the Court House was well filled to hear a lecture on "Woman's Rights." On the day following, a wealthy and aristocratic lady called to see me, and asked if I was a Spiritualist, I replied that I was, most emphatically. "Well I gathered as much from your 'Woman's Rights ecture. I am a member of the church, but oh, if I only knew that my son who died two years ago could return and communicate with me, it ould be such a consolation!" And the great tears filled her eyes; the mother-heart was sighing for something more than could be found in musty creeds and the myths of the past. She de-sired me to call on her the next day. I did so, and sired me to call on her the next day. I did so, and her husband after an introduction, jocosely remarked, "Oh, yes; I saw by your notices in town that you are to lecture this evening on Free Loveism." "You saw nothing of the kind on my bills," I said, "but I am a free lover in the sense that your Saviour was. The last and greatest commandment that Jesus of Nazarch gave, was that you love one enother; he allowed Mary and Martha to love one another; he allowed Mary and Martha to love him, to perform offices of kindness, and commanded the people to love their neighbors as themselves."

"For if ye love them which love you, what reward have yo? Do not even the publicans the same?

But I say unto you love your enemies, o o and pray for those who despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he o o sendeth rain on the just and on the unfust."

"Yes, yes, but this Spiritualism is nothing but mesmerism; 't is all humbug," he replied. "Now, pa," said the bereaved mother, "if Mrs. Logan pleases, let us have a little circle, just you, and Mary, and I. We'll drop the curtains, close the blinds, and lock the door, and no one will know that we've had a circle. And you will not speak of it about here, Mrs. Logan, for I don't know what the people would say; what the church would say!" The little girl of ten summers was seated at my left, the mother at my right, and the father opposite, full of jokes and sarcasm. We joined hands. I desired them to remain quiet, to close their eyes, and concentrate their thoughts upon some dear departed friend, and while I was singing, the little girl, who had never been in a circle before, went into an unconscious trance—apparently a deep sleep. The mother became anxious to have me bring her out of it, as she was a delicate child. I had to assure and reässure her that no harm would come of it if she would remain-quiet and passive; that her guardian ances there that no harm would come of it of the remain-quiet and passive; that her guardian ances there there is no the second of the remain-quiet and passive; that her guardian ances there there is no the second of the remain-quiet and passive; that her guardian ances the second of the second of the remain-quiet and passive; that her guardian ances the second of t "Yes, yes, but this Spiritualism is nothing but remain-quiet and passive; that her guardian angels knew their business, and would do her no harm; but as the mother's anxiety increased, I asked the controlling spirit to be kind enough to impress upon her mind what she had seen, that she might tell her parents in her normal condi-tion, and then by making the upward passes, meanwhile desiring the spirit to leave the medium, she was soon restored to consciousness, and um, she was soon restored to consciousness, and exclaimed: "Oh, mal why did you call me back so soon? I was in such a pretty place; so green, and such beautiful flowers; and I saw brother, and he looks so well—he is not sick any more. He had such a beautiful bouquet, and he wanted to bring you some flowers and to talk with you." She described other friends and neighbors, one of whom had left a puny little boy, and said the mother wanted little Willie to come and live with her in spirit-life. By this time the human feelings of the skeptical father and the conservative mother obtained the mastery, for the time at least. mother obtained the mastery, for the time at least,

over their creeds, for well they knew that I was a stranger in the place, and was not acquainted with any of the persons that she had described, therefore it was something more than animal magnetism, or electrical psychology.

Mrs. Logan states, in closing, that the silent influences of spirit presence and power are everywhere at work; and wherever she has been, fulfilling her dual mission as a lecturer on Woman's Rights and Spiritualism, she has met thoughtful attention. In some cases churches were opened for her; sometimes ministers had assisted in the services, and at other times had confronted her in argument. Parties desiring her services can address immediately, in care of Warren Chase, 827 North Fifth street, St. Louis, Mo.

WISCONSIN.

Matters of Interest West.

DEAR BANNER-As no one else in this vicinity seems to feel interest enough in the subject of Spiritualism to give to you any account of our status and doings, I have concluded to give you a brief account of whom, where, and what we are, with your permission.

Our village numbers about four thousand souls beautiful village in the southern part of Green County, and the present terminus of a railroad, The "religious" portion of our inhabitants are di-vided into eight or nine different churches, all of whom are Christians, of course, and all on the high road to heaven, each his and her own way, but all "laheled" for the New Jerusalem. But, aliasi notwithstanding there are so many avenues through which to pass into heaven, yet if the truth be spoken, the greater proportion of our people are too worldly minded to enter therein through any of the avenues are recentled any through any of the avenues yet presented, pre-ferring to remain out in the cold a while longer in company with Mr. Devil, until some more feasi-ble plan presents itself—feeling reasonably safe for the present, inasmuch as they can strike hands with "Jesus" at the eleventh hour and pass spotless and white into his angust presence. Ah, well! but there is another class of us who do not feel quite so certain of that, nor any church plan leet quite so certain of that, nor any church plan of salvation, and hence are casting about for something reasonable and reliable, and of course have hecome "Spiritualists." Some openly and assuredly; others secretly, but constantly becoming more firm, until finally one by one they will come out and defy the world, church and devil.

come out and defy the world, church and devil.

We have had quite a number of trance and
normal speakers, test mediums, clairvoyants, healers, &c., among us, most of whom have made
their home while here with me, among whom
were Emma J. Bullene, Miss Scougall, E. V. Wilson, Mrs. M. J. Wilcoxson, Maud Barreck (or
Lord) &c. &c. Lord), &c., &c.

Peter West, the noted test medium and clair-voyant, of Chicago, is now here, and has been for some days. He has the most phases of medium-ship of any one I ever saw, equaled by but few, and surpassed by none that I have ever seen. His principal business here is locating lead mines. He has made three or four locations, none of which have yet been proven, but some of his Western locations in this State have been, and so far as I am informed have universally proved substantially as he prophesied.

A gentleman of my acquaintance came to Mr. West in my office, and desired him to look for some money which had been stolen from him. Mr. West did so, and found it. He described the gentleman's family, and told him that a married daughter of his had taken the money, at the instance of her husband, under the avents that the stance of her husband, under the promise that the husband would return it before the father had an pportunity of discovering that it had been taken ut that the husband did not intend to return it;

but that the husband did not intend to return it; that if the loser would charge the taking upon the son-in-law, he would own up and disgorge—all of which was done, and proved true to the letter; as Mr. West had predicted.

He has given a great many very fine and remarkable tests while here, and as a whole I consider him one of the most remarkable mediums that has been in our midst. But for physical manifestations alone, "Maud" beats the world. In her circles I have conversed face to face with my spirit friends, felt their hands, heard their voices, and been caressed by them, to the truth of which I am will give some of voices, and been caressed by them, to the truth of which I am willing to testify, as will also some of Fraternally yours, ED. T. GARDNER. our best citizens.

Munroe, Wis., May 2d, 1870.

MARYLAND.

Lectures in Baltimore.

EDITORS BANNER OF LIGHT—I have been wanting to drop you a few lines in reference to the Maryland State Association for some time, Since its organization we have kept up the lec-tures regularly twice each Sabbath, morning and evening, until the present time, excepting two Sabbaths in February, and have employed some of the best lecturers in the field. Among the number I would mention Bro. Thomas Gales Forster, Miss Nettle M. Pease, Bro. N. Frank White, Mrs. Sophronia E. Warner and others, all of whom have assisted in building up our asso ciation. It has been increasing regularly in num-bers since its organization.

Mrs. S. E. Warner was employed by the Society in April, during which time she was the means, in the hands of our spirit friends, of binding us more closely together in our good and glo-rious cause. Her lectures have been very acceptable to our people. She has made many lasting friends by the interest she has manifested by working with us in the Society and Lyceum, and visiting among the friends of the Society, so much so that they were not willing for her to leave them so that they were not willing for her to leave them so soon, so they have employed her for this month (May) to work with Bro. N. F. White, who lectures on Sundays, and Mrs. Warner on Thursday evenings, and holds two scances during the week, which are all well attended. May the good angels always attend her in her mission of love She is not engaged for June and July. In August she is to lecture in Lynn, Mass. She would like to make engagements for those two months, as she is some distance from home.

The Maryland State Association take great pleasure in recommending her as an inspirational speaker and worker in the good cause of progression. Her address will be No. 509 West Favatte speaker and worker in the good cause of progression. Her address will be No. 509 West Fayette street, Baltimore, Md., during the present month.

Yours fraternally, Levi Weaver,

President Maryland State Association.

P. S.—Bro. Thomas Gales Forster will lecture

Baltimore, Md., May 6, 1870.

· MINNESOTA.

Four months have rolled away since I gave the readers of no Bainer an account of labors in spiritual things, and I esire at this time to report progress concerning placed, and something of my plans for the future, as

Work of the State Agent.

I commenced at Farmington, the last of December; had 1 commences at farmington, two hast of December; had large audiences, and quite an interest was manifest. A number of the friends joined the State Association. I left a constitution for a local society, which they have since completed; they are now in good working order. With carnest men and women at the head, the cause must prosper at Farmington, for the larger part of the people are outside of the church.

At Hastings those that would be leaders, and have been Surtranglists for years, are something like the Border State

At lastings those that would be leaded, and late well Spiritualists for years, are something like the Border State men during the rebollion—they labor to give aid and com-fort to the Universalists, leaving the Spiritualists to take care of themselves. Some of them think a great deal of having care of themselves. Some of them think a great deal of having "Honorable" attached to their names, so dare not speak or act in the matter; nevertheless, there are enough good souls in Hastings to save the place, and in the end do awork for the people that Universalism has never done-give unmistakable evidence of the life beyond, and that all of those who pass from earth can return if they so will. No one joined the State Association there.

At Lake City I had large audiences, and much interest was manifest. During my stay there several came forward and joined the Association, and are bound to support Spiritualism in preference to any other religious faith. If they work as earnestly in the future as they have in the past, they will be the strongest body of believers in Lake City. Angels are on our side, and we must succeed in the end if we work.

Angels are on our side, and we must succeed in the end if we work.

In Cook's Valley the interest was great. One man has worked for years apreading the light there, and is now reaping his reward; numbers are flocking around the standard of Spiritualism, calling for "light, more light."

At Minnirska people came from miles around to hear the word spoken, and great good was done. Here, too, one brother has stood alone, and fed the people as best he could. His labor has not been lost—his reward is sure.

Plain View is another point of interest, for two reasons: first, there is great interest manifest in spiritual things—as at the other places members joined the Association; second, a good Campbellite Elder, by the name of Stockwell,

came into our meeting and raised a point as to who took Judas' place as an apostle. He said Paul was the one, and the influence said, "Not so." The Bible had to sottle the matter, when lo! the Eider was wrong, for Matthias was the man elected to fill the office. This created some little talk, and did not hurt our caure.

At Eigin the interest was great. Several came forward to battle for the right. The victory is near, for Spiritualism will triumph in the end.

At Egata they were harden as a restracted when the call of the right. came late our meeting and raised a point as to who took

will triumph in the end.

At Egeta they were having a protracted meeting; they called Splittualism all sorts of names; yet we had good audiences, for the good sense of the people is on our side. The splitts would not stay in our meetings, but went into their congregation and took possession of a young convert, making her speak and do many things for the glory of Splittualism. The church-members said she had fits; but Bro. Willis, a medium, and faithful worker in the cause, could bring her out of those lits, and get good in tractions from the splitt that was at the helm.

bring her out of those lits, and get good in tractions from the spirit that was at the helm.

At Erna the excitement ran high. There I met the champion of Universalism, Elder Westfall, face to face. Like Goliah of old, he has made many thoutshes with his theological sword when no one was near, but when he had a chance to discuss the question there and then, he refused, saying he wanted to meet a man that was ported. He said any school-boy knew where the city of history stood, and Confucius was not the author of the Golden Rule, but Jesus was, Rollin says no man knowth where Babylon stood, and Powell attributes the Golden Rule to Confucius, on page 37 of his translation. Mr. Westfall and his wife are the most unclvil Christians I have met for a long time. Bro. Michener will attend to matters there during my absence.

sence.

At Preston I found souls starving for the bread of life. One good brother was heard to say, after the first meeting, that he felt as though he had found his Saylour. Great interest was manifest during my whole stay with them.

One meeting at Grauger created great mertinent and some little excitement. The leading minds of the town are panting for the waters of life that Spiritualism alone can obtain

At Leroy I met the readers of the Boston Investigator. They came out in large numbers, and friend Henderson, their leader, made complimentary speeches after each lecture. We are on good footing at Lercy, for the town is largely liberal.

ture. We are on good footing at Lercy, for the town is largely ilberal.

At Lyle I met the Campbellites, who were bound to put me down, but did not succeed. They made quite a noise, "It was something like the story about the devil's shearing the hog—"great ery and little wood." "Much good was done, and the friends of our cause were strengthened.

for the work. Owntonna is trying to follow after some church idel. They Owatonna is trying to follow after some church Idel, They are divided there into Baptists, Methodists and Universallets. How they will come out, time will tell. No one joined the Association there. Planchette has been doing a good work for them this winter, and may be the means of leading them into the light.

Wilton is a stronghold for Spiritualism. The leading men of the town are Spiritualists. Orthodoxy is on the wane there.

there.
Elysian and Okaman are doing their part to spread the truth, and the work they are doing is being felt by the

St. Peter has the seed well sown. Mr. and Mrs. Knight are carnest workers in the cause. They glory in the spread of our blessed gospel.

At Morristown our faith is well grounded. Many have

At Morristown our faith is well grounded. Many have drank deep at the spiritual spring, and others are looking into the troubled waters; ere long they will step in and be healed. Several mediums are being developed here—Mrs. II. E. Pope for a speaker, and others for healing, de, The cause was never more prosperous than at present. There is no cause of regret, only that money is so close they cannot do as they would like. Many would take the Banner if they could exchange wheat for the paper. I find the Banner and Journal scattered all through the State. They are doing a noble work in defending mediumship so manfully. Heaven's richest blessings rest upon you fully. Heaven's richest blessings rest upon you One word to the Spiritualists of the State. I start from

One word to the Spiritualists of the State. I start from Farthault the first of May, visiting Union Lakes, Northfield, Farmington, St. Paul, Still Water, Osseo, Minneapolls, St. Anthony, Medina, Eden Prafrie, Shackopee, and all other points the friends may desire, if they will notify me of their wishes—which those that are near by the places named can do while I am there, or at Morristown, Rice Co., my permanent address. I hope to meet them all before the year closes. Be patient, friends; this is a large State, and it takes time to get round. Send in your colors and I will meet them as get round. Send in your orders, and I will meet them as

st as 1 can.
As ever, yours in the work,
Morristown, Rice Co., Minn., April 25, 1870.

Written for the Banner of Light. * TO MY HUSBAND.

Darling, I wonder if you know That it is just one year ago, (The sweetest year in all my life,) Since I became your happy wife, Your own beloved and loving wife

The music of the singing bird With new and strange delight I heard; Oh, sweeter far it was to me Because my heart was full of thee, Of tander, loving thoughts of thee

The roses and the lilles fair, Shed their sweet perfume on the air : But no'er in field nor woodland bowers, Grew half such bright and fragrant flower: As bloomed within these hearts of ours!

There's naught in earth nor heaven above That's half so fair and sweet as Love! To us, what treasure could there be Like my pure, tender love for thee, And thing, my dearest one, for me !

And heart in heart, and hand in hand, We'll journey to the Promised Land; And in that world of love divin How sweet to know I 'll still be thine, Thine own, beloved, as thou art mine!

Speakers' Convention,

MESSUS, Entrous—As chairman of the committee to pro-cure homes for worn and wearled Spiritualists, Speakers and Mediums, appointed at the Racine Speakers' Convention, and by request of Mrs. Wilcoxson, I am authorized to call a Speakers' Convention, for the Northwest Speakers' Association, at Joliet, III. The Convention will commence its ses-sions in the Court House at 10½ a. m. Saturday, May 28th, 1879, and will continue, as ordered by the Committee of Arrangements, through that day and Sanday, the 22th, The objects of the Convention are to receive reports of the present state of the cause of Spiritualism from the various speakers, and to learn-what has been done for the good of speakers and the cause of spiritual truth, and what can be done

pearcis and the today of the condition of the called where the Tam often asked, flow can we have a good Sphilimalist Convention? First, the Convention must be called, where the people want it; and the Spiritualists of Joliet, III., are very much rejoiced in having the Convention called there, and will do all in their power to make people happy who go to attend it. Second, all who attend the Convention from a distance must carry something good with them, and when they arrive they will not only have all the wood they carry, but in addition all that the zood people of the town have for them. In this way a good, profitable Convention must be held.

The Spiritualists and friends in Joliet will entertain all free that they can. All speakers and mediums are especially invited, because their counsel is wanted to make harmonious action among those who are trying to establish spiritual truth the minds of the people. This is a preliminary Convention, and they will be requested to say when and where the next Convention of this Association shall be held.

Milicankee, Wix, April 30, 1850.

H. S. Brown, M. D.

Mediums' and Speakers' Convention, at Gowan-

dn, New York.

The Second Western New York Quarterly Convention of Mediums and Speakers for 1870, will be held at Gowanda; Cat-taraugus Co., Saturday and Sunday, June 4th and 5th, commencing at 10 o'clock on Saturday, and 9 on Sanday, holding three sessions each day.
Gowanda is three miles from Perrysburgh station on the N.

Y. & Eric R. R. where friends will flud teams in walting, Also about fifteen miles from Angola Station, on the Lake Shore R. R., where friends can take the stage at 5 P. M., ar-

spiritual least.

The happy experiences of previous Conventions of this kind warrant such high expectations.

Our large circle of friends residing in that vicinity, are auxiors to have this meeting held there, and engage to do all they can to render it a success; and a cordial invitation is extended to all seckers for truth, and lovers of our glorious heaven-born philose phy and religion, to attend.

"W. SEAVER 2.

P. I. CLUM, Committee.

Fifth Annual Convention. The Wisconsin State Association of Spiritualists will hold their Fifth Annual Convention at Sparts, Monroe Co., Wis.

commencing at 10 o'clock A. M., Friday, the 17th of June, and continue in session until Sunday evening, the 19th continue in session until Sunday evening, the 19th.

The members of this Association consist of delegates chosen by the local organized Societies and Lyceums, each organization being entitled to three celegates, and one for every additional ten ever the first twenty members, "and any person may become a member by signing the Constitution."

A general invitation is extended to speakers and mediums, and to all who are interested in the cause of progress and the subject of Spiritualism.

By order of the Excentive Committee.

J. M. Trownender, Sec'y.

S. U. Hamilton, Pres.

Reloit, Wis., May 2, 1870.

The Massachusetts Spiritualist Association Will hold a Convention, at the Melonaon, Trement Temple, loston, Thursday, the 26th of May, day and evening. nce, as husines, of importance will come before the Conven-

Spiritualists' Societies throughout the State are requested to send delegates, and also in towns and cliles where there are no local societies the friends are requested to send one or more of their number; to represent them, for the Association is anxious to hear from every town in the Commonwealth. Good speakers are expected to be present, and we feel warranted in promising all a pleasant time.

Per order Executive Committee,

H. S. WILLIAMS, Scc'y: 5

every Monday Morning preceding date. Banner of Light.

BOSTON, SATURDAY, MAY 21, 1870.

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

AGENCY IN NEW YORK THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY.

For Terms of Subscription see eighth, page. All mail matter must be sent to our Central Office, Boston, Muss.

Business connected with the editorial department of this paper is under the exclusive control of LUMER COLET, to whom all fetters and communications must be addressed.

Our Labor System.

The Labor Bureau of Massachusetts, which has now been in operation for a year, for the purpose of collecting statistics relating to this fundamental interest of society, reports to the Legislature a state of facts in the Common wealth that provokes to profound reflection. It is made very clear that the condition of our laboring population is by no means what it should be. In getting at the facts they were drawn out with difficulty, and are therefore not the whole of the picture; employers being reluctant to disclose the exact state of affairs with them, and the employed feeling themselves restrained, more or less by their relations. to employers. But that only serves to make what facts are obtained all the more valuable.

The current report is but the beginning of the valuable results of establishing the Bureau. It condenses the facts of the situation under something like the following heads: that daily labor in the State is too protracted, and should be reduced to ten hours; that no children should be allowed to work in a factory more than eight hours a day, and then not unless they have reached the age of thirteen years, and have acquired at least the rudiments of a common school education; that the Legislature should recognize associations of labor equally with associations of capital, and grant the one no more favorable attention than the other; that cooperation ought to take the place of working for wages; that in respect to ventilation, thre-escapes, and machinery in shops and factories, the laws should be of the utmost rigor, in order to protect the workman; that an inspection system for factories, similar to what prevails in England, should at once be established in Massachusetts, and that the State Board of Health should have the legal supervision of the factories of the State.

In all this there may be no points that are essentially new, but there has been no similar instance of their being all brought together and presented at one time. This most important reformatory work has hitherto been left to the care of individuals and associations, who could make but small progress at the most. They could do no more than make timely, and not generally effective, suggestions to the law-making power. The public journals of the more progressive sort have taken the larger part of the work upon their shoulders. But we now have in Massachusetts a body of men which is specially authorized to investigate this whole matter, and to present the results of that investigation to the Legislature. Being a body of its own creation, the probability is all the greater that its work will be taken as of much more importance than if presented without such authorization. We anticipate from such a Bureau nothing but the highest benefits eventually to the laboring class and its extended inter-

We append from this report the following striking, if not startling, statements, which proceed from Mr. Oliver, who is at the head of the Bureau: "There are too many points of resemblauce," he says, "between the mother country and our own, to be acceptable to even the mildest philanthropy. Here, as well as there, will he found, in the labyrinthal slums of cities, in narrow courts, dark lanes and nasty alleys, wretched tenements, with small rooms, dismal, dark, unventilated, into which the ann, God's free gift, never sends a shimmering ray; packed full of men, women and children, as thick as smoked herrings in a grocer's box. Here they breed, here they live (!), and here they die, with their halfstarved, ill-clad children-death's daily dish, with typhus, and searlet fever, and cholera for his butchers-and these festering sties, owned by gentlemen of fortune, 'who live at home at ease,' and whose gold is of the sweat of their tenant's brow, in a rental of fifteen to twenty per cent., paid in advance! In such dens, if a horse were kept, the society for the suppression of cruelty to animals would look after his owner. And, besides this, the poor and the laboring classes of Europe, by hundreds of thousands, have been and are now coming to our shores, with fixed habits and modes of life. These now constitute, mainly, the army of our unskilled laborers-are ignorant and degraded, pitifully so, and are the persons, almost exclusively, who congregate, from the necessity of poverty, in these sickening ken-

Here is a pretty picture indeed, to be sketched from the very heart of our boasted Christian civilization. The "heathen" cannot live under more repulsive and vile conditions than these. The tenement house system is a slavery that demands the immediate attention of all our humanitarians. It should be at once and forever extirpated from our society. The courts and alleys that harbor their wretched populations are to be opened to the light, and avaricious and wealthy landlords to know that the horrors of the " middle passage' are not more forbidding than those of living-if it can be called living-in the disease-generating have not had among the papers in Gotham these tenements that are rented to the laboring class of the Commonwealth.

George D. Prentice.

We give on our sixth page a message from George D. Prentice, of Louisville, Ky., in which he says he promised before death that if he found the spiritual philosophy to be true, on his entrance to spirit-life, he would return and inform his friends of the fact. Now we ask, as a matter of justice to us, that if the friends are cognizant of such a promise they will so inform us.

On the occasion of the delivery of the message, Mr. White, Chairman of the circle, on hearing the name of the spirit, addressed Mr. Prentice, saying, 'I am happy to meet you." The spirit replied: "We have met in spirit before I died." Our explanation of this sentence is this: A son of Mr. Prentice passed on some years ago, and in course of time communicated to his people through these columns. The father, perceiving his name in the "announcement" list, wrote us a letter, desiring us to furnish him with a copy of the message, previous to its publication, which we did. We still have his letter in our possession.

It was stated at a recent Triennial Convention of the Congregationalists of the Northwest, held men of talent were to be found, who are willing valuable fund of experience: to go into the ministry. The cause is admitted to be a backward one in that section. Rev. Dr. and correspondence we have a good opportunity to learn the opinions of our readers and the pub-Gulliver, of Chicago, remarked that within a ra-lie generally in regard to the message department dius of one hundred miles from Knox College, of the Banner, and we have the best of evidence Hilinois, leaving Jacksonville out of the account, that it is more highly appreciated by its general without worm just seem young men who were fit-"there were just seren young men who were fit-ting themselves for a liberal Christian education," life is eagerly sought for in this life, and espe-and only two in the city of Quincy. A very seri-ous resolution on the subject was passed by the "there were just seven young men who were fitous resolution on the subject was passed by the convention, after discussion. It was on this discussion that it came out that it was not from meagre salaries so much as " want of plety," that with our labors and the publication of the Banner talented young men did not go into the ministry. A good many projects of an educational charac-first one over the river, as have these varied and various messages, hundreds of which are recognized to the river of the river of the recognizations.

Want of Piety.

nary took place during the same week, and one can readily perceive in the treatment of their munications might reveal some of their own lives chosen theses by the graduates who delivered public addresses, that there is a heavy weight pressing on the hopes of the Congregationalists of the Northwest, in respect to the growth of their development. The saller comes with his rude denominational power. The particular obstacle, sea phrases, and hauls us up with the same round according to these addresses, seemed to be the turns as in life. He soon finds, after the drownmeans what it should be. In getting at the facts according to these addresses, seemed to be ing that he is not in hell nor in the ocean—that embodied in this report, we are to remember that spirit of rationalism, and the advancement of science. One of the ecclesiastical neophytes spoke and swear, if he wants to as well as when on on "The Paralyzing Effect of Rationalism on the deck, and of course his first thought is of earthly Pulpit," and said that, while Luther, and Calvin, known his whereabouts, and his new quarters and Zwingle were rationalists "in the higher sense," the rationalism of the present day had arrogated the name, but abrogated its power. He meets the "old tars" he knew before, and whom added that "it sought but to overturn faith; it he knew were dead, and they are as much allive as the research of course the research of was simply destructive; this was the only aim of ever, and of course the pleasure is great and a gen-the advanced German criticism, of the sense of God at once in arranging the events of philosophy of Mill, the naturalism of Darwin, the panthelsm of Emerson, and yet more freely of the various humanitarianisms and liberal systems of the present day." - Another speaker obtained the present day. served that "the church had to deal with some life more and better than before, and are glad to of the profoundest problems that ever taxed the let us know it. of the profoundest promeins that the selection of the sourier; an index the index that in the selection of the conflict, and still feels as he felt the same light upon the sacred page, new the same of the conflict, and still feels as he felt the ories are discovered, and these need a learn- patriotism that inspired his action. As no gods or ed ministry to propound them." All which de-devils disturb his movements more there than ed ministry to propound them." All which demonstrates the quandary in which Orthodoxy finds itself to day, and the naked fact of the increasing power of a spiritual liberalism.

The Vernal Season. The blossoms, the leaves, and the grass, with all the changing hues of the often swept skies, the and glance of waters are the unmistakable signals was slowly nearing the gate of death by consumption. She was very tall and remarkably a general revivideation in Nature, and in the of a general revivingation in Nature, and in the slender, and her friends used to call her jokingly spirit of man as well, which forbids us to be sllent "tall gat". She believed, in spite of all the evi respecting it while the beautiful work is going dence around her, that death would be the end of are all unfolded promises. The soul delights to she rumised to do if she could. Some months after she i rumised to do if she could. Some months after is coming when we enjoy what now is. We feel that in admiring the bud, we already reach forward to the enjoyment of the leaf and flower. Spring is in this respect peculiar, in that she scatters her pregnant hints so freely about us. the pass such delightful impressions to the soul as will feed its hunger, slake its thirst, and at once gratify and stimulate its finest desires and aspirations. Wet or dry, this season is the heauty and freshness of the year. It holds all the year's fondest hopes in its full bosom. It is the green tween Mrs. Conant, our medium in mortal, and and flowery spot where we catch bright glimpses of the beyond, not more in a material than a redge in spirit-life, through the mediumship of spiritual sonse. Every return of it makes men glad rather than sad, for they see in it always fourth page of our issue for March 26th, 1870: renewed hope, and never depression or discouragement.

The Raid of Power.

The police of Boston made a preconcerted raid on the street-walking females of the town, a week ago last Saturday evening, and bore off to the Our" lock-up nearly a hundred and fifty wretched females, chiefly young and all abandoned, whom they kept in durance vile over Sunday, and proceeded to drag into court for the general inspection on Monday morning. Of course these girls were disobeying a city ordinance, and had to pay the usual penalty. But to make a deliberate onset upon them in this style, and parade their infamy as if they were the chief sinners in society, is only a way of glossing the wickedness of the other sex. For who dares to say in all seriousness that these women are solely responsible for their present condition? And who can tell how far society itself is in fault for their fall? And ing the shameless evils of street-walking in our large cities, it is not easy to recoucile it with instice, that the public authorities should throw so much energy into the removal of this nuisance, but wink at others of larger magnitude,

Mad Journals.

The New York dailies have for weeks past been boiling over with mutual wrath; hot editorials, and hissing paragraphs flying in the air at a perfeetly frightful rate. It all comes of the McFarland trial, and the discussion of free-love. We need not name any paper especially, where nearly all are concerned in the mclee. Such a time they ever so many years. A perfect rables seems to have broken out. To give the matter a grimly sarcastic turn, one of them coolly turns around and advises the rest to try and use only calm and respectful language, taking itself as the exemplar! New York journalism, it appears, has to effloresce in this fashion at pretty regular intervals. Its suppressed tendency to personality is obliged to find relief in this way.

The Bible in the Public Schools.

A meeting of the Catholic clergymen of New York was held there on Wednesday night last, to consider the question of the Bible in the public schools and the status of Rev. Dr. McClynn, pastor of St. Stephen's, and Rev. Mr. Farrell of St. Joseph's, who are regarded by their associates as too liberal on this subject. The reading of the Bible in the public schools was condemned, and Dr. Starrs, Vicar-General of the Diocese, will be asked to remove the two objectionable pastors to country districts, where they cannot, to any great Archbishop McClosky for instructions.

Spirit Communion-Verification of Spirit Messages.

We have received the following letter on these at Chicago, that it was not from lack of pay so subjects from one who is well known among Spirmuch as from want of piety, that so few young itualists as an earnest worker, and possessed of a

EDITORS BANNER OF LIGHT-In our travels variety of character and belief, accompanied with changes, growth and development there as here, or faster and better. No one thing connected has done so much to make the readers acquainted viding a remedy for this, but the convention could not seem to settle upon anything definitely.

The exercises of the Chicago Theological Semiitual origin, and screen themselves under the sectarian prejudice, often fearful that such comwhich they would like to keep hidden. The best feature of these messages is the yarl

ety of character displayed by them, in which we have specimens of all ages and degrees of mental

So of the soldier; he comes, if soon after the here, he is the same individual, awairing the growth of soul that shall carry him above and beyond all battle fields and conflicts.

The little child, too, with its pluing want of a mother's love, comes to assure the mother be or she is cared for there as here, and has the best of nurses and loving souls around it. Old and young, hand and free, loving and hating, crowd around this door to send messages to friends, foes and strangers, and let us know they are themselves fresh fragrance of field and wood, and the sparkle yet. We once knew a young lady in Ohio, who Spring is glorious because its suggestions conscious existence, and we requested her to only acknowledge her error when she found it, which contemplate the developing and the advancing, her departure, we were near the place of her and therefore takes untold pleasure in contemplating what Nature offers at this vernal season due a turning to us, said: "I am' the same talk of the same Several other familiar expressions gave such profuse bounteousness. We enjoy what us the desired acknowledgment of conscious excoming when we enjoy what now is. We feel istence and the peculiar traits of character still remaining in the INFIDEL GIRL that no church could convert even with the terror of death creep ing slowly over her frame for years in consump on, and one too whom we could not reach with ne blessed truths of our philosophy, which she She calls on every eye to open, and every ear to had found at last, with no personal God or devil listen; that through these organs may readily in them. We join with thousands of our readers may delightful impressions to the soul or in blessing the spirit-world and Mrs. Count for the Message Department of the Banner. WARREN CHASE.

> The following words of consolation were called out from their author by the correspondence be-Theodore Parker, John Plerpont and Rufus Kit-J. V. Mansfield, of New York, as published on the

MRS FANNIE A. CONANT-Dear Sister: Having seen your note addressed to Theodore Parker the spirit-world, in the Banner of Light, and in the spirit-world, in the Banaer of Dight, and having myself and lady undergone all manner of persecutions for "opinion's sake," we feel to deeply sympathize with you, and hope we all may take courage thereby, for thus have been persecuted the advocates of truth in all times. Our "elder brother" was not only thus persecuted, but yielded up his life for the cause—this same cause, which we now advocate in a more liberal form—thereby exalting himself in the spiritworld; and we, the Christs of to day, should not think of shrinking or faltering, with such a glorions example before us, in this opportunity afforded for building, beautifying and ornamenting our homes in the spirit-world. afford to wait patiently, though it be hard to bear, recollecting that it is recorded: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake," or the cause of truth. What a favor, then, should you consider it, to be endowed with your rare gifts and be thus persecuted—to be thought worthy thus to be one of the Christs of to-day! * * I have but few talents given me, yet suffer all the persecution, hoping I what reason is there to think that they would have been exposed to arrest and punishment, if they had not been out on the street to engage with the other sex, who are as guilty co-partners as themselves? We happen to have a now Chief of Police, and undoubtedly he wants to sweep clean with his broom. But while duly recogniz-

necessary for me to stay to sustain or hold up my companion for a greater work.

In 1865, when my first wife had gone to the spirit-world, in the midst of my sorrow I addressed two questions to the presiding spirit of your circle. My letter was returned, with these words on it: "Dearest child of our earthly love, you will be tenderly cared for "I have been tenderly cared for and blessed by another companion and metally according to the president of the care edium, second only to a very few.

Hoping that we all may step forward and keep time with the Truth in the army of Progress, I am. very respectfully yours. D. S. KIMBALL. am. very respectfully yours, D. Sackett's Harbor, April 7th, 1870.

Every means which human ingenuity can derise has been used to escape from the logical sequence of these messages. Coming to us, strangers to the parties, through the unconscious lips of a medium also a stranger to them, the truths brought are most unanswerable and unpalatable to the churchmen. Therefore when a friend comes, instead of publicly owning the fact, it is immediately "hushed up," and only spoken of in social life in an undertone, as a tale of private scandal might be. In some cases, the exploded idea that the medium "somehow finds out all about it beforehand," gains credence. The epistle which we give below, shows up both these subter-

fuges: EDITORS BANNER OF LIGHT—Dear Sirs: A few months since, [April 25th, '68.] a message appeared in the Banner of Light from Joseph Yeaton, to his parents in Hallowell, Maine. My father lately visited the Yeaton family in Maine, and they told him the message was correct. Old Mr. Yeaton is a deacon of the Baptist Church in Hal-

Skeptics say a daughter (married to a Spiritualist in Boston.) told Mrs. Conant!
Truly yours, PRESTO
Arcola, Monona Co., Iowa, Dec. 17, 1868. PRESTON DAY.

We have cited the above as specimens from our file, regardless as to the order of the individuals or extent, influence perversely public opinion. It dates. We should be pleased to hear from any was stated that the Vicar-General had written to person who may recognize a message as given through our columns. The light will shine, though

many who perceive its dawning close their eyes are unwilling to acknowledge what they receive and proclaim it night. The ecclesiastical bushel of prejudice is incompetent to the task of hiding the innumerable tapers which angel hands are lighting all over our darkened earth, and some day the illuminating rays kindled by parents, wives and children, who are gone before, will be welcomed to the altars of thankful hearts, giving light unto all that are in the house.'

Plymouth Lycenm-Loss by Fire.

We have received a letter from L. L. Bullard President of the Spiritual Society of Plymouth, Mass., (under date of May 9th) informing us of the destruction by fire of the hall in which this Lyceum held its meetings. By this misfortune, the library and all other property belonging to the Children's Progressive Lyceum was consumed, save a few flags, which remain in a damaged condition. This is, as our correspondent states, a severe loss to them, for they have labored hard for a number of years to obtain what they had, But," he says, " we will not be discouraged, for we put our trust in those living and those gone before us, for help to replace it. If any of the Lycenms have spare books that they would send to us, they would be very thankfully received; a present from some of them would encourage our children more than all we could give them here. We shall endeavor to put the Lyceum in good order as soon as possible."

Any assistance from abroad, toward putting the Lyceum in working order again, will be received with gratitude by the Plymouth friends, and can be addressed to "L. L. Bullard, President Spiritual Society.

"At the time of the fire," says our correspondent," we were occupying two halls; one small one for our Lyceum and business meetings, the other for lectures. We hold meetings every Sunday in Leyden Hall, and they are well attended. Mrs Yeaw is occupying the desk this month. She is one of the best speakers we have had here. Mrs Byrnes was hereduring April, and was well liked. During the month of June, Miss Jenny Leys, the new convert, will be with us."

Vote on the French Plebiscitum.

The total vote in France, excluding the vote in Algeria, was 7,210,296 in favor of the Emperor's proposition, and 1 530 610 against it, a majority for the Emperor of 5,679,686. So it appears that about 821 per cent, of the voting population of France prefer the Emperor's policy to the hazards of a change; or rather that aspect of it which was embraced in the following proposition, upon which the ballots were given:

"Will the French people accept the liberal modifications of the Constitution of 1852 on the following bases: 1. Responsibility of Ministers in presence of the Chambers; 2. Institution of two Legislative Chambers; 3. Restoration of the constituent power to the nation.

The "restoration of the constituent power to the nation" means the power of the people to vote upon changes in the Constitution proposed by the Emperor. The latter was tenacious upon this point, that he might have in his hands the means of perpetuating his dynasty so long as he would feel safe in appealing to the people of France The Liberals voted "No." because they thought the initiative of making changes in the Constitution should rest with the people's representatives in the Corps Legislatif, or with the two Legislative Chambers. The Orleanists, Bourbons, and other opposition factions, voted the same way from dislike and distrust of the Napoleonic regime There will be some curiosity to see the general result of the voting.

R. W. Flint.

We have been informed that this justly noted answerer of scaled letters at 105 East 12th street. New York city, has been sick for some time past and unable to attend to his business as regularly as formerly. This we hope will not be the case for any length of time, in the future, as all such workers are needed to convince the skeptical of our times. A correspondent, Louis Schlesenger, writing us from New York city, May 1st, says of the labors of Mr. Flint:

"Through the organism of this medium I am of ignorance, and rescued from the absurdity of Judalsm. • • • For twelve months, through his wonderful powers, I investigated the spiritual philosophy of return after death, and the facts coming to me from him (a stranger to me at first coming to me from him (a stranger to me at first) have given me the exquisite pleasure of a belief. in Spiritualism. * * * Mr. Flint is not the man to compromise his honor for all the money which might be offered. When he is unable to obtain answers to letters, the money and letters are invariably returned."

Mr. Schleseuger advises correspondents to remember that Mr. Flint is simply the instrumentnot the author of the answers-he does the work of the spirits desiring to communicate with their friends, and of course must await their pleasure as to when they will reply—he having no volition in the matter."

The National Women's Suffrage Association

Met in New York city, May 10th, and was adressed by Susan B. Anthony. May 11th, Miss Jennie Collins, who represented the Workingwomen of New England, made a lengthy speech as given in the abstract by the daily press.

Henry Ward Beecher presided at the meeting of the American Boston Woman's Suffrage Association in Steinway Hall, New York city, on the morning of the same day (11th). James Freeman Clarke and Lucy Stone were the principal speakers. A business committee, including Mrs. Celia Burleigh, Mrs. Julia Ward Howe, Henry B. Blackwell and others, was appointed.

Theodore Tilton presided at the meeting of the Union Woman's Suffrage Society at Apollo Hall, on the morning of May 11th, and the organization of the society was completed. Clara Barton, Isabella B. Hooker, Pheebe Cozzens, John Neale, Samuel E. Sewell, Parker Pillsbury, Myra Clark Gaines being elected among the vice presidents, and Susan B. Anthony, Samuel Bowles, Edwin A. Studwell and Lilly Peckham among the executive committee.

Speeches in the three sessions were made by distinguished advocates in this cause,

Anniversary Week.

The coming week is what we agree to call Anniversary Week, in Boston, when all the progressive and non-progressive societies, associations and organizations, reformatory and ecclesiastical, will come together for a comfortable talk and a ed, the publication of the list will be resumed. profitable time. Much good is accomplished by these gatherings which the Spiritualists have had the sagacity to see and secure their proper share of. While all the rest of the people are thus engaged over their projects for the world's advance and amelioration, it would clearly be a mistake for us to be left behind in the race, with such grander objects to inspire action, and energize our purpose. If Anniversary Week brings good to any, the Spiritualists are resolved to get their share of it, which will, ere long, be the leading

Indian Affairs.

Letters received at Washington from a trustworthy source in Wyoming, give some important information about Indian, affairs. They say the Northern Indians of the Plains have generally united on a policy of attacking the whites whenever they approach. The Indians give as their reason for adopting this policy that the general Government does not observe its treaties, in other words, that Congress does not appropriate money to meet the solemn obligations entered into with many tribes, and the Indians say that they must now adopt and carry out retaliatory measures or starve.

We have lately received information, from one who has had a personal interview with the Chief of the Northern Sioux, that the above statements are correct. Our informant deprecated to him (the Chief) the threatened hostilities, and told him the Great Spirit did not desire his red children to fight with their white brothers; to which the Chief replied with characteristic eloquence:

"What shall the Indian do? We are put upon reservations where the huffalo is not; we must not leave even to hunt; if the Great Spirit does not want us to fight, why does he not take away our hearts, so that we shall no longer care for our squaws and pappooses, whether they live or die? The pappoose must starve, or the brave must go on the war-path. And why? have we broken our treaty? no!—because the Great Father at Washington has not looked with favor upon his red children. If the Great Spirit would not have us fight, let him turn the heart of the chiefe at the ig council fire, that they do us justice, and keep their word.

Wou

of m

ing 1

good

anx

Bee

Mo

that

plea E

Sop hea

Fal

shir

reti

atte

at t

on t

on t

and

Bos nan belr beir

tend thou been carring five of 1 greathe slor plei

Spi noo L

the tha his lect Cur Lov k sine meet two ter war is r

enc lan

tw Tw

The warnings we have so often uttered concerning had faith on the part of our Government, and its effects, are proved true at each turn of events. There can be no permanent settlement of the difficulty which is not founded in justice.

An Island Federation.

If our national history and example have not veen without their influence on the mind of Europe, neither have they failed to exert a power peculiar to themselves in Mexico and South America. And now we are reminded of the birth of a republican and federative feeling among the West India Islands, in imitation of our union of States. It would be the happiest of ideas, bringing together, as it must, a group of separated populations into a related and family interest, and thus serving to build up a nationality even among the isles of the sea. Cuba and San Domingo would take the lead, and keep it.

The Colored Senator.

The new Senator from Mississippi has been received with unusual cordiality by our citizens, especially by those in public station, and took his departure, well satisfied of the sincerity of those who believe in civil equality, and the widest extension of the suffrage. He lectured acceptably, and made an excellent impression socially. His race has reason to feel vindicated in respect to its political rights, in his person. The office he fills is of no importance, save in connection with the meaning of the act of putting him into it. It simply holds out hopes to his own race that their aspirations and efforts are sure of recognition and a proper reward.

The Spanish Question.

In Spain there is a discussion in the national Cortez over the subject of education. Senor Castelar, the eloquent Republican leader, made a powerful speech against teaching religion in the public schools of the kingdom, declaring that the State could never supply morals for the people. and advocating a complete separation of Church and State in this particular. His speech was of the modern liberal kind, full of those progressive ideas which tend more than all else to break the shackles of the human mind. There is movement still in Spain; the axe having been laid to the root

Harry Emerson at North Bridgewater. A correspondent, (Junius M. Blanchard,) under date of May 1st, (as published in our issue of May 14th,) after giving an account of the advance in spiritual things at that place, complained of his poor success in obtaining answers to his letters from mediums and speakers, and, among other cases, cited that of Mr. Emerson. We are requested to state that this action, on his part, was premature, as Mr. Emerson replied at a reasonable time, and arrangements were completed between the two for a seance by that medium.

Massachusetts State Spiritualist Association.

In another column may be seen the call of this Association, through its Executive Committee, for a Convention to be held in the Meionaon, (Tremont Temple,) Boston, Thursday morning, afternoon and evening, May 26th. Good speakers are expected to be present on the occasion. As matters of great importance will be presented for consideration, it is desired that all who can will make it their business to attend.

Prof. J. W. Cadwell.

This gentleman has of late been giving exhibitions of his power as a psychologist in Hanover. Plymouth, Neponset, Brighton, Waltham and other towns in the vicinity of Boston. His entertainments have in some cases been highly appreciated; in others, by reason of the avowed belief of the professor in spirit communion, he has experienced considerable opposition. He should not become weary in well doing on this account. however, for through opposition the TRUTH is made apparent.

"Miracles, Past and Present."

The London Spiritual Magazine for May thus compliments Mr. Mountford's book: "The scholarly and eloquent style of Mr. Mountford, and the deep thoughts with which all that he writes is adorned, should make the work a necessity to all who are willing to inquire into this subject." This excellent book will be sent by us to any address, by mail, on receipt of the price specified in the advertisement.

Our List of Spiritualist Meetings. We have left out this list for a time, in consequence of the omission of the friends in different localities to keep us posted correctly of their movements. To be useful, the list should be correct; hence we desire lecture committees and others interested to keep us informed of changes in connection with their meetings. When correct-

We received last Friday an elegant bouuet of flowers, for our free circle table, from Miss Aurelia Parker, of Monument, Mass., for which she has our thanks.

We are under obligations to Hon. Job E. Stevenson, member of Congress from Ohio, for interesting public documents.

Mrs. Emma Hardinge's second article on 'Infestation and Obsession" will be found in this

English Items of Interest.

The London Medium and Daybreak of April 22d, says Dr. F. L. H. Willis was in London, Good Friday, just from Italy, and on his way to Liverpool en route for New York. He is much recruited in health, we are gratified to learn. Dr. Willis has a paper in the London Spiritual Magazine, giving an account of the commencement and progress of his mediumship, his ill treatment by the Harvard College Professors, etc., etc. It will be found in the May number.

The Daybreak also contains a biographical sketch of J. M. Peebles, illustrated with a fair likeness of the distinguished American. Mr. P. is kept busily at work lecturing in London and the suburbs. His audiences at the Cavendish Rooms increased each lecture. Mr. Bush, of Chicago, addressed the audience at the close of one of Mr. P.'s discourses. He said he had noticed that religionists were opposed to Spiritualism, and yet all religionists were essentially Spiritualists. He could not understand why the exercise of reason in matters pertaining to religion was denied to men would promote the welfare of society: To give health and harmony of organization, upon which their future endurance and happiness in life would so largely depend; to refrain from inculcating such religious dogmas as were calculated to pervert the judgment and endanger their liberty of mind, but to give them such freedom of mental action as would teach them the method of acquiring truth for themselves.

Mr. John Collier was lecturing on Spiritualism in Stratford, where the subject was attracting a good deal of interest.

At Bushden, Mr. Denton has been having manifestations of a superior kind, his wife and brother being the mediums.

Mr. Shepard, the musical medium, is holding scances at 15 Southampton Row, London.

The arrival of Dr. J. R. Newton in London was anxiously looked for. The reception to be given to him was fixed for Thursday, May 12th, at the Beethoven Rooms, 27 Harley street.

Movements of Lecturers and Mediums

C. Fannie Allen speaks in Milford, N. H., during May.

Mrs. Sarah A. Byrnes lectures during this month in Worcester, Mass.

Mrs. S. A. Jesper, lecturer and test medium, of Bridgewater, Vt., is now at Holliston, Mass. Mrs. M. E. B. Sawyer will lecture in Manches-

ter, N. H., June 5tl. and 19th; in Worcester, Mass., June 12th and 26th. G. Amos Pierce, of Auburn, Me., writes to us

that owing to failing health and circumstances impossible for him to control he will lecture no more, at present at least; therefore societies with whom he has made appointments to speak will please govern themselves accordingly. E. J. Durant writes us that his wife-Mrs.

Sophia K. Durant-has so far recovered her health, as to be able to recommence her labors as a public lecturer. She spoke at Eden Mills, Vt., Sunday, May 8th, and was to speak at Cady's Falls, May 15th. She will answer calls to lecture, from any needing her services, in New Hampshire and Vermont, if addressed at Lebanon, N

On account of ill health, Mrs. E. A. Blair has retired from the field as a public worker; but will receive orders for pictures of flowers, etc., painted in colors, emblematic of the spirituality of the applicant, at her residence in Montpelier, Vt.

Spiritualist Lectures and Lyceums.

Boston .- Mercantile Hall .- The regular session of the Children's Lyceum took place at this hall, Sunday morning, May 8th. In addition to the regular exercises, answers to group questions were participated in, and an interesting debate (from manuscript) took place in Temple Group, which is presided over by Dr. W. A. Dunklee; a song was also given by Misses II. Richardson and E. S. Dodge. Present one hundred and thirty.

In the evening of the same day this Lyceum gave one of its truly interesting monthly concerts, consisting of declamations, dialogues, and instrumental and vocal music. The affair was quite successful in execution, and in numbers in attendance.

Temple Hall .- The circles-morning and afternoon-held at this hall, 18 Boylston street, Sunday, May 8th, were crowded; in the evening Mrs. Abbio N. Burnham lectured on the general teachings of Spiritualism, giving also some facts of her personal experience.

The Boylston-street Children's Progressive Lyceum met on the same day at this hall, at its regular hour. The answoring of group questions, singing, Silver-Chain recitations, speaking by three children, reading by the Guardian, and marching, comprised the exercises.

CHARLESTOWN:- Washington Hall .- I. P. Greenleaf, of Boston, addressed the Spiritualist Association at the abovenamed hall, Sunday, May 8th; his subject in the afternoon being, "The Needs of the Soul," and his evening discourse being a continuation of the theme.

CAMBRIDGEPORT .- Harmony Hall .- Prosperity still attends the Children's Progressive Lycoum at this place, although many changes from sickness and other causes have been at work among its members. Mrs. D. W. Bullard, the carnest and devoted guardian, who for a long time past has given her services, has been obliged to withdraw on account of ill health. Her resignation was accepted with deep regret, at a late Leader's meeting, and her place supplied by the election of Miss A. R. Martain as Guardian. The session of the Lyceum held Sanday morning, May 8th, was pleasing and profitable to all participating.

SALEM .- Lyceum Hall .- Cophas B. Lynn addressed the Spiritualists of Salem at this place Sunday, May 8th, afternoon and evening, to good acceptance.

LAWRENCE.—At the close of a series of union lectures by the friends of free thought, Mr. J. C. Bowker gave notice that he should commence a course of Spiritualist lectures at his own risk. Mrs. Agnes M. Davis delivered the opening lecture on Sunday, May 1st, being followed by Dr. John H. Currier, Dr. II. B. Storer, of Boston, and N. S. Greenleaf, of

MIDDLEBORO'.-Agreeably to notice published some time since, the Spiritualists of this place commenced holding meetings on Sunday, May 1st. A. E. Carpenter delivered two addresses on that day-afternoon and ovening; the latter session being especially well attended. Geo. A. Bacon was announced as the next speaker. Sectarian prejudice is reported as strong in this locality, but it is to be hoped that the present course of lectures will prove a success.

New Publications.

THE COVENANT.—No. 5, Vol. I, for May, is received from its publisher, John Cox, Baltimore, Md. This magazine is endorsed by the Grand Lodge Knights of Pythias of Maryland, and by them recommended to the fraternity at large. Its table of contents for the present number is varied and

A SIMPLE FLOWER GARDEN for country homes, by Charles Barnard; Eive Thousand a YEAR, and how I made it in two years, starting without capital, by Edward Mitchell. Two useful publications, issued by Loring, Boston.

New Music.

Oliver Ditson & Co. have published the following musical compositions: "Parade Quickstop," by E. Boeckel; "Volga's Sailor Song," as sung by D. A. Slaviansky of the Russian chorus, words by L. C. Elson; "What do the Angels dream, Mother?" a song by Chas. Gounard, words by Vaughn Fairfax; "Union Pacific Galop," by Albert H. Fernald; "Flocons de Neige Polka Mazurka," by J. C. Foertsch; "La Belle Coquette Polks," by T. H. Howe.

ALL SORTS OF PARAGRAPHS.

Read the Banner carefully this week. It is overflowing with good things from some of the best minds in America. The "Message Department" is appreciated more and more, as the inhabitants of earth come into a closer knowledge of the return of the spirit after the death of the body. This fact is giving consolation to thousands to-day. None but evil-minded people fear spirit communion, hence many such denounce the message department of this paper. Under these circumstances, it is the bounden duty of all good citizens to sustain us in the work in which we are engaged.

Our List of Lecturers will be found upon the sixth page of the Banner. That it needs revision we have no doubt, and we desire those immediately interested to aid us in revising it.

A SIGN OF PRÖSPERITY-The enlargement of THE AMERICAN SPIRITUALIST.

M. Loyson, formerly Père Hyacinthe, has writby the religious world, seeing that it was a subject ten to the Paris Liberte to deny his reported ediof such high importance. Mr. Bush pointed out torship of his brother's paper, La Concorde, He what he considered to be the duty of those who says: "There can be no doubt that my sympathies are with a work to which my brother is a the young a good physical training, to promote party, and which promises to add strength to the cause of religion and liberty. That cause is more than ever mine, but there are different ways of serving it, and I think it best to remain in that silence which my conscience imposed upon me at the beginning of the crisis through which we are now passing."

> The new opera house in Paris cost the snug little sum of one million six hundred thousand pounds sterling.

"There is in every animal's ere a dim image and gleam of humanity, a flash of strange light through which their life looks out and up to our great mystery of command over them, and claims the fellowship of the creature if not of the soul."

A "SAVAGE" TRANSACTION - Hauling up a hundred and fifty "loose" women, and omitting to arrest an equal number of "loose" men.

The trial of McFarland for the murder of Richardson, ended Tuesday, May 10th, with a verdict of acquittal. The jury was out but two hours.

SPIRITUALIST BOARDING-LOUSE -Mrs. Lucy E. Weston has lately been at considerable expense in refitting and furnishing her house, 54 Hudson street, Boston, for the reception of lodgers or boarders. Spiritualists coming to the city will there find a pleasant home at reasonable

Ben, P. Shillaber, of Boston-"Mrs. Partington "-will deliver the poem at the Joint Convention of the Editors and Publishers of New Hampshire and Maine, to be held in July at Rye Beach.

An assistant secretary of the British Astronomical Society has just finished a translation of the Chinese records of comets observed for 2250 years. ending A. D. 1640. This is the only continuous registry of the kind in existence, and is expected to yield important results hereafter.

"Do you say that as a lawyer, or a man?" exclaimed an exasperated witness whom a lawyer was cross-examining. "If you say it as a man, it is a lie and a slander; but if you say it as a lawyer, it's not the slightest consequence.'

A dwarf two feet in height, perfectly proportioned, twenty-six years of age, and weighing thirty pounds, is one of the curiosities of India.

CITY HALL DINING ROOMS.-These elegant dining rooms, formerly under the management of the Presho Brothers, have just changed hands. Messrs, Perley Balch and Nelson H. Sibley. who are well posted in the business, have become the proprietors, and we recommend our friends and the public to patronize this establishment, which is located at Nos. 10, 12 and 14, City Hall avenue, Boston.

The value of time varies with individuals, and in the hour-glass which marks the flight of time to every eye, it is less than lost sand to the idler, but more than go'd to the studious man. Make the most of fleeting life.

The general committee of the Grand Army of the Republic has designated May 30th as the day on which the soldiers' graves shall be decorated.

Anniversary week in Boston commences Sunday, May 22d.

THE UNIVERSALIST has enlarged its dimensions about one quarter its former size, and otherwise improved in general appearance. It has entered upon its fifty-second volume.

A mass convention of workingmen will meet at Horticultural Hall, in Boston, May 18th, under the auspices of the Boston eight-hour league. Wendell Phillips, Mrs. Livermore and Mrs. Howe will speak.

Rev. Dr. Stone arrived in San Francisco from his late visit to Boston, with \$25,000, says the Pacific, and promises for \$25,000 more, to endow Professorships, in the Pacific Theological Semi-

The Experiment, published at Norwalk, Ohio, in speaking of the Banner of Light, says: " Aside from the religious department of the Banner, its columns are well filled with choice literary and

Would you become exempt from uneasiness, do nothing you know or suspect to be wrong.

Jefferson now gets \$800 a night. Ten or fifteen years ago he managed the Baltimore Museum for a salary of \$30 per week.

A theological student, supposed to be deficient in judgment, in the course of class examination. was asked by a professor: "Pray Mr. E., how would you discover a fool?" "By the question he would ask," said Mr. E.

Miss Adelaide Phillipps is to make a short concert tour through California.

MY JESSIE. My Jessie sat by the fire one night, And her eyes shone with a wondrous light. "Papa," she said, in her sweet, winning way,

'The angels have been with me to-day," Lifting my darling upon my knee, I thought of my buried treasures three, And I knew by the flush that played o'er her cheek,

The angels soon my Jessie would seek. Next morn, as the sun laughed o'er the hills, Flooding with life the meadow and rills, My Jessie lay with a smile on her face, And I knew that an angel had taken her place. MARGARET LANGDON.

John Young, an older brother of Brigham, and nominal associate with him in the presidency of the Mormon church, died last week at Salt Lake City. He was seventy-nine years old, while Brigham is sixty-nine.

Postmaster General Creswell says if the bill abolishing the franking privilege is passed, he will be able to reduce letter postage from three to two cents per half ounce.

If idleness does not produce vice or malevolence, it commonly produces melancholy. Let every man be occupied, and occupied in the hight employment of which his nature is capable, and die with the consciousness that he has done

his but. A consuporary says that "all the study and genius of bur statesmen can never make an income tax pspular;" and adds, "Only think of all the income tax!"

The heart is the workshop in which are forged secret slanders and all evil speaking. The mouth is only the outer shop or salesroom, where all the goods that are made within are sold. The tongue is the salesman..

The Swedenborgians, English aid American, have raised upward of £3000 toward photo lithographing Swedenborg's manuscripts, preserved in the library of the Academy of Sciences, Stock-

When two friends part, they shuld lock up ne another's secrets, and interchange their keys.

When Sheridan's troops captur an Indian amp, the soldiers secure the loose calps to send East for chignons.

Rev. Charles B. Smythe's church is New York, voted. May 9th, 40 to 23 against his longer continuing their pastor. Cause-Treatingthe reporters to "gin and milk," after one of his Sunday dis-

Two cases of lookjaw have been treated by M. Verneull with chloral, and the results lead him to hope that the remedy can be found a useful

Hoops for the communion table, made so as to make the dress set gracefully on the kneeling figure, is the latest development of fashion.

One of the gentler sex says that the heaven of the strong-minded woman is "where buttons grow in their proper places, and men cease from bothering, and needles are at rest."

A prominent Mormon elder says that the military preparations going on at Sa't Lake, are only made in order that Sheridan, now en route thither, may be received with proper military honors.

To persevere in one's duty and he silent, is the best answer to calumny. Many will read this sentiment approvingly, but forget it when the hour of trial comes.

According to high German authority, beer is dulterated with a great variety of drugs and other substances, principally vegetable. Some of these are harmless, some injurious. Among the substances mentioned are opium, belladonna, henhane, tobacco, ignatius bean, and cocculus in

CURRENT EVENTS.

The revolutionary spirit is agitating European Governments. A London letter-writer, who claims to have been present during the sessions of a secret congress of European revolutionists, at which there wore representatives from nearly every nationality in Europe, makes the prediction "that the autumn of 1870 will not pass away without a rising throughout Europe." He says that if the delegates to the congress from Russia are to be believed, that country, even is not only the for a lugar revolution but the neality. even is not only ripe for a hugo revolution, but the nobility of the land, nay, even many of royal, or rather imperial blood, will be the leaders thereof when the time of rising comes. The correspondent says that proof of the truth of their assertions was not wanting.

Late news from Mexico says: The amendment to the Constitution creating a Senate passed Congress by a vote of 103 yeas to 49 nays. It now awaits ratification by the States. The revolutionists are unusually quies. The resident is expected to pardon the son of Sania Anna, how a prisoner at Pueblo. It is rumored that the Mormons are looking to at Pueblo. It is rumored th Mexico as a place of refuge.

Senator Howe is reported as saving that the Anti-Franking bill will not be passed, there being a secret determination on the part of many of the Republican Senators not to vote away this privilege. They hope to provent any direct vote being reached; that thus they may escape from placing their votes on record for or against the passage of the bill. The Rocky Mountain News says that while the "Associ-

ated Press dispatches report ten or twenty thousand Sloux on the war path, the tribe in 1805, on authority, numbered only sixten hundred warriers."

Up to the present date fifty-eight persons have died in consequence of the accident at the Capitol building at Richmond, Va., of whom fifty-five were white, and three colored. Many of the wounded are in a condition to give rise to serious anxiety on the part of their friends,

There is much commotion at Madrid, caused by the fact that the Spanish Ambassadors to several European courts have been summered home. It is now thought the grown will be given to Espartero, and that Prim will be named his

The election in Vermont, May 10th, for delegates to the Constitutional Convention, ensures the defeat of the wo-man's suffrage amendment, and the probable rejection of all

Bifty-two of the survivors of the ill-fated Onelda arrived in The revolution in Venezuela, once temporarily checked, has broken out with new force. The insurgents have captured Barcelona. Caracoas has probably been attacked. President Monagas will, it is reported, soon be an exilo.

Mr. Monsell, the British Under-Colonial Secretary, ex plained recently to Parliament that a compromise on the Red River difficulty had been effected by the introduction into the Dominion Parliament of a bill creating the province of Manitoba. He states that Canada will retain all the public lands of the new province, with the exception of 12,000 acres, to secure its debt.

The most destructive hall-storm ever experienced in Phil-The most destructive half-storm ever experienced in fini-adelphia, took place there at two o'clock Sunday afternoon, May 8th. For nearly thirty minutes there was a contin-uous fall of hall stones from the size of a pea to six and seven inches in circumference. On the south side of Chest-nut street, above Eighth street, hardly a pane of glass is left. On Broad street many of the churches had their stain-ed glass windows dostroyed, and the front of the Continent-al Hotel, as far as the windows are concerned, is a perfect al Hotel, so far as the windows are concerned, is a perfect wreck. The loss will be computed by thousands of dollars, Reports from the outskirts state that there is an almost total destruction of fruit trees, which were just in blossom

The explosion of Blossom Rock in the harbor of San Francisco has proved an unqualified success. The rock itself was utterly demolished and thrown in all directions, and the soundings gave thirty-eight feet of water over its site at low title.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGASINE. Price 30 cts, per copy, HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.
THE MEDIUM AND DAYRIEAK. A weekly paper published in London. Price 5 cents.

IN LONGON: THE RELIGIO-PHICO DEBOTH OF A JOURNAL: Devoted to Spirit-ualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price S cents.

THE LYCEUM BANNER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. M7.

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

M. K. CASSIEN answers sealed letters, at 185 Bank street, Newark, N. J. Terms, \$2,00 and four blue stamps. 3w.M14.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Money returned when letters are not answered.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3 cent stamps. Send for a circular.

Special Notices.

HERMAN SNOW,

NO. 319' KEARNEY STREET, SAN FRANCISCO, CAL. Keeps for sale a general variety of

Spiritualist and Reform Books, At Eastern prices. Also Planchettes, Spence's Posttive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free. May 1.—tf

272,843 persons out of 40,000,000 of people paying LIBERAL, SPIRITUAL AND REFORM BOOKSTORE. Western Agency for all

Liberal and Spiritual Books. PAPERS AND MAGAZINES.

Also, ADAMS & Co.'s GOLDEN PENS AND PARLOR GAMES, The Magic Comb, and Voltaio Armor Soles, SPENCE'S POSITIVE AND NEGATIVE POWDERS,

Congress Record Ink, Stationery, &c. WARREN CHASE & CO., No. 827 North Fifth street, St. Louis, Mo.

J. BURNS.

Progressive Library, 15 Southampton Row, Bloomsburg Square, Hol-burn, W. C., Lendon, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

GEORGE ELLIS.

BOOKSELLER, NO. 7 OLD LEVEE STREET, NEW ORLEANS, LA. Keeps constantly for sale a full supply of the SPIRITUAL AND REFORM WORKS

Published by William White & Co. To One and All. - Are you suffering from a ough, cold, ashma, bronchills or any of the various pulmocough, cold, asthma, bronchitis or any of the various pulmo-nary troubles that so often terminate in consumption? If so, use "Wilbor's Pure Cod Liver Oil and Lime." a safe and effi-cacious remedy. This is no quack-pre-paration, but is resui-larly prescribed by the medical inculty. Manufactured by A. B. Wilnor, Chemist, 168 Court street, Boston. Sold by all druggists.

USEFUL EMPLOYMENT!

As often is by poets sung, They toll in the most useful field

Who dally labor for the young; The choicest fruit their work will yield.

The choicest truit their work win yield.

If they are trained with proper care,
They 'll useful be when they are men;
And in their country's honor share,
While peace throughout the hand shall reign.
Thus FENNO for the Boys is stirred.
To keep them "CLOTHED" from head to feet,
Whose name is now as "household word,"
Corner of Beach and Washington street.

Notice to Subscribers of the Banner of Light.
—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the irst, and Afteen cents per line for every subsequentinsertion. Paymentin all cases in advance. Fer all Advertisements printed on the 5th onge, 20 cents per line for each insertion.

Advertisements to be Renewed at Continned Rates must be left at our Office before 13 M. on Tuesdays.

Tenth Edition just from the Press. SPIRIT MYSTERIES EXPLAINED;

"Present Age and Inner Life."

By Andrew Jackson Davis. A REVISED and enlarged edition of this popular "Spece and TO Specifical Intercourse," Hiustrated with diagrams and engravings, is just from the press. Contents as follows: DEFINITION OF PHILOSOPHY AND OF SPIRITUALISM. POSSIBILITY, PROBABILITY, AND CERTAINTY OF SPIRITUAL INTERCOURSE.

ISION OF THE SPIRITUAL CONGRESS AT HIGH ROCK

IAMES OF DISTINGUISHED DELEGATES, AND A RE-PORT OF TWENTY-FOUR EXORDIA. WENTY-FOUR DISTINCT FORMS OF MEDIUMSHIP

DEFINED AND EXPLAINED. PHILOSOPHY OF THE CAUSES OF MEDIUMSHIP. BCIENTIFIC PRIDE VERSUS SPIRITUAL FACTS. LETTERS FROM PROFESSORS FARADAY, TYNDALL,

CAUSES OF CONTRADICTIONS IN MEDIUMSHIP. DESCRIPTION OF A CONFLICT WITH THE POWERS OF

DARKNESS. REGIONS OF IGNORANCE AND DISCORD AFTER DEATH. MISREPRESENTATIONS ANSWERED BY FACTS.

WILKINSON, VARLEY, TENNENT, D. D. HOME, AND

HELL, ACCORDING TO SWEDENBORG, STATED AND EXPLAINED.

PHILOSOPHY OF MENTAL SUFFERING. INSANITY AND SPIRITUAL OBSESSION PHILOSOPHI-CALLY CONSIDERED.

FOURTEEN CAUSES OF INSANITY, EXCLUSIVE OF PREDISPOSITION. DENEFITS OF TERRESTRIAL AND SPIRITUAL EXPE-

RIENCE. LOCATION AND PHENOMENA OF THE SPIRITUAL HEAVENS.

This new and revised edition is uniform in size and appearance with the Gerkat Harmonia. It is printed and bound in first-rate style, containing 424 pages Price \$1.50, nostave 20 cents. For sale in any quantities at the BANNER OF LIGHT BOUKSTORE, 159 Washington street, Boston.

GREAT CHANCE FOR AGENTS! A \$75 to \$200 per month. We want to employ a good agent in every County in the U.S. on commission or salary, to introduce our World Remonent Patent White Wire Clothes Lines; will last a hundred years. If you want profitable and pleasant employment, address Hudson River Wirk Co. 75 William street, New York, or 16 Dearborn street, Chicago, Ill.

CHRONIC DISEASES

ARE treated by DR. F. HATCH. He also administers the "Munroe" treatment. Beston office, 74 Village street, from 9 a. m. to 4 p. m. Residence, Hyde Park. 8w*—May 21. SPIRITUALISC BOARDING HOUSE, No. 54
Hudson street, Boston, Namely Grandeless, No. 54 Diffudson street, Boston, Newly furnished. Good bed good rooms, with or without board, at reasonable prices, few steps only from Boston and Albany Depot.

May 21.—3**

MRS. S. D. METCALF, Medical Clairvoyant M and Healing Medium Mrs. Metcalf is eminently successful in healing humors, diseases of the lungs and kidneys also billous complaints. Those at a distance examined by sending their name, age and place of residence; price one dollar. No.3 Parker street, Winchester, N. H. ——May 21. BEAUTIFUL FLOWERS, painted on cards,

photograph size, in colors, by the excellent medium, MRS. E. A. BLAIR, of Montpeller, Vt., for sale at this office. Sent to any address on receipt of 25 cents. MRS. MARSHALL, Medium for spirit communion. 39 Edinborost., Boston. Hours, 10 to 12, 3 to 5.

\$\frac{4.000}{4.000}\$—WANTED, a partner in an immoney may be taken from the proceeds. Address X. Y. Z., Botton Journal office. 1w*-May 21.

MRS. M. A. PORTER, Medical and Business May 21.—3w* MISS LOTTIE FOWLER, the great Test Medium, will be at Leicester Me.

dium, will be at Lelecater, Mass., for two weeks, assisted by MADAM COLSON, the celebrated healing and Developing Medium, and will give public seances at — hall. 'Address for one week, MISS LOTTIE FOWLER, Lelecater, Mass. May 21.—lw*

MRS. E. A. HOWLAND, Clairvoyant, Business and Test Medium, also Psychometric Reader, will give sittings at 299 Washington street, Bozton. Hours from 9 to 6. A CIRCLE will be held at my rooms, No. 2 at 19 elock, Admission fee 25 cents. JACOB-TODD. May 21.—1w*

MRS. M. SMITH, Physician; Clairvoyant Ex-aminations. Can be consulted by letter or personally at 404 South Clark st., Chicago, Ill. Fee \$1,00. 4w*-May 21.

PREMIUMS! IMMENSE PREMIUMS! PREMIUMS!

\$100,00 IN GOLD. \$200,00 IN GOLD. \$300,00 IN GOLD. \$400,00 IN GOLD. \$500,00 IN GOLD. \$600,00 IN GOLD. \$700,00 IN GOLD. \$800,00 IN GOLD. \$900,00 IN GOLD.

\$1000,00 IN GOLD. THE above magnifleent premiums are offered to agents for the Positive and Negative Powders. Such immense premiums, in addition to the very large and liberal commissions which we give to agents to the Positive and Negative Powders, make such agencies more profitable than any other that can be undertaken. For the terms and conditions on which the above premiums will be given, and for all other information, address, PROF. PAYTON SPENCE, BY. D., BOX 5847, NEW YORK CITY; also see the advertisement in another column.

NATURE'S HAIR RESTORATIVE

Contains no LAC SULPHUR—no SUGAR OF LEAD—no LIFHARGE—no NIFRATE OF SILVER, and is entirely free from all Poisonous and Realth-Destroying Drugs.

It is sure to supersede and drive out of the community all the POISONOUS PREPARATIONS how in use. Transparent and clear as cyrsual, it will not soil the dinest fabric, no cill, no sediment, no dirt—perfectly saps Chan and eyer-curved and clear as cyrsual, it will not soil the dinest fabric, no oil, no sediment, no dirt—perfectly saps Chan and Eyer-curved and Poison AT LASTI ET IT RESTORES and PREVENSE THE HARE PROPERIORS AND ADMINISTRATE CONTROL OF THE RESTORES AND PROPERIORS CONTROL OF THE RESTORES AND PROPERIORS CONTROL OF THE RESTORES AND PROPERIORS OF THE PROPERIOR OF THE

orevents headaches, cures an annual matter of the individual heat.

Dr. C. SMITH, Patentee, Groton Junetion, Mass.

Preparedonly by PROCIOR BROTHERS, Gloucester, Mass.

PSP Ask your Druggist for NATURE'S HAIR RESTORATIVE, and take no other.

Swis-Apr. 9.

89.95 of New Sheet Music, 35 cents. Mowels Musical Monthly No. 10 contains:
Leben Waltzes, Fanal. I saw Esau kis-ing Kate.
Herlin Kinder "Keir Hela.
Horchant's Gang". Hock the Cradle, John.
10 other pieces.
12 Songs, usual price, 35 cents each. 42.20, 3 sets of
Waltzes, 75 cents each. 82.25. 10 other pieces, 35 cents each.
83,50 Extra fine paper, matched to bind with other firstclass sheet music. Terms, 83,00 per annum in salvance,
Clubs of 1, 818,03. Single numbers sent post-paid for 35 cents.
Hock numbers supplied FillAS HOWE, 13 Court street,
Boston, and all Music and News Pealers. 1w—May 21.

PHOTOGRAPHS FOR SALE.

DHOTOGRAPHS of Pythagoras and Plato, spirit guides of Mr. and Mrs. Stegeman, for sale by the underlighted. Price, card size, 25 cents; 4-4, 41.25. Liberal discount by the dozen. Also Little Violat, spirit control of Pet Anderson. Address ALBERT STEUEMAN, Aliegan, Mich. May 21.—44.

SPIRITUALISM! MIRACLES, PAST AND PRESENT.

By Rev. Wm. Mountford.

THIS remarkable work is a highly important contribution to the discussion of questions which the development of spiritualism has rendered deeply interesting to all thoughtful minds. The author, Rev. William Mountford, is well known as an acute and vigorous thinker, and a writer of unquestioned shifty. CONTENTS.

THE ANTI-SUPERNATURALISM OF THE PRESENT AGE.
BOIRNOR AND THE SUPERNATURAL.
MINACLES AND DOCTRINE.
MINACLES AND THE BELIEVING SPIRIT.
THE SORIFTURES AND PREUMATOLOGY.
MIRACLES AND SCIENCE
THE SPIRIT AND THE PROPHETS THEREOF.
ANTI-SUPERNATURAL MISHINDERTAND ANTI-SUPERNATURAL MISUNDERSTANDINGS. THE LAST ECSTATIO.

MATTER AND SPIRIT.
THE OUTBURST OF SPIRITUALISM. THOUGHTS ON SPIRITUALISM. MIRACLE DEFINED.

MIRACLES AS SIGNS.

MIRACLES AND THE CREATIVE SPIRIT. MIRACLES AND HUMAN NATURE. MIRACLES AND PREUMATOLOGY. THE SPIRIT AND THE OLD TESTAMENT

THE SPIRIT.

JESUS AND THE SPIRIT.

JESUS AND THE RESURRECTION,
THE CHURCH AND THE SPIRIT. l vol. 12mo. 500 pages. Price \$2.00, postage 24 cents. For sale at the BANNER OF LIGHT BOOK-STORE, 158 Washington street Boston.

THE OLD TESTAMENT AND THE NEW

JUNT PUBLISHED. ORDEAL OF LIFE, GRAPHICALLY ILLUSTRATED

IN THE EXPERIENCES OF FIFTEEN HUNDRED INDIVIDUALS, PROMISCUOUS-

LY DRAWN, FROM

ALL NATIONS, RELIGIONS, CLASSES, AND CONDITIONS OF MEN. ALPHABETICALLY ARRANGED. AND Given Psychometrically,

THROUGH THE MEDIUMSHIP OF DR. FOHN C. GRINNELL.

IN PRESENCE OF THE COMPILER, THOMAS R. HAZARD.

132 pp. Price 50 cents, postage 4 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. **HARLOW'S**

By Lois Waisbrooker,

Author of "Alice Vale," " Suffrage for Woman," etc., etc. A LL who have read Mrs. Waisbrooker's." Alice Vale "will be auxious to peruse this beautiful story, which the publishers have put forth in elegant style. It is dedicated to "Worman Everywhere, and to Wronged and Outcast Woman E-pecially." The author says: "In dedicating this book to woman in general, and to the outcast in particular, I am prompted by a love of justice, as well, as by the desire to arouse woman to that self-assertion, that self-lustice, which arouse woman to that self-assertion, that self-justice, which will insure justice from others."

Price 81,50, Postage 20 cents For sale at the BANNER OF LIGHT BOOK.

STORE, 158 Washington street, Boston; also by our New York Agents, the AMERICAN NEWS COMPANY, 110 Nassau street.

Reduction of Price.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE. WE have never seen better or more comprehensive rules laid down for governing spiritual circles than are contained in this little booklet. It is just what thousands are asking for, and coming from such an able, experienced and reliable author, is sufficient guaranty of its value.

For sale by the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

- TALKS TO MY PATIENTS:

HINTS ON GETTING WELL AND KEEPING WELL. A Book for Young Wivesand Mothers. BY MRS. R. B. GLEASON, M. D.

Tills book is not intended to do away with doctors, but to aid the young wife when there is no experienced mother or intelligent nurse at hand; to advise in emergencies, or to guide in those matters of delicacy with which woman's life is so replete. The best physicians often feel the lack of some one able to nete symptoms, vary treatment, and guide when they are not with the patient. In short, good nursing is the better part of doctoring; indeed, often supersedes the need of a physician. This book will offer no new theory as to the cause or cure of diseases, but merely practical suggestions how to relieve pain, or, better still, to avoid it.

Price \$1,50; postage 20 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Photographs of "White Feather."

THE photographs of "White Feather," the well-known a guide of Mrs. Katle B. Robinson, late of Lowell, Mass., are for sale at the BANNER OF LIGHT BOOKSTORE, 138 Washington street, Roston. Price 25 cents.

Message Bepartment.

PACH Message in this Department of the BANNER or Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

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

—no more."

2 Persons receiving such messages are requested to inform us how far the statements made agree with the facts, as known to them.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, These Circles are near at No. 135 Washington struct, Room No. 4, (up stairs,) on Monday, Tresday and Thurst DAY Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

MRS. COMANT receives no visitors on Mondays; Tuesdays, Wednesdays or Thursdays, until after six o'clock r. M. She gives no nivate sixtings.

gives no private sittings.

20 Donations of flowers for our Circle-Room are solicited.

Invocation.

Infinite Jehovah, we address thee in the fullness and thankfulness of prayer and of praise, rejoicing in that love which hath cast out all fear of thee; rejoicing in that love which believes that thou art the saviour of every soul-that thou wilt finally redeem each one of us from the darkness; of ignorance, and gather us to thyself. Oh Living Spirit of Religion, we are glad that thou hast thy dwelling-place even on the earth. We rejoice to find here and there that pure and undefiled religion that can raise up the fallen, that can speak peace to those who are sad at heart, that can point the mourner away from the scene of darkness to one of light and peace. We praise thee, oh God, that there are souls in mortal forms who know thee and love thee; that there is that holy spirit of truth on the earth and in the hearts of thy children, that will save the multitude. Oh Lord, thou doeth all things well, and whether in storm, or in sunshine and peace, it is all the same to our souls. We are safe in thee. If we err, we know thou wilt punish us, and through the punishment will bring us out into greater light-will bring us nearer to thee-and whatever thou doest. thou wilt do in wisdom and in love. Father, accept the thanks of thy children. Bless us this hour. Give us still greater light. Shed the dows of thy divine inspiration here in our midst, and talk to us, as it were, face to face. Amen. March 8.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions, Mr. Chairman, I will hear.

Ques.-What is your opinion of the words, "The soul that sinneth, it shall die "?

Ass.-I believe that the sin shall die, but not the soul, because the soul is of God, and cannot die. All sin, or lesser good, is destined to be overcome by the greater good, or destined to die; but the soul that sinneth, to me, cannot die.

Q.—Are soul and spirit the same?

A .- Yes, I so understand it. Q.-How do you reconcile the value of physical culture, when the most frail physical condi-

tions are most subject to spirit influence? A.-It is true that those who possess the frailest physical forms are most susceptible to spirit influence, and for this reason: they are nearer the spirit-world-more sensitive to spiritual than to material things.

Q.-Which, then, is most valuable-a frail or a well-developed physical body?

A .- Since the things of the spirit are eternal, and the things of the body are temporal, surely those of the spirit are most valuable. Those treasures that belong to the soul are more valuable than those that belong to the body. Health of the body, so far as this world is concerned, is good-a great blessing; but so far as the other life and the things that belong to the soul are concerned, it is of no value whatever.

Q.—Are those who have the largest spirituality most susceptible to spirit influence?

Q:-Are they less carnal? A.-Yes.

Q.-And the more they receive of spirituality the less vitality they require?

A .- The less of vitality they have-that is, to possess permanently. They receive a great deal, being sensitives, from persons with whom they come in contact, and that is used up by the spirit controlling

Q.—Is one who possesses a great deal of vitality receptive of apirit power?

A.-Yes. O:-That depends much upon their organism

and their aspirations, does it not? A.—Yes.

Q .- In communion between spirits and mortals do they come to us, or we go to them? In other words, is locomotion required with spirits or clairvoyants?

A .- Yes, it is. Though I could communicate with you were I residing in the furthest, distant star, and did not move out of my position, yet I might wish to go personally to you, and wishing, I have the power so to do. It is not an absolute necessity that a spirit should be personally with you in order to communicate, but it is generally the case.

Q.—Is not omnipresence an attribute of the human soul?

A .- No, I do not so understand it.

Q-Is there no possibility of development to it? A.-No; that belongs to God, and to us as parts of God, but we cannot exercise it because we are not the whole.

QR.—Then we are never to become gods. A.—Not in that sense.

Q.-What will produce the greatest improvement in the goodness of mankind generally?

A .- I cannot answer that question in any better way than by telling you to live up absolutely. to the golden rule of Confucius. If you do that you will fulfill all the law.

Q.—That is, cultivate our disposition, bring out our faculties naturally?

A.-Certainly; and if you do that, you will bring them out divinely. Cultivate the noblest qualities of your natures. Bend all the energies of your being in that one direction, and you will speedily attain to goodness. Q .- What attribute needs cultivating most in

the human soul?.

A .- No one, at the expense of others. Cultivate all in harmony-every attribute that the Great Spirit has given you. Make yourself a fully rounded being. The most of us are made up of sharp angles and points.

Q,-If we cultivate the attribute of love, we would bring ourselves out naturally, would we not?

A.-Yes.

Q.—We would be in a more natural condition, would we not?

A .- You would, certainly, be in a more spiritual condition—further from the animal, nearer to the spiritual.

man is but an outgrowth of the lower kingdoms. proper, what would be the effect, or advantage-Is there not a larger diffusion of the divine ele- if any-both upon the spirit and upon physial ment in man than is possessed by those king- humanity in general, of burning the body, and the doms?

A .- Man has taken a larger portion because he Ass .- That was a favorite method of destroy has risen higher. That he has come up through ing dead bodies with a certain class of ancients. all those different degrees, is a settled scientific They believed t to be most in confirmity to nafact to thousands. We know it to be true. I do ture and spirit. They believed that so long as the not believe that man is more especially endowed atoms composing the physical body were held with divinity than is the rock. God dwells there, together as a body, the spirit could not enjoy as he dwells in us. We have taken a larger perfect freedou-that it was attracted so powershare; we have come into greater light-into fully to that lody, that in that sense it was a clearer rapport with the divine life, because of our prisoner. So hey took the shortest method to growth. That is all.

from inferior conditions?

A .- No: certainly not.

which we possess the attribute of love? A - Ltbink so.

ence bell? A .- I think so. March 8.

Rebecca Noves.

I have been gone from home about sixteen years, this year, and I have just come to a knowl- all the more then it receives it in full. I believe edge that I can come back and communicate with what few remaining friends I have.

Rebecca Noyes was my name. I lived here in Boston; I was fifty-two years old. I wish partieularly to communicate with my niece-she that was Mary Noyes. She is married now, but since I died, and I don't know her name. I want to communicate to her with reference to a matter that I entrusted to her care, which she attended to. I suppose, as well as she understood it, but there was quite a mistake made, and it is n't too late to rectify it now. She will understand it. I can tell her all about it, and what she shall do to rectify the mistake. Some parties are wronged because of the mistake, and it troubles me. I don't want her to think I am a restless, unhappy spirit, having no heaven or abiding place, because of this little earthly matter. It is n't so-it is n't so. But I have learned that I can come back and aid people here, and I want to make this wrong thing right. I think I ought to. I believe that our Heavenly Father has opened the way between our world and this, that we may do good and that you may do good, and for nothing else; and if we don't improve the means which he places in our reach we suffer the consequences sometime. That is what brings me here. It is to do my duty. Now I know she is somewhere near here, and I hope she will receive my message-I don't now know how, but I have faith that she will-and give me the privilege of talking with her to right matters. [Where did you live?] I lived at the North End, on Prince street, a good share of the time. It was called by that name when I was here; but I do n't knowyou get up so many new names for the places here, that it's hard to keep the run of them. You did when I was here, but you are worse now. [Was it near Salem street?] Yes. [On the corner?] Pretty near. Good day-good day. March 8.

Matthew Finnegan.

I came to this country in April, 1868, and before the fall I died. I got some kind of a sickness on me. I don't know at all what it was-some kind of a fever, and I did not live but a short time. I was out of my head, and I was-well, I was in a bad way.

I have friends in this country, but I got no relatives. But I have friends in the old country, and they don't know anything about that I and dead-nothing at all. And they think very strange they don't hear from me at all, and I have learned that we could come back this waythat we could come back and ask the priests in any country to do a favor for us, and they would.

August, the last of August, 1868, following the I am very well in this other world. It is, I suppose, some kind of a purgatory, but it is very good, and I am very well satisfied, and if I stay Good day, sir. March 8.

George D. Prentice.

Having promised several times before my death that should I find the spiritual philosophy a truth I would return, I am here to-day to say it is a truth, and to inform my friends if they will address me through Mr. Mansfield, or allow them, I think, unmistakable evidence, such as can alone convince them of what I am convinced of, Good day, George D. Prentice, Ham hapny to meet you.] I am happy to meet you. We have met in spirit before I died. I was not in but I must of necessity be so now. March 8.

Scance conducted by Father Henry Fitz James: letters answered by L. Judd Pardee.

Invocation.

and to save that which a false Christianity has day till next year at this time, it would make no lost. We are here to call in the wayfarers, and difference. I suppose, with any of my folks about wanderers, and outcasts; to open wide the doors believing in this thing. They must investigate of thy house of many mansions for every living for themselves. Turn the stones, and roll away soul. In view of the greatness of our work, we the stones from the tomb of error for themselves. ask thee for strength. Father, we are weak. Bap- They've got to do it themselves; I can't do it. tize us with thy strength. We are ignorant. Oh Jesus Christ can't do it. Can't nobody do it. So give us thy wisdom, and lead us, oh Infinite Spirit, you see if they want to know about this thing let by the right hand of thy love through all the days em seek. Knock at the door, and somebody will of our being. Father, thou dost talk to us, but in be ready to open it. Do n't know whether it will our ignorance we do not always understand thee. Oh enlighten our understanding, Great Spirit, I have only to say whenever they are ready and and talk thou so plainly to us, that we cannot mistake thee. Father, we bless thee for thy goodness, for the great love which thou hast manifested to all of us. We bless thee, our Father, for three. [These material facts are necessary to Nature in its beauty and perfectness. We bless thee for immortality, which is the crowning gift myth or not.] Well, I know I aint-was more of of every soul. Father, we bless thee for death; a myth when I was here in the body than I am that door which the angel of life opens to the now. I assure you of that. soul, and bids it come up higher. We praise thee for all the experiences of time, and for those of eternity. Father, let thy blessing rest upon these, the audience for the first time. She had resided thy children, this hour. Quicken their hearts to in the same house with Mr. Locke, in Rye, N. H., deeper, truer love for thee and all humanity. In- and testified to the truthfulness of the impersonaspire them, oh Lord, to seek more earnestly a true | tion, as well as to the statement of facts.) philosophy, according to their several needs, and finally gather them into thy kingdom of peace in the beautiful land of the hereafter. Amen. March 10.

Questions and Answers.

Ques .- Having read in "Questions and Answers," in a recent issue of the Banner, of the ef- come here to-day to ask forgiveness, and to add fect upon the spirit of, the various dispositions of my testimony to the millions that have already the body, within three days after "death," I would come. I come especially to dear Aunt Esther. I

most proper time to do it?

destroy it, to desolve the elements, and so thor-Q.-Could the origin of that growth have been oughly change the conditions, as to separate the spirit and giv it its freedom. That there was a great truth, a vientific fact underlying this belief Q.-Do we not have heaven in the degree in of the anciens, we know. I say we-we who have experimented in that line, we who are free from the flesh We can stand outside and view Q - And in proportion to our hatred we experi- the operation of law with reference to matter and spirit. And yet I believe that there is a good accruing to be spirit by the process of slow decomposition of the body. I believe that under cortain circumstances, the spirit has need of just that kind of dicipline, and will enjoy its freedom it can gain an experience through its relations with that declying body that it could gain in no other way-an experience concerning the operations of the laws of nature that it could obtain in no other way. Being intimately connected spiritnally, magnetically, and electrically, with the decaying body, it can view at pleasure the operations of nature upon that body and gain great information therefrom; can, in a word, talk with Almighty God though that open book. It has been said, and with truth, that you should have a care as to how you dispose of your deserted bodies. You do not always know when they are really deserted by the spirit. Outward signs are not always sure. It is a scientific fact that the spirit rarely departs thoroughly from the physical body in less than three days after they are what you deem to be dead. So then whatever you do to the body, you do to the spirit also. And although it may not sense what you do externally, physically, yet spiritually it will. And we have the evidence of many who tell us that they suffered the keenest panys in consequence of the ignorance of their friends with regard to the disposition of their bodies.

Q.-What is the effect of putting the body on ice, as is frequently done immediately after death? Does the spirit feel it? .

A.-Certainly it does, and suffers more intensely than you in mortal have the power to conceive of: therefore have a care and not do this unless it is absolutely necessary to the preservation of the health and life of those who remain in the body. O.-It is done in most cases in order to give

time for friends to arrive before the body begins

to decay. A.-In most cases the same object may be

reached by delaying three days before using ice. Q.-In the twenty-eighth chapter of Matthew is the story of the resurrection—that the body disappeared from the tomb unaccounted for by the Roman guard, except they were bribed to say the disciples stole him or it. The disciples only testified they saw Jesus afterward alive, and talked with him on the road and elsewhere, at different times, and finally saw him go up bodily. Now if the body of Jesus was like other human bodies (perishable), what became of it? or what should

be understood as truth, in reference to the story? A.-That subject has been treated at this place many times before to-day, so I do not purpose to speak upon it at any length. I will simply say, that there are records with us-none with you, for they have been destroyed-saying that the body of Jesus was stolen by his friends and secretly buried. We know that there was no physical, bodily ascension, because we know that such an event would be entirely contrally to both spirit-Now my name is Matthew Finnegan, and I am ual and physical law. Did we have no record to from Killoe, Cork County, Ireland. And what I tell us what became of the body of Josus, we want is that my brother, James Finnegan—that should know that it never ascended, as many he let me come to him there in Ireland; and to people believed it did. That body that was seen tell him that I died before the fall. It was in by his disciples and by others, was a material body manufactured from the ele spring that I came. I had nobody to send word, surroundings. Precisely similar to those bodies so of course they not know at all that I am dead, with which spirits to-day clothe themselves, that they may appear to your physical vision, to your touch. They are physical bodies to all intents and purposes, but they can only exist here for a tranhere years, I will not complain. It is all right, sient time. Soon the elements assume their right and claim them; they dissolve, go into air again, from whence they have been taken.

March 10.

It is a strange life we live. This having the power to come back and speak in this way is entirely

Samuel Locke.

contrary to all my previous notions of a hereafter. me to address them through him, I will give a future state. I think the best of us don't know much about life, after all. We have got what little has been crowded into our experience, but that aint much. It aint no use for us to say that a thing aint so till we have lived in that experihave met in spirit before I died. I was not in sympathy with your beautiful faith when here; Locke. I am from Rye, N. H. I have been gone about nineteen years. [Dead nineteen years?] Dead, you say? Well, well, have it so. Dead. That's right. As all the world's coming back, I thought I'd come. I lived here long enough to have got sick of this world, and I was, sometimes, but nevertheless I like to come back and see Holy Father, we are led in thy name to seek what is going on. If I were to preach from tobe me or not; perhaps somebody good deal better. want to know about this thing, plenty of us will be glad to tell 'em all we know. There, good day. I am going now. [Your age?] I was seventyidentify you. We don't know whether you are a March 10.

(The above message was verified by Mrs. J. M. Gilson, of this city, a lady who was present in

Esther Brown.

When I was on the earth I did not believe in Spiritualism, but I had dear friends who did believe it with all their souls, and I am afraid I often said hard things concerning their belief, and I am sure I often thought hard thoughts. I

Q.—It is contended by some philosophers that like to inquire of the controlling intelligence, if | cant her to know that I am trying, in the spiritworld, to inform myself in her beautiful faith. I am learning like a little child, and I daily come to her to gather food from her spiritual table to sustain my spirit. I know I am welcome. I should have been welcome when here in the body, but I refused. I closed my senses against her beautiful faith. I wounded her spirit. I pray her now to forgive me. I have many things to say, which I will, as soon as permitted, say to her. I know she rejoices in this beautiful faith. I know it cheers her life. I know God blesses her abundantly every day, and I ask of all my friends who have turned their backs upon her because of this faith, that they will pause in their wild, mad career, ere they enter the spirit-world, as I did, in darkness and in ignorance. Pause, and seek to know whether they are right or whether she is right. It is but justice to her. My name, Esther Brown. My message will reach my Aunt Esther Bailey, of Tewksbury, Mass. March 10.

Annie Plummer.

I have made several attempts to reach my friends on earth, but have not been successful, so I try again. I have been dead eighteen years. I died on the passage from Havre to New York. Annie Plummer, my name, wife of Capt. William Plummer, of the ship Seabird. I died of what I believe they called nervous ship fever, an entire prostration of the nervous system. We had encountered storms, and I had been under terrible. nervous excitement before I became prostrated. I was never fitted for sea life. Now it has pleased wise God to scatter the means all over the earth by which we can return and demonstrate our presence to the dear ones we have left, and I ask that my dear friends will avail themselves, for my sake, if not for their own, of some of those means, that I may come and speak with them. I was twenty one years of age. March 10.

Mrs. Magoun.

I find it hard, hard, hard, but, Fannie, I come because I know you can help me. [Who is it?] Mrs. Magoun. I want to come into communication with Samuel. You are going to see my son. [[s he coming home?] Yes; and I want you to help me come to him, won't you? [I will do all I can.] Do. I have anticipated his coming, you see, so I should be ready. Tell him I am sane. sane-clothed, and in my right mind. [Have you seen "Birdie"?] Yes, she tried to help me. [You are happy now, are you not?] Yes, and shall be very happy after I have talked with him. God March 10. bless you.

To her friend Mrs. Wilson, who sat near the medium.

Seauce conducted by Cardinal Cheverus; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, March 14—Invocation; Questions and Answers; Henrico Cremonie, of Orlando, Italy, to his brother; W. H. Harper, of Sandwich, Mass; Carrie Lennison, of Hoboken, N. J., to her mother and aunt; Mary Jano Perry, died in Boston, to her daughter.

Tuesday, March 15.—Invocation; Questions and Answers; Henry D. Armida, 27th Mass., Co. D. to his brother, in Boston; Thomas Tullock, Jr., of Portsmouth, N. H., lost on the "Oneida"; Rebece Field, of Wells, Me., to her son.

Thursday, March 17.—Invocation; Questions and Answers; Samuel K. Head; Captain Bassett, of the ship "Java"; Samuel Harding, of Harrisburg, Penn.

Monday, March 21.—Invocation; Questions and Answers; John A. Cummings, of Boston; Daniel Kenny, of Halffax, N. S., to his iamily: Annie Gardner, of St. Louis, to her mother. Tuesday, March 22.—Inyocation; Questions and Answers; Alvin Nickerson, to his friends on Cape Cod; Samuel K. Head, of Savannah, Ga.; William Denny, of San Francisco, Cal., to friends; Caroline Corbin, to her son, in Atlauta, Ga. Hardy, March 24.—Invocation; Questions and Answers; Mary Launegan, of Genous, Tipperary Co., Ireland, to her slaters, in Roston; William Fairheld, of Central City, Nov., to friends; Neille Graham, to her mother, in Buffalo, N. Y. Monday, March 28.—Invocation; Questions and Answers; Alexander Nelson, of London, Eng., to his friends; Daniel Blancrot, of Boston, to his friends; Daniel Blancrot, of Boston, to his his children; "Done Singleton, of Charlestown, Mass., to his children; "Belle Wide-Awake"; Ellen Shay, to her sister Margaret.

Thursday, March 28.—Invocation; Questions and Answers; John W. Bartlet; John Singleton, of Charlestown, Mass., to his children; "Belle Wide-Awake"; Ellen Shay, to her sister Margaret.

Thursday, March 28.—Invocation; Questions and Answers; John W. Bartlet; John Singleton, of Charlestown, Mass., to his children; "Belle Wide-Awake"; Ellen Shay, to her sister Margaret.

to his children; "Belle Wide-Awako"; Ellen Shay, to her sister Margaret.

Thursday, March 31—Invocation; Questions and Answers; George Locke, of Lowell, Mass., to his father; Joel Nason, of Boston; Thomas Barton, wrecked in the ship "Ellzabeth," in 1851, to his brother Benjamin.

Monday, April 4—Invocation; Questions and Answers; Nancy Nutter, of Portsmouth, N. II., to her friends; John Gage, of Falls Church, Va., to his brother Theodoro; Willis Barnabee, of Portsmouth, N. II., to his friends.

Thesday, April 5—Invocation; Questions and Answers; Jacob Hotckion, of Exeter, N. II., to his friend, Thomas Mc-Allister; Ham Miller, of Portsmouth, N. II., to his friends; William Sharr, lost from the bark "William Robinson," April 4th: "Belle Wide-Awake," to Mary D. Stearns.

Monday, April 11.—Invocation; Questions and Answers; Peter Holway, of Cambridge, Mass, to his family; Lisa Weber, of Hoboken, N. J., to her mother; Henry Clarke, of Lakeville, Mass, to his friends.

Lakeville, Mass., to his friends.

Tuesday, April 12.—Invocation; Questions and Answers; Susan Adelaide Richardson, died in St. Augustine, Fla., to friends; Gen. George II. Thomas, to his friend Robert P. Addison; Timothy Riley, to his brother, in Hallfax, N. S.

Thursday, April 14.—Invocation; Questions and Answers; Annie T. Rogers, of New York City, to her friends; Thomas Brown, of Savannah, Ga.; Ehenzer T. Weed, to his heirs; Patrick Sweeney, to Father Riley.

Monday, April 18.—Invocation; Questions and Answers; Thomas Kingsbury Robinson, died in Sidney, New South Wales, April 18, to his brother, in New York; Samuel K. Head; Taylor Kidder; Ezra Wingate, of Bristol, Me., to his children; Caroline Furber, of Portsmouth, N. H., to her family.

Wales, April 18, to his brother, in New York; Samuel K. Head; Taylor Kidder; Ezra Wincate, of Bristol, Me., to his children; Caroline Furber, of Portsmouth, N. H., to her family.

Taesday, April 19.—Invocation; Questions and Answers; Captain John White, of Salem, Mass.; Hannah Gaic, of Philadelphia, to her sister Emma; Charles Waterman, to Dr. Walker, Superintendent of the Insane Asylum, South Boston. Thursday, April 21.—Invocation; Questions and Answers; Ellen Taylor, of Bath, Me., to her sister; Timothy H. Carson, of Phibaque, Iowa, to his friends; Caroline Harris, of Nashua, N. H., to her children; Jennie Roberts, of Brocklyn, N. Y. Moniday, April 25.—Invocation; Questions and Answors: Marian Weeks, of Boston, to her friend Mrs. Callis; James Evans, of New Belford, lost Antil 2th from the bark Orient; Georgie Nealson, of Charlottetown, N. S., to his mother.

Tuesday, April 26.—Invocation; Questions and Answers; Oliver Burgess, of Roston, to Issac Bosworth: Frederic Dane, of Isalmoral, Scotland, to his family; Maggle Dane; Ellen McDermot, of New York City.

Thursday, April 28.—Invocation; Questions and Answers; Thomas Inges, of Brooklyn, N. Y.; Mary Ploxley, of West Philadelphida, Penn, to her relatives: Martin McCoy, of Dayton, O., to his friends; Elizabeth Hlake, of Hollis, N. H.; Joshua Banks, of Denver, to his brother.

Monday, May 2.—Invocation: Questions and Answers; Robert McCuloch, 35th Mass, Regiment, Co. C., to Irlends: George A. Snaw; Ruth Adams Story, of New York City; "Duke of Wellington" (colored), to his master, Maj, Robert Brown, of Georgia; Mank Colbath, of Newington, N. H.

Taesday, May 2.—Invocation; Questions and Answers; John Henry Baxter, of New York, to his mother; Mary Kane, of Boston, to her husband; William Sherman, to his brother in law.

Thursday, May 3.—Invocation; Questions and Answers; Herbert D. Beckwith, 57th Mass, Regiment, Co. L., to his friends; Cory B. Olingadie, to his brother, in Sidney, New South Wales; Caleb Brown, of Hallowell, Mc., to friends.

Monday, May 9.—Invocat

of Philadelphia, to his relatives; Jennie Abbott, of Lawrence Mass., to her mother; Michael Daly, of Boston, to friends.

Denations

In aid of our Public Free Circles from various parts of the country.

LIST OF LEGTURERS.

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

of a pairy known not to be a lecturer, we desire to be so informed.]

J. Madison Allen, Ancora, N. J.
C. Fannie Allin will speak in Milford, N. H., during May; in Lynn, Mass., during June; in Stanford, Conn., during July; in Putnam during August. Will answer calls to speak week evenings. Address as above, or Stonehan, Mass.
J. Madison Alexander, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.
Harrison Akkely, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.
Miss. N. A. Adams will speck in Lempster, N. H., May 22; in Londonderry, Vt., June 5 and 12; in Lowell, Mass., June 19 and 25. Will make engagements for the ensuing summer months and autumn. Address, box 276; Fitchburg, Mass.
Harrison Atoir, Charles City, Iowa.
Mss. N. K. Andross, trance speaker, Delton, Wis.
Dr. J. T. Anos, box 2001, Rochester, N. Y.
Rry. J. O. Barrett, Glenbeulah, Wis.
Mss. N. K. Andross, trance speaker, Delton, Wis.
J. Mss. H. F. M. Brown, P. O. box 432, San Francisco, Cal.
Mss. Sarah A. Hyens will speak in Vorcester, Mass., during May; in Willimantic, Conn., during June. Would like to make engagements for the coming fail and winter. Permanent address, 67 Spring street, East Cambridge, Mass.
Mss. Nelley. J. Brigham, Eim Grove, Colerain, Mass.
Addit L. Ballou, inspirational speaker, Chicago, ill., care
R. P. Journal.

R. P., Journal,
REV. Dr. Barnard, Battle Greek, Mich.
Dr. A. D. Barton, inspirational speaker, Boston, Mass.
JOSETH BAKER, Jancsville, Wis.
MES. F. Burk, inspirational speaker, box 7, Southford, Conn.
WM. Bush, Esq., 163 South Clark street, Chicago, Ill.
M. C. Bert, inspirational speaker, Almond, Wis.

HENRY BARSTOW, inspirational speaker, Duxbury, Mass.
J. II. Bidevord, inspirational speaker, Charlestown, Mass.
A. P. Bownan, inspirational speaker, Richmond, Iowa.
MRS. M. A. G. Brown, West Randoloh, Vt
MRS. A. P. Brown, Bt. Johnsbury Gentre, Vt.
MRS. PRISCILLA DOTY BRADBURY Speaks in Bingham, Me.,
one-fourth of the time. Address, North Madison, Me.
MRS. ADRY N. BURNIAM, inspirational speaker, 2 Winchester street, Boston.

mes. Prisoulla Dott Bradbunt speaks in Binghaia, Me., one-fourth of the time. Address, North Madison, Me. Mrs. Andy N. Bunniam, Inspirational speaker, 2 Winchester street, Boston.

Mrs. Emma F. Jay Bulling. 151 West 12th st., New York.—
Dr. James K. Balier, box 32?, Laporte, Ind.

Wm. Bram, box 53. Camdon P. O., Mich.
Jr. J. H. Currier, 39 Wall street, Boston, Mass.
J. M. Choatk, Itance and Inspirational lecturer. Address rear 56 Popharst. Boston, Mass., care Mrs. M. E. Hartwell.

Warren Chase, 527 North Fifth street, St. Louis, Me. Albert E. Carpenner, care Bunner of Light, Boston, Mass.

Mrs. Annie M. Carvea, trance speaker, Cincinnati, O. Dean Clark, Salishury, Vi.

Mrs. Jennette J. Clark is permanently engaged as a Missionary, to lecture and attend funerals in the New England States. Address 155 Harrison avenue, Boston, Mass.

Dil. A. B. Child will lecture at convenient distances from Boston. Address 55 School street:

Mrs. Carrent Campbell, Fairhaven, Mass.

Mrs. Carrent Currier, Belleiontaine, O., will locture and take subscriptions for the Ramer of Light.

Mrs. Marietta F. Crocker, Inspirational speaker, Fredonia, N. Y. Mrs. J. F. Colles, trance speaker, 137 Broadway, New York. Dr. Thomas C. Constanting, lecturer, Thornton, M. H. Mrs. Hittle Clark, trance speaker, 737 Broadway, New York. Dr. Thomas C. Constanting, lecturer, Thornton, M. H. Mrs. Hittle Clark, trance speaker, West Harwich, Mass. Mrs. C. Carne, inspirational speaker, Fredonia, N. Y. Dr. Hittle, Care J. W. Elliott, drawer 36.

Mrs. D. Chadwick, trance speaker, West Harwich, Mass. Mrs. Lizza C. Carne, inspirational speaker, Fredonia, N. J. Dr. II. H. Crandall, P. O. box 778, Bridgeport, Conn. Mrs. Amelia H. Colley, trance speaker, Penville, Ind. Ira H. Curly, Harner St. Bridgeport, Conn. Mrs. Lizza C. Ecane, inspirational speaker, Sturgis, Mish., care J. W. Elliott, drawer 36.

Mrs. D. Chadwick, trance speaker, Penville, Ind. Ira H. Curly, Irance speaker, Penville, Ind. Ira H. Curly, Irance speaker, Penville, Ind. Ira H. Curly, Irance speaker

E L. DANIELS, 10 Chapman street, Boston, Mass. PROP. Wh. DENTON, Wellesly, Mass.
Miss Lizzer Dotten, Pavilion, 57 Tremont street, Boston.
Henry J. Dengin, Inspirational speaker, Cardington, O.
Geograf Dutton, M. D., West Randolph, Vt., will speak in
nowsville, Braintree, Vt., once in two weeks till further

GEORGE PITTON. 3.1., West Industry.

GRECKER Braintree, Vt., once in two weeks till further notice.

DR. E. C. DENN, Rockford. Ill.

MRS. ADDIE P. DAVIS, (formerly Addie P. Mudget.) Whitehall, Greene Co., Ill.

MRS. AGNES M. DAVIS, 289 Main street, Cambridgeport. Ms.

MRS. AGNES M. DAVIS, 289 Main street, Lowell, Mass.

MRS. E. B. DANFORTH, M. D., trance speaker, (formerly et
Boston), Lawrence, Kan., box 461.

MISS S. E. DICKSON, Inspirational, Vineland, N. J., box 291.

FRANK DEVIOLT, Montana, Lowa.

DR. T. M. DRUMHOND, Iccturer, Tallahassee, Fla.

A. C. EDMINDS, Iccturer, Newton, Iowa.

DR. T. M. DRUMHOND, Iccturer, Tallahassee, Fla.

A. C. EDMINDS, Iccturer, Newton, Iowa.

JR. II. E. ERREN, Iccturer, Nouth Coventry, Conn.

THOMAS GARES FORSTER, 32 Spring Row, Initimore, M.I.

MRS. CLAHA A. FIELD, Iccturer, Newport, Me.

ANDREW T. FOSS, Manchester, N. I.

REV. A. J. FIEHBACK, Sturgis, Mich.

MRS. FANNIE B. FRITON, South Muleen, Mass.

REV. J. FYANCIS, Ogdensburg, N. Y.

J. G. FISH, Hammonton, N. J.

MRS. M. LOUISE FRENCH, trance and inspirational speaker, 34 Wave street, Washington Village, South Boston, Mass.

JR. H. P. FARFIELD, Ancora, Camden Co., N. J.

CHARLES D. FARLIN, inspirational, Natck, Mass.

MISS ALMEDIA B. FOWLER, Inspirational, Natck, Mass.

MISS ALMEDIA B. FOWLER, Inspirational, Natck, Mass.

MISS ELIZA HOWE FULLER, Inspirational, Sextonvillo, Richland Co., W.S., care F. D. Fowler,

JR. H. P. FELLOWS, Vincland, N. J.

MISS ELIZA HOWE FULLER, Inspirational, San Francisco, Cal.

A. B. Fienoch, Ann Arbor, Milch.

N. S. GREENLEAF, LOWELL, Mashington street, Boston, Mass.

MISS ELIZA HOWE FULLER, INSPIRATIONAL, SAR FTARCISCO, CAL.

A. B. FERNCH, Ann Arbor, Milch.

N. S. GRENNLEAP, Lowell, Mass.
ISAAC P. GRENNLEAP, 1061 Washington street, Boston, Mass.
REV. JOSEPH C. GILL, Belvidere, ill.

MRS. LAURA DR. FORCE GORDON will receive calls to lecture on Woman Soffrage in the Pacific States and Territories.

Address, box 2123, San Francisco, Cal.

SARAH GRAVES, inspirational speaker, Berlin, Mich.

MR. J. G. GHES, Princeton, Mo.

DR. GARMAGE, lecturer, 134 South That., Williamsburg, N.Y.

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

JOHN P. GULLD, Lawrence, Mass., will answercalls to lecture.

KKREEY GRAVES, Richmond, Ind.

MISS JULIA J. HUBBARD, Portsmouth, N. H., box 455.

JAMES H. HARRIS, box 99, Abington, Mass.

WM. A. D. HUME, West Side P. O., Cleveland, O.

ZELLA S. HASTINGS, inspirational, East Whately, Mass.

MRS. S. A. HORTON, East Saginaw, Mich, care K. Talbot.

MISS, L. HUTCHISON, Inspirational, Owensylle, Cal.

DB. M. HERRY HOUGHTON can be addressed during May,

Underhill, Vt.

WES, ESMA HARRISGE lectures in Cinclunat. O., during

MRS. S. A. HONTON, East Suginaw, Mich., care K. Taibot.
MRS. L. HUTCHISON, inspirational, Owensville, Cai.
DR. M. HERNY HOUGHTON can be addressed during May, Underhill, VI.
MRS. EMA HARDINGE lectures in Cincinnati, O., during May—address care of George Kates, 4 Main street; in Chicago, Ill., during June and July—address care of Dr. S. J. Avery; 85 Washington street; in Cleveland, O., during August and September—address care of A. A. Wheelock, "American Spiritualist" office. A few week-evenings disengaged for lectures near the above named points. Permanent address. 229 East 80th street, New York.
E. Annie Hinman, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, Conn. Mosses Hull will sneak in New York (Apollo Hall) during July; in Cincinnati during September and October. Permanent address, Holbart, Ind.
D. W. Hell, inspirational and normal sneaker, will lecture in Vineland, N. J., during May: in Renssalear, Ind., during June. Address as above, or Hobart, Ind.
Mrs. F. O. Hyzer, 122 East Madison street, Haltimore, Md. Mrs. M. N. TOWNEEN Holadley, Indiason, Mass.
Mrs. A. Hell, inspirational inspirational speaker, 1716 Parke avenue, Philadelphia, Pa
J. D. HASCALL, M. D., Waterloo, Wis.
Lyman C. Howe, Inspirational, box 99, Fredonia, N. Y. Amos Hunt, trance speaker, Cold Water, Mich.
DR. E. B. Holden, Inspirational, box 99, Fredonia, N. Y. Amos Hunt, trance speaker, Cold Water, Mich.
DR. J. N. Houdes, trance, 9 Henry street, East Boston, Ms. Mrs. A. L. HAGKE, inspirational, Mount Clemens, Mich.
DR. J. N. Houdes, trance, 10 Henry street, East Boston, Ms. Mrs. A. L. HAGKE, inspirational, Mount Clemens, Mich.
DR. F. Jamieson, Lake City, Minn
ABRAHAM JAMES, Piessantville, Venango Co., Pa., box 14.
N. S. JONES, Esq., chango, Ill.
HARNEY A. JONES, Esq., can occasionally speak on Bundays for the friends in the vicinity of Sycamore, Ill., on the Spirit on the Mich. Dr. C. W. Jacksoy, Osweco, Kendall Co., Ill.
S. A. JESPER, Holliston, Mass., care J. H. Stone; permanent address, 19 Sever

MARY E. LONGDON, Inspirational speaker, on Menny-Mary E. LONGDON, Inspirational speaker, 939 washington street, Hoston, Mass.

H. T. Leonand, trance speaker, Taunton, Mass.

JOSEPH B. Lewis, inspirational speaker, Yellow Spring, O. Muss. F. A. Looan will answer calls to fecture in Missouri, Illinois or lowa during May and June. Address, St. Louis, Mo., care Warren Chase.

DR. JOHN MAYHEW, Washington, D. C., P. O. box 607.

MRS. ANNAM. MIDDLEBHOOK, DOX 778, Bridgeport, Conn. Mrs. Sarah Helen Matthews, Quincy, Mass.

DR. G. W. Morrill, Jr., trance and inspirational speaker, Boston, Mass.

DR. G. W. MORRILL, JE., trance and inspirational speaker, Boston, Mass.
CHARLES S. MARSH, semi-trance speaker. Address, Wone woe, Juneau Co., Wis.
Phop. R. M. M'Cord, Centralia, III.
EMMA M., MARTIN, inspirational speaker, Birmingham, Mich. M., F. H. Mason, inspirational speaker, No. Conway, N. H.
O. W. MARUEL, trance speaker, 35 Rutland Square, Boston.
P. C. MILLS will answer calls to lecture in the vicinity of New York City. Address, Hoboken, N. J.
MISS. NETTIE COLBURN MAYNARD, White Plains, N. Y.
MISS. TAMOZINE MOORE, Needinam Vineyards, Mass.
MISS. HANNAR MODSE, trance speaker, Joliet, Will Co., III.
J. W. MATTIEWS, lecturer, Hieyworth, McLeon Go., III.
DR. JAMES MORRISON, lecturer, McHenry, III.
MR. J. L. MANSFIELD, inspirational, box 137, Clyde, O.
DR. W. H. C. MARTIN, 173 Windsor street, Hartford, Cons.
J. WM. VAN NAMER, trance, Elmira, N. Y., care J. H. Mills
C. NORWOOD, inspirational speaker, Ottawa, III.
A. L. E. NASH, lecturer, Rochester, N. Y.,
RILEY C. NASH, inspirational speaker, Deerfield, Mich.
MRS. L. H. PERKINS, trance speaker, Kansas City, Mo.
J. M. PERBLES, Hammonton, N. J.
G. AMOS PERIOR WIll speak in Lynn, Mass., May 22 and 29.
Address, Dox 87, Auburn, Me.
Envy in Parker, Parker, Cambridge, Somerset Co., Ma.

G. AMOS PERIOR Will speak in Lynn, Mass., May 22 and 29.
Address, box 87, Auburn, Me.
EDWLID PALMER, trance, Cambridge, Somerset Co., BisWILLIAM C. PIKE, Boston, Mass.
J. Eva PikE, Crown Point, Essex Co., N. Y.
J. H. POWELL, Hambbal, Mo.
DR. O. B. PAYNE, trance speaker, Sacramento, Cal.
MRS. ANNA M. L. POITS, M. D., lecturer, Adrian, Mich.
HENRY PACKAID, 37T Dorchester st., W. V., South Boston
MRS. E. N. PALMER, trance speaker, Big Flats, N. Y.
Miss NERTIE M. PRASE, trance speaker, Roy Albany Ina
MISS. J. PUFFER, trance speaker, Bouth Hangver, Mass.
A. A. POND, Inspirational speaker, Rochester Depot, Ohio
J. L. POTTER, trance speaker, Morristown, Minn.
LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich.
MES. EHMA L. Morse PAUL, trance speaker, Alstead, N. H.
DR. N. D. TACE, Port Huron, Mich.
DR. C. D. TACE, Port Huron, Mich.
DR. C. D. TACE, Port Huron, Mich.
DR. L. B. KANDOLFH, 89 Court street, Room 20, Boston, Ms.
MRS, JENNIE S. RUDD, 4 Myrito street, Providence, R I.
WM. ROSE, M. D., inspirational speaker, 122 Second street,
Louisville, Ky.
MRS. S. A. ROGERS, Rock Island, Ill., care A. J. Grover, M. D.

WM. ROSE, M. D., inspirational speaker, 122 Second street. Louisville, Ky.

MRS. A. Rogers, Rock Island, Ill., care A. J. Grover, M. D.

C. H. Rines, inspirational speaker, Boston, Mass.

I. T. Rouse, normal speaker, Terre Haute, Ind.

MRS. FALINA J. ROBERTS, Carpenterville, Ill.

MRS. PALINA J. ROBERTS, Carpenterville, Ill.

MRS. MENINA J. Stalem, Mass.

ABRAH SMITH, ESQ., inspirational speaker, Sturgfs, Mich.

MRS. MAR I. Ouisa Smith, trance speaker, Toledo, O.

MRS. M. E. B. SAWYER, Manchester, N. H.

MRS. C. A. SHREWIN, TOWNSEN COMERCH, Mass.

DR. H. S. LADE, Kalamazoo, Mich.

MRS. FANNE DAVIS SMITH, Milford, Mass.

AUSTEN E. SHMONS, Woodstock, Vt.

MISS M. B. STURTEVANT, trance, Cambridgeport, Mass.

DR. O. CLARK SPRAGUE, Rochester, N. Y.

MRS. C. M. STOWE, San José, Cal.

MISS. E. SLIGHT, foot of Auburn street, Cambridgeport,

Mass. S. J. SWASEY, NOUND LEBERT, Nont. Conn.

Miss. S. E. Slight, foot of Auburn street, Cambridgeport, Mass.

Miss. S. J. Swasey, normal speaker, Noank, Conn. Miss. Addin M. Strvens, trance speaker, Ventworth, N. H. Miss. Rellie Shift, impressional speaker, Sture is, Mich. Miss. Rellie Shift, impressional speaker, Sture is, Mich. Miss. L. A. F. Swain, inspirational, Union Lakes, Minn Joseph D. Stiles, Danville, Vt. Melah Washinkle, Greenbush, Wich. De. E. Sprague, inspirational speaker, Schenectady, N. Y. Miss. Almira W. Smith, 36 Nalem street, Portland, Me. Miss. Almira W. Smith, 36 Nalem street, Portland, Me. Miss. Almira W. Smith, 36 Nalem street, Portland, Me. Miss. Almira W. Smith, 36 Nalem street, Portland, Me. Miss. Almira W. Smith, 36 Nalem street, Portland, S. Y. Miss. Almira W. Smith, 36 Nalem street, Philadelphis, Deaker, Byran, N. Y. E. R. Swackhamer, 128 80. 33 street, Brooklyn, N. Y., E. D. Miss. H. T. Stranns, Missionary for the Pennsylvania State Association of Spiritualists. Address.care of Dr. H. T. Child. 634 Race street, Philadelphis, Pa. Bernamin Todd, San Francisco, Cal. J. H. W. Toohey, Providence, K. I. Hudson Tuttle, Berlin Helghis, O. Frances A. Tutlle, lecturer, Dox 332, La Porte, Ind. Miss Mattie Thimons, Mexico, Addrian Co., Mo. Miss. Fisher N. Talmados, trance speaker, Westville, Ind. Dr. S. A. Thomas, lecturer, Chaska, Minn. James Trask, lecturer on Spiritualism, Kenduskeag, Me. Miss. Sarah M. Thompsox, inspirational speaker, 161 St. Clair street, Cleveland, O.
Miss. Abbie Tanner will speak in Stafford, Conn., May 22 and 29 and 30 une 5 and 12.
N. Frank White will speak in Baltimore, Md., during May; address quring June, Seymour, Conn.; will speak in Lynn.

and 29 and June 5 and 12.

N. FBANK WHITE will speak in Baltimore, Md., during May; address during June, Seymour, Conn.; will speak in Lynn,

LOIP WAISEROOKER'S ARDRESS IS DUS Moines, Iowa, P. O. boy 314.

MRS. MANY E. WITHER, M. D., box 2507, St. Louis, Mc. MRS. MANY E. WITHER, Holliston, Mass. WM. F. WERTWORTH, Schenectady, N. Y., box 234.

A. B. WHITINO, Albion, Mich. MRS. HATTIB E. WILSON, 46 Carver street, Boston. DE, R. G. WELLS, trance speaker, Beaufort, N. C. MRS. N. J. WILLIS, 75 Windsor street, Cambridgeport, Mass. A. A. WHEELOCK, Toledo, O., box 643.

MRS. B. A. WILLIS, 249 Broadway, Lawrence, Mass. DE, J. C. WILSEY, Burlington, Iowa.

REV. DR. WIESELOCK, inspirational speaker, State Center, Ia. WARREN WOOLSON, trance speaker, Hastings. N. Y. S. II. WORTMAN, Burfalo, N. Y., box 1454.

J. G. WHITNEY, Inspirational speaker, Rock Grove City, Ployd Co., Iowa.

J. G. WHITMET, inspirational speaker, Rock Grove City, Floyd Co., Iowa.

MRS. E. A. WILLIAMS, Hannibal, Oswego Co., N. Y., box 41.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

A. C. and Mus. ELIJA C. WOODRUFF, Eagle Har'or, N. Y.

MRS. JULIETTE YEAW will speak in Plymouth, Mass., during May; in Worcester, June 5 and 19; in Milford, June 12 and 26. Address, Northboro', Mass.

MRS. FANNIR T. YOUNG, trance sneaker. Address, Centre Strafford, N. H., care Dr. H. C. Coburn.

MR. & MRS. WM. J. YOUNG, Bolse City, Idaho Territory.

Mediums in Boston.

DURHAM MEDICAL INSTITUTE, 333 Tremont street, Boston, Mass.

DR. JAMES CANNEY CHESLEY, Eclectic, Electric, Magnetic Healer and Physician, cures all curable diseases of mind and body, Instructor and Developer of Mediums. The Doctor, seeing the great need of an institution for the siek and afflicted, has leased a large building, and has spared no pains in fitting it up in the most modern, convenient and scientific manner, with medicated baths, where the sick and lame can find the comforts of a home, with or without board, by the day or week, at moderate prices.

MRS. S. J. STICKNEY, Test, Business and Medical Clarvoyant, examines by lock of hair. Terms \$1,00 and two three-cent stamps. Also state age and sex, and if married. All letters directed to Dr. C.

Devoloping circle Tucsday and Friday evenings at 7½ o'clock. May 21.—1w*

DR. H. B. STORER, MRS. JULIA M. FRIEND

WIDELY known throughout New England as one of the Most remarkable Mediums and Spiritual Clairvoyants of the age, will receive patients at their office, 116 Harrison Avenue, Hoston.

The Our practice is Eclectic, as directed by physicians in spirit-life, whose identity and ability to minister successfully to bodily and mental disease has been thoroughly tested during more than eight years practice. Medical examinations, when written through the hand of the medium, \$2.00; when spicken, \$1.00. Letters with lock of hair for examination must enclose \$2,00.

MRS. J. L. PLUMB,

DERFECTLY Unconscious Physician and Local Business Clairvoyant. Answers all kinds of letters, and examines all kinds of diseases at a distance, for \$1,00 and stamp. Cures cancers, tumors, consumption. Office, No. 9 Essex street. Residence, 63 Russell street, opposite the head of Eden street, leading from Main street, Charlestown, Mass.

May 21.—1w*

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w*-Apr. 2.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
222 Washington street, Boston. Mrs. Latham is eminentity successful in treating Humors, Rheumatsm, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00.

MRS. A. BABBITT, TRANCE. Test and Business Medium, 82 Warrenton street, Boston. Circles Wednesday and Sunday evenings. May 7.—4w*

A NSWERS TO SEALED LETTERS by Jacob Todd, No. 2 Tyler, corner of Beach street, Boston. Enclose one dollar and two stamps. Also six questions answered for fifty cents and one stamp. Money refunded when answers are not given.

AURA H. HATCH will give Inspirational Musical Séances every Monday, Wednesday, Thursday, and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cents. May 14.—4w*

MRS. L. W. LITCH, Trance, Test and Healing Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18.

May 21.—1w*

MRS. H. B. GILLETTE can be consulted for healing and developing at her residence, 69 Dover street, Boston. Hours from 9 to 12 M., and 2 to 5 P. M. Apr. 23.—13 w

MRS. LITTLEJOHN, Medical, Business and Prophetic Clairvoyant, No. 354 Tremont street, Boston, Mass. 2w*-May 14. MRS. A. S. ELDRIDGE, Medical and Business Clairroyant, I Uak st., Boston. Answering letters, \$1,00.

PSYCHOMETRY and Clairvoyance, by MRS.
Apr. 30.-4w* SAMUEL GROVER, HEALING MEDIUM, NO 13 Dix Place (opposite Harvard street). Mary 12.

MRS. OBED GRIDLEY, Trance and Test Business Modlum, 44 Essex street, Boston. 5w*-May 7.

Miscellaneons.

BROWN BROTHERS, AMBRICAN AND FOREIGN PATENT OFFICE, 46 School street, opposite City Hall, BOSTON, MASS.

ALBERT W. BROWN, (Formarly Examiner at Scientific American,)

EDWIN W. BROWN

A LL Documents relating to Patents prepared with prompt ness and ability. Advice gratis and charges reasonable.

SOUL READING, Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their, leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00; Brief delineation, \$1.00 and two 3-cent stamps Address,

MRS. A. B. NEVERANCE,

White Water, Walworth Co., Wis.

J. T. GILMAN PIKE, PHYSICIAN, Pavilion, No. 37 Tremont street, (Room No. 5,)

BOATON. DET SEWING MACHINE-The Wonder of L the World! Price \$5. Soud \$5 by your Expressman or by mail for one. Call and see it. Send stamps for sample of work and circular. Agerts wanted. Address.

PET SEWING MACHINE CO.,
Mar. 12.—13w Tremont Row, Boston, Mass.

ODD BACK NUMBERS of the London Magazines, "Human Nature" and the "Spiritual Magazine," will be sent to any address on receipt of 15 cents, being half the original price. These magazines contain first class matter, just such as Shiritualists should preserve for future use. Address, BANNER OF LIGHT, Boston, Mass.

J. ROLLIN M. SQUIRE, ATTORNEY AND COUNSELOR AT LAW. Apr. 2. No. 30 Court street, Room 4, Boston.

DR. LISTER, ASTROLOGEK,
LOWELL STREET, Boston. For terms send for a Cir
cular. Hours 9 A. H. to 5 P. M. 13w*-Apr. 23. MRS. MARY LEWIS, Psychometrist and Healing Medium. By sending autograph or lock of hair, will give psychometrical readings of charactor, answer questions, &c. Terms \$2.00 and two three-cent stamps. Brief readings, \$1.00 and stamps. Address, MARY LEWIS, Morrison, Whiteside Co., 111. 7w*-Apr. 23.

Photographs of A. J. Davis. JUST received, a fine photograph likeness of the author and seer, A. J. Davis. Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

LITHOGRAPH LIKENESS OF A. J. DAVIS: A Nexcellent portrait of the colebrated writer on Spiritual Ism, Andrew Jackson Davis. Price \$1,25. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Lithograph Likeness of Dr. Newton. WILLIAM WHITE & CO. will forward to any address by mail, post-paid, a beautiful Lithograph Likeness of Dr. J. R. Newton, on receipt of 50 cents.

R. C. C. YORK, Magnetic and Ciairvoyant Physician, No. 3 Winthrop street, Charlestown, Mass.

Miscellaneons.

THE GREATEST MEDICAL

${ t BLESSING}$

Of the Age! DR. KENNEDY'S RHEUMATIC AND NEURALGIA DISSOLVENT.

READER, you may consider this a sort of spread eagle heading, but I mean every word of it. I have been there. When your system is racked with

RHEUMATIC PAIN,

and you cannot even turn yourself in bed, or sitting in a chair you must sit and suifer, in the morning wishing it was night, and at night wishing it was morning;

When you have the NEURALGIA,

When every nerve in your being is like the sting of a wasp, circulating the most venomous and hot poison around your heart, and driving you to the very verge of madness;

When you have the

SCIATICA, (that I have just got through with,) that mast awful, most heart-withering, most strength-destroying, most spirit-breaking and mind-weakening of all the diseases that can afflict our poor human nature.

LUMBAGO. lying and withering in agony and pain, unable to turn your-self in bed, and every movement will go to your heart like a knife; now tell me if relief and a cure of any of those diseases in a few days is not the Greatest Medical Blessing of the Age,

DIRECTIONS TO USE:
You will take a table-spoonful and three spoonfuls of water three times a day, and in a few days every particle of Rheumatic and Neuralgic pain will be dissolved and pass off by the kidneys.

Manufactured by

Wholesale Agents—George C. Goodwin & Co., M. S. Burr & Co., Rust Brothers & Bird, Carter & Wiley, Gilman & Bro., Weeks & Potter, Reed & Cutter, Boston; W. F. Phillips, Y. W. Perkins & Co., Portland; Joseph Balch & Son, Providence. At retail by all druggists.

Price \$1,50 per bottle.

21w—Jap. 9

DR. LORRAINE'S VEGETABLE PILL. OR LA MEDICINE CURATIVE.

PRICE 25 CENTS. THE LORRAINE

VEGETABLE CATHARTIC PILL,

It is sold by all dealers in drugs and medicines. TURNER & Co., Proprietors, 120 Tremont street, Boston, Mass. Dec. 18.—cowly

J. WILLIAM VAN NAMEE,

Clairvoyant, Trance Speaker and Medium, ELMIRA, N. Y.,

WILL, on receiving a lock of hair, full name and age of person with leading symptom of disease, give a true and correct disgnosis of disease. Chronic disease, of whatever name or nature, made a particular speciality, and long experience and constant success give confident assurance of cures in all cases possible to be reached by remedial agents. TERMS:

 \mathbf{THE}

AMERICAN SPIRITUALIST.

Phenomenal and Philosophical.

Phenomenal and Philosophical.

DUBLISHED every other week by the American SpiritCleveland, Ohio. Hudson Tuttle, Editor.

E. S. Wherler,
Gro. A. Bacon,
J. O. Barrett,
J. O. Barrett,
Devoted, as its name implies, especially to Spiritualism,
the paper is addressed to the advanced Spiritualist and
thoughtful investigator alike.

The American Spiritualist has received the highest communication. "The best in quality and the lowest in price"
has been the expression regarding it.

Terms one dollar per volume. Address,
AMDRICAN COLDITIESTATION DIDITIESTATION OF

AMERICAN SPIRITUALIST PUBLISHING CO., 47 Prospect street, Cleveland. O. Nov. 13.—tf

1840, PERRY DAVIS'S 1870. VEGETABLE "PAIN KILLER,"

The Great Family Medicine of the Age.

THIRTY YEARS

HAYE clapsed since the introduction of the Pain Killer to the public, and yet at the present time it is more popular and commands a larger sale than over before. Its popularity is not confined to this country alone; all over the world its beneficial effects in curing the "ills that fiesh is helr to," are acknowledged and appreciated, and as a PAIN KILLER its forms is limited to no country, seet por race.

are acknowledged and appreciated, and as a PAIN KILLER, its fame is limited to no country, sect nor race.

Thinty Yeals is certainly a long enough time to prove the efficacy of any medicine, and that the PAIN KILLER is desorping of all its proprietors claim for it, is amply proved by the unparalleled popularity it has attained. It is a sure and EFFECTIVE remedy. Sold by all Druggists.

4w—May 7. WORK FOR ALL!

SEWING MACHINES.

We sell all first class Sewing Machines
FOR CASH, CASH INSTALLMENTS, or to be paid for in
WORK which may be done at HOME.
GOOD AGENTS WANTED.

Call on or address ENGLEY & RICE 180 Trement street, cor. Winter, BOSTON. 130 130 T Mar, 19.—13w

NERVE FOOD A SPIRITUAL GIFT. To all suffering from Neuralgia, Headache, Dizziness, Bronchial Difficulties, Debility of the Stomach, or Nervous Debility of any kind, diseases of the Liver or Kidneys, and all conditions of Uterine difficulties. This combination was never before used as a medicine on earth. Each Element of the Montosino It is FOOD For The Nervel. It gives quietness to the Nervous System, Rest to the Sieepless, Tone to the Stomach, and general activity to the circulation.

Dose: from an ordinary teaspoonful to a tablespoonful, usually three times a day, half an hour before meals.

Price 81,00 per bottle It may be ordered through any respectable druggist, or by direct remittance to either E. R. Still, 351 Washington street, Boston, or office of the Universe, New York City The public are cautioned against spurious imitations. See that each bottle has the signature of May 21.—1w*

DO YOUR OWN PRINTING!

CHEAPEST AND BEST PORTABLE PRESSES.

MEN AND BOYS MAKING MONEY.

PRICE of Presses, 88, \$12. \$16. Offices, with press, \$15, \$20, \$30. Send for a circular to.

LOWE PRESS CO., 15 Spring Lane, Boston, Mass.

May 7.—4tcow*

AGENTS WANTED FOR THE PHYSICAL LIFE OF WOMAN.

Twenty-Fifth Thousand Now Ready. BY GEO. H. NAPHEYS, M. D.

BY GEO. H. NAPHEYS, M. D.

Thie most remarkable success of the day. Is selling with
unprecedented rapidity. It contains what every Man
and Woman ought to know, and few do. It will save much
suffering. As the only reputable work upon the single and
married life, it is earnestly recommended by Prof. Wm. A.
Hammond, Prest. Mark Hopkins, Rev. Henry Ward Beecher,
Dr. Bushnell, Mrs. E. B. Gleason, M. D., Prof. H. N. Eastman, etc. Being eagerly sought for, the Agent's work is
casy. Send stamp for pamphlet, etc., to

GEO. MACLEAN, Publisher,
19 Sansom street, Phila., Penn'a.
3 School street, Boston, Mass.

Apr. 30.—4w York.

THE EARLY SACRIFICE
OF THE INNOGENTS. Send 6 cents to Dr. Andrew Stone, of
Troy, N. Y., and obtain this great book. ly—Aug. 7.

Rew Books.

THIRD EDITION. THE SPIRITUAL HARP,

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

By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, Musical Editor.

THIS work has been prepared for the preas at great expense spiritualist Societies in every portion of the country. It need only be examined to merit commendation.

The growing interests of Spiritualism demanded an original singing book. Everywhere the call was loud and carnest. The authors have endeavored to meet this domand in the beautiful gift of the Spiritual Half.

Culled from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiritual Philosophy, set to the most cheerful and popular musle, it is doubtless the most attractive work of the kind ever published.

The Harp contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its beautiful songs, duets and quartets, with plano, organ or melodeon accompaniment, if nurchased in sheet form, would cost many times the price of the book. These are very choice, sweet and .nspiring. Among them may be mentioned "Spark ling Waters," "Freaming To-night," Nothing but Water to Dirink," lieart Song," The fleart and the licarth, "Make liome Pleasant," "Sall on," "Angel Watcher's Serenade," "The Song that I Love," "Maternity," "Translation," "Build Him a Monument," "Where the Roses ne'er shall Wither," "Genile Spirits," "I Stand on Memory's Golden Shore," &c. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a cheice compilation of original and eclectic songs for the social circle.

Although not specially prepared for the Lyceum, yet its musted and popular musle with choruses and chants interspersed, thus blending musle with challenging in most inspiring effect upon speaker and congregation.

Over one t

gregation.

Over one third of its poetry and three quarters of its music are original. Home of America's most gifted and popular musicians have written expressly for it.

When sent by mail 34 cents additional required on each copy.

When it is taken into consideration that the Spiritual Harr is a work of over three hundred pages, comprising some of the choleest music and poetry ever put in print-such as SONGS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment—none, we venture to say, will demur at the above figures.

Send in your orders to WILLIAM WHITE & CO., Publishers, (Banner of Light Office.) 153 Washington street, Boston, Mass.

For sale also by J. M. PEEBLES, Hammonton, N. J.; J. O. BARRETT, Sycamore, Ill.; E. H. BALLEY, Charlotto, Mich., and by Liberal Booksellers throughout the United States and Europe.

MORNING LECTURES. Twenty Discourses

DELIVERED REFORE THE FRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1863. BY ANDREW JACKSON DAVIS. CONTENTS.

DEFEATS AND VICTORIES. THE WORLD'S TRUE REDEEMER.
THE END OF THE WORLD. THE NEW BIRTH.
THE SHORTEST ROAD TO THE KINGDOM

THE SHORTEST ROAD TO THE RINGDOM
OF HEAVEN,
THE REIGN OF ANTI-CHRIST,
THE SPIRIT AND ITS CIRCUMSTANCES.
ETERNAL VALUE OF PURE PURPOSES.
WARS OF THE BLOOD, BRAIN AND SPIRIT.
TRUTHS, MALE AND FEMALE.
FALSE AND TRUE EDUCATION.
THE FOLIALITIES AND INCOMMENTERS OF HIL-

THE EQUALITIES AND INEQUALITIES OF HU-MAN NATURE.

SOCIAL CENTRES IN THE SUMMER-LAND.

POVERTY AND RICHES.

THE OBJECT OF LIFE.

EXPENSIVENESS OF ERROR INRELIGION.

WINTER LAND AND SUMMER-LAND,
LANGUAGE AND LIFE IN SUMMER-LAND,
MATERIAL WORK FOR SPIRITUAL WORKERS.
ULTIMATES IN THE SUMMER LAND.

l vol., 12mo., price \$1.50; postage 20 cents.
For sale at the BANNER OF LIGHT BOOK STORE, 158 Washington street, Boston. NEW EDITION-REVISED AND CORRECTED.

THE VOICES.

Three Poems.

VOICE OF SUPERSTITION.
VOICE OF NATURE.
VOICE OF A PEBBLE.

By Warren Sumner Barlow. THIS volume is startling in its originality of purpose, and L is destined to make deeper inroads among sectarian bigots

L is destined to make deeper inroads among sectarian bigots than any work that has hitherto appeared.

The Voice of Surgistition takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been deteated by Satan, from the Garden of Eden to Mount Calvary!

The Voice of Nature represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. While others have too often only demolished, this author has creeted a heautiful Tennie on the runns of Superstillon. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

SEVEN-HOUR SYSTEM GRAMMAR.

THE writer of this useful book has had a practical experience in the art of teaching of upwards of thirty years. He had long been impressed that a shorter pathway to grammar than thet which led through the perplexing subtleties of the text books could be secured, and with much skill devised his "Seven-Hour" system of oral teaching. Appeals from his audiences and requests from correspondents abroad became so numerous and repeated, that he was compelled to put his ideas into print to satisfy the public demand. His discoveries in the science are many and startling, reducing the labor in many instances from years to minutes. The limited governing power of the Transitive Verb, from 30,666 words to seven; his rotating or vibrating "8," securing syntactical agreement between the Verb and Noun; his exposition of the Subjunctive Mood and Preposition, with many other interesting features of the work, are not only original but might with great propriety be considered inspirational. These are of the utmost value to the public writer, the platform speaker, the clergyman or the senator. Fifteen minutes attention to any one of them will protect any intelligent person from eiring or ce in a lifetime.

The work is got up in pamphlot form of about 50 pages, strong and neat covers, with large plain type, containing everything within, in its simplest essence, to constitute the practical Grantmantal. It is not sold for the value of the pager, print or binding, but for the "SRVER-Hour" grammatical education contained within.

Price 81, postage free.

For sale at the BANNER OF LIGHT BOOKSTORE, 188

Price 81, postage free. For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston. PROF. WM. DENTON'S WORKS.

THE SOUL OF THINGS; OR PSYCHOMET-RIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Price, 81,50; postage 20 cents. LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Scientific Work. Belling rapidly. Price, \$1,50; postage 20 cents.

WHAT IS RIGHT? A Lecture delivered in Music Hall, Boston, Sunday afternoon, Dec. 6th, 1868. Price Music Hall, Boston, Sunday afternoon, Dec. 6th, 1868. Price 16 cents; postage 2 cents.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People. Third edition—enlarged and revised. Price, 10 cents; postage 2 cents. CHRISTIANITY NO FINALITY: OR, SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10
cents, postage 2 cents.
THE DELUGE IN THE LIGHT OF MODERN
SCIENCE. Price 10 cents.

BE THYSELF. A Discourse. Price 10 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

TIFE IN THE BEYOND: BENJAMIN PE-TERS, An Undeveloped Spirit's History. Francis II. Smith, Medium. Price 10 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

New Books.

MY AFFINITY,

OTHER STORIES.

BY MISS LIZZIE DOTEN.

TABLE OF CONTENTS.

IThis story is a satire on the dectrine which gained so many friends among those people who, by continually thinking that they have made a mistake in their connubial relations, at last believe it, and straightway seek some one whom they think can sympathize with them, without whom there would be an "incompleteness," and with whom can only come the "indissoluble" that shall last "throughout the ages of eternity." It treats of a man who having imbibed this doctrine, seeks to put it into practice, and is suddenly brought back to his sober senses by the plain talk which he receives from the father of the lady whom he came to believe was his "affinity." He returned to his home and no longer sought for that which well nigh wrecked the happiness of his family.]

Madam Bonnisleur and her Roses. Women and Wisdom. The Faith of Hasupha. The Bachelor's Defeat. The Great Carbuncle. Marrying for Money. The Prophet and the Pilgrims. Mr. Silverbury's Experience. Geraldine.

Dr. Purdie's Patient. The Sunshine of Love. The Elfin Spring.

All of the above stories teach a truth that shines clear and steadfast. Every one would do well to cultivate a love for the beautiful, so that they too might say of the works of nature, "They are the beautiful, the altogether lovely"; and also to keep far from the Elfin Fount, whose winsome waters teach falso ideas and perverted theories of life.

All who have read the charming "l'oems from the Inner Life," will desire to read the same author in prose.

Price 81,50, Postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston; also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

An Extraordinary Book, BY ANDREW JACKSON DAVIS, ENTITLED,

A STELLAR KEY

SUMMER-LAND. THE PART I.

ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

CONTENTS. CHAPTER I,
OF THE NATURAL AND STIRITUAL UNIVERSES.
CHAPTER II.
IMMORTAL MIND LOOKING INTO THE REAVENS. CHAPTER III.
DEFINITION OF SUBJECTS UNDER CONSIDERATION.
CHAPTER IV.

THE POSSIBILITY OF THE SPIRITUAL ZONE.

CHAPTER V.

THE ZONE IS POSSIBLE IN THE VERY NATURE OF THINGS. CHAPTER VI.
THE SPIRITUAL ZONE VIEWED AS A PROBABILITY.

CHAPTER VII.
EVIDENCES OF ZONE-FORMATIONS IN THE HEAVENS. CHAPTER VIII.
THE BOIENTIFO CERTAINTY OF THE SPIRITUAL ZONE.
CHAPTER IX.
A VIEW OF THE WORKING FORCES OF THE UNIVERSE.

CHAPTER X.
PRINCIPLES OF THE FORMATION OF THE SUMMER-LAND. CHAPTER XI.

DEMONSTRATION OF THE HARMONIES OF THE UNIVERSE. CHAPTER XII.

THE CONSTITUTION OF THE SUMMER-LAND.
CHAPTER XIII.
THE LOCATION OF THE SUMMER-LAND. CHAPTER XIV. A PHILOSOPHICAL VIEW OF THE BUMMER-LAND.
CHAPTER XV.
THE SPIRITUAL ZONE AMONG THE STARS.

CHAPTER XVI.
TRAVELING AND SOCIETY IN THE SUMMER-LAND.
CHAPTER XVII.
THE SUMMER-LAND AS SEEN BY CLAIRVOYANCE. CHAPTER XVIII. Synorsis of the Ideas Presented.

Price \$1; postage 16c. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

REAL LIFE

THE SPIRIT-LAND BEING LIFE EXPERIENCES, SCENES, INCI-DENTS, AND CONDITIONS, ILLUSTRA-TIVE OF SPIRIT LIFE, AND THE PRINCIPLES OF THE SPIRIT-

UAL PHILOSOPHY. Given Inspirationally BY MRS. MARIA M. KING.

Authoress of "The Principles of Nature," etc.

Authoress of "The Principles of Nature," etc.

This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a necessity to coluente the people to a knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the "heavens are opened and the angels of God are ascending and descending," and men can receive communications from spirit life, nothing can be more appropriate than for them to receive instruction as to the methods of file in the future state, and the principles which underlies those methods.

Printed in beautiful type, on heavy, fine paper, bound in beveled boards, in good style; nearly 200 pages. Price \$1,25, postage 16 cents. Very liberal discount to the trade.

For sale at the BANNER OF LIGHT BOOKSTORE, 188

PROF. HOWE?

A CAREFUL COMPARISON

BIBLICAL AND MODERN SPIRITUALISM.

By Rev. Moses Hull. The reputation and ability of this author are so well known, we need only announce the issue of the work to insure it a wide circulation. The subjects discussed are treated in a concise, masterly and convincing manner. It is a consplete and triumphant vindication of the Spiritual Philosophy. For sale by the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

PHILOSOPHY

SPIRIT LIKENESSES: HOW TO OBTAIN A SPIRIT LIKENESS FROM

M. MILLESON.

Artist for the Summer-Land. Price 25 cents. Sent, post-paid, on receipt of price, to any address. Published for the benefit and instruction of all artist media. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

THE STUDENT'S MANUAL

MEDICAL ELECTRICITY. SHOWING its most Scientific and Rational Application to all forms of Acute and Chronic Disease, by the different combinations of Electricity, Galvanism, Electro-Magnetism, Magneto-Electricity, and Human Magnetism. By PROF. WILLIAM WHITE, M. D., formerly of Philadelphia. This is an invaluable little book of 191 pages. It should be in every household. Price 82.00: postage 12 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

THE FUTURE LIFE, S DESCRIBED AND PORTRAYED BY THOSE WHO HAVE PASSED THROUGH THE CHANGE CALLED DEATH.

With an Introduction by Judge J. W. Edmonds. Price \$1,50; postage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington stree Boston. The Night-Side of Nature;

GHOSTS AND GHOST-SEERS. BY CATHERINE CROWE.

New Nork Advertisements. OUR AGENCY

NEW YORK CITY.

AMERICAN NEWS CO., NO. 119 NASSAU STREET.

THIS WELL-KNOWN FIRM KEEPS FOR SALE ALL OUR PUBLICATIONS.

> THE COMPLETE WORKS OF ANDREW JACKSON DAVIS.

The Works of JUDGE J. W. EDMONDS,

MRS. EMMA HARDINGE, WILLIAM HOWITT, HON. ROBERT DALE OWEN, D. D. HOME, PROF. WILLIAM DENTON, MISS LIZZIE DOTEN,

J. M. PEEBLES, MRS. J. S. ADAMS,
PROF. S. B. BRITTAM,
HUDSON AND EMMA TUTTLE.

HENRY C. WRIGHT, WARREN CHASE, CHARLES 8. WOODRUFF, DR. A. B. CHILD, MRS. LOIS WAISBROOKER, P. B. RANDOLPH, WARREN S. BARLOW, MRS. ELIZA W. FARNUM,

GEORGE STEARNS, ETC., ETC., ETC. THE AMERICAN NEWS COMPANY

ARE ALSO OUR

WHOLESALE AGENTS FOR THE BANNER OF LIGHT.

Company for the sale of all our Works, we have no leakancy in saying to our friends in New York and vicinity, that all orders sent to the above-named establishment will be prompt by attended to, a Pepartunent having been especially assigned us for the sale of our Books and Periodicals, for which there

is for the said of the present time.

**But III AM WHITE & CO.,

**Publishers and Hooksellers,

cow 158 Washington street, Buston, Mass.

MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

This magic control of the POSITIVE AND I NEGATIVE POWDERS over diseases of all kinds, is wonderful beyond all precedent. They do noviolence to the system, causing us purging, no nauseating, no vomiting, no narcottzing.

The POSITIVES cure Neuralgius, iteadache, Rheumatism, Pains of all kinds; Diarrhea, Dysendery, Vomiting, Dyspepsia, Flatulence, Worms; all Fermilo Weaknesses and derangements; Fits, Gramps, St. Vitus' Diance, Spasms; all high grades of Fever, Sinal Pox, Mensles, Scarlatina, Eryspelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitts, Coughs, Colds: Serofula, Norvouness Asthma, Silceplessness, &c.

The NEGATIVE Focure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blandness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typinoid and the Typinus.

Both the POSITIVE AND NEGATIVE are needed in Chilis and Fever.

AGENTS WANTED EVERYWHERE.

Mailed 1 160x, 44 Pos. Powders, \$1.00 postpaid 1 232 Pos. & 23Nes. 1.00 of Holless 10 1 1 222 Pos. & 23Nes. 1.00 of FICE, 378 St. Marks Place, New Youx.

Address, PROF, PAYTON SPENCE,

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. If your druggist hasn't the Powders, send your money at once to PROF. SPENCE.

For sale also at the Bunner of Light Office, 158 Washington street, Boston, Eass,; also by J. Burns, 15 Southumpton Row, Lendon, Eng.

FINE TOILET SOAPS.

"AMERICAN COMPANY."

MIESE are acknowledged to be the best ever A made in the United States, and for purity of materials, fragrance of perfume, siyle, cleans-ing and softening effects on the skin, fully equal to any imported. The production and variety of this manufactory is very large, over 200 different kinds, including Brown Windsor, Honey-Glycerine, Musk, Citron, Spring Violet, &c. For sale at all first-class drug stores.

McKEONE, VAN HAAGEN & CO., May 7.-13w New York and Philadelphia.

BUST OF ANDREW JACKSON DAVIS. NEARLY life-size, in Plaster of Paris. It is acknowledged to be one of the best likenesses of the Seer yet made. Price \$1,00—liexed, \$8,00. Sent to any address on receipt of the price, or C. O. D. A liberal discount to agents. Address,

ral discount to agents. Address, MACDONALD & CO., 697 Broadway, New York City. May 15. WILLIAM WHITE, M. D., Homeopathic, Magnetic and Electropathic Physician, Treats all acute and chronic diseases successfully. 16 West

MRS. H. S. SEYMOUR, Business and Test Medium, 136 Bleecker street, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and. from to 9.r. M. Circles Tucsday and Thursday evenings.

Apr. 23.

MRS. A. DENTER, Clairyoyant. Business, sickness, character, test communications. 216 West 17th street. Circles Monday and Friday evenings, at 108 8th avenue. New York. THE SONGS OF LIFE:

A NEW COLLECTION OF SIXTEEN PAGES OF MOSTLY ORIGINAL WORDS AND MUSIC, For the Use of Spiritual Gatherings and Lyceums. BY S. W. TUCKER.

A MONG its contents may be found the following named songs: "Song of Life," "Evergreen Shore," "Passing Away," "Let me go to the Better Land, "Our Guardians," "Parting Hymn," "They 'll welcome us home," "We shall meet beyond the river," "Going with the Angels," "Angel Care," &c., &c. A copy should be in every family in the land. Try it. Price: 20 cents single copies; \$2,00 per dozen; postage 2 cents per copy.

For saile at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

JUST ISSUED, IS IT THE DESPAIR OF SCIENCE?

Science Applied to Spiritualism, NOT in the Manner of Dr. Hammond. BY W. D. GUNNING.

Price 15 cents, postage 2 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 156.
Washington street, Boston. THE HARVESTER:

Gathering the Ripened Crops on overy Homestead, leaving the Unripoto Mature.

BY A MERCHANT.

A REMARKABLE BOOK, wherein the author proves condelusively that what is called modern Spiritualism is the
only mental principle of the universe. Through its influence
in all ages of the world knowledge has been communicated.
It is a principle of Nature within the reach of science and in
harmony with all its known laws. It has been uprecognized
and neglected only because of religious superstition and
prejudice.

rejudice.
PRICE \$1.00: postage 12 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158

TRUE LOVE:

WHAT IT IS, AND WHAT IT IS NOT. BY A. B. DAVIS.

Price \$1,25; postage 16 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 15
OF LIGHT BOOKSTORE, 158 Washington st., Boston.

Banner of Light.

EDITORIAL CORRESPONDENCE.

BT.... No. 827 North Fifth street, Mt. Louis, Mo.

CREEDS.

The days of soul-cramping creeds and dogmas are evidently numbered in this country. Even the Catholics will not submit to the authority of Rome, and if any part of our population could be made to submit to religious authority, they Sould. The syllabus anathematizing our system. of free schools at least will meet opposition, if infallibilty does not; but if the Catholies did submit to this fatal stab at our free government and endeavor to turn this nation back into the sectarian wheel-ruts of Spain, Italy, and Ireland, it would only arouse a spirit that would soon break un their churches, which cannot endure the light and life of controversy and discussion on their dogmas.

We do not deem the Catholic Church, or its worshipers, more in error or worse at heart than many of the Protestants, especially the Evangelical, but they have had more authority used over them, and submitted too much to a foreign tyranny; and now it seems determined to force them to either break away from it altogether, or to array themselves so effectually against the highest, best, and most sacred institution of our country-the free schools-that if successful, our country would be ruined by the accursed system of religious tyrainy that has rode Ireland and Italy until their population is starved out by religious robbery, and dragged down into stupid

Every day the people are moving more and more against all restrictions and church authority over the consciences of individuals. Unitarians, Universalists, Spiritualists, and Free Religionists, notwithstanding they are so far in advance of Orthodoxy and Catholicism, are as rapidly on the march as any. The most advanced are already opening wide their doors, and inviting all to come in and take whatever they can to feed and benefit | peaches are killed again by frost. them, and by this course seem to us, in ignoring Christ and the Christian religion, to be most effectually and directly imitating Jesus of Nazareth, who had no creed and no church, but preached to and for whoever chose to listen and to follow. He at least did not ask or require a test of belief, or even of moral character, for fellowship or blessings, as the celebrated Sermon on the Mount fully proves, and his selected disciples demonstrate.

The inauguration of every new era is quite similar-the Mosaic, the Christian, the Spiritual. There are Peters, and Judases, Nicodemuses, Scribes, Pharisees, Publicans and Sinners in them all, and always enough to set themselves up as holier than others, and ready to prescribe rules, creeds and resolutions for the government of others, and often such as they do not themselves submit to. But the people are fast learning that the good are not contaminated by inviting the bad to come and listen; to learn of and take example from their better ways of life, and thus be blessed and benefited. This we conceive to be the true church mission.

NOTORIETY.

Since the papers-especially Leslie's and Pomeroy's-have given the Onelda Community such extensive and notorious notices, with a large share of sharp and severe criticisms, they have had such a flood of applications for membership that they have been obliged to quit answering, except by a general notice, that their Community is full, and none need apply. It is curious to see the notices of the applications which offer to bring health, wealth, youth, beauty, virtue, wisdom and will, but the society has plenty of all-at least they think so. So says the Circular, their paper. The Rev. J. H. Noys, the father and founder of per: "Everybody says that marriage is dying. killed by the Oneida Community, nor by the Mormons, nor by the Shakers, nor yet by growth of ordinary licentiousness, nor by the increased facilities of divorce, nor by the outbreak of feeticide." This is part of the text of what he calls a "funeral sermon," designed, of course, for marriage, which he thinks is dead. It is only dead in the Community, and at Salt Lake, and among a few corrupt and licentious men, who prate about its sacredness, and their sham mourning for its lost virtue. They will all yet find it awaking from this lethargic dream in which it is thrown by the Church; and when it falls under State law exclusively, and becomes a mutual, civil contract, binding on parties as equal partners, with full personal protection in it the same as out of it, and against each other as against other persons, then it will again arise, and be more popular and better than it ever has been, probably, to the surprise of those who are invited to its funeral.

AGITATION.

To those who are standing on the moral, social and religious platform of the future, the agitation among the adherents of the old systems is extremely interesting. Political parties rising into power and tottering to a fall, and old dead ones trying to arouse and shake themselves into life again, with no chance for success; advocates of colored suffrage opposing woman's suffrage, and opponents of colored suffrage advocating woman's suffrage; practical and theoretical Christian free-lovers scouting infidels as free-lovers; strongest advocates of the indissolubility of the marriage tie crowding their personal friends through Indiana law divorces for new marriages; men shooting other men because their wives like them better than themselves, and run off to live with them, and juries acquitting them because they do not like to be involved in a second murder to revenge the first; the public mind turned against capital punishment, and the churches coming to the rescue as the only power that can now retain it in force; the churches losing power and influence everywhere, and yet crowding all their forces and means into new and more extravagant buildings, and demanding what they never expect to obtain, a recognition in the constitution of the nation of statutory enactments to enforce their dogmas. The end is not yet.

USES.

This life is short, at longest ages, and there are more useful labors for both body and mind than any one can exhaust-labors that will advance the soul in the next life and be beneficial to society in this, hence it is not well to waste much time or effort in gossip, bickering, fault-finding, praising and blaming others, nor in contentions, confusion and wrangling disputations, which profit not the spirit nor harmonize society. The soul that is full of hate, enmity, envy, jealousy and evil feelings toward others is to be pitied but never envied. Its hell is sufficient, both here and hereafter, without adding the envy of any soul who can rise

above their venom and live in a higher and complete in itself. The one sentence descriptive kind feelings for all.

DU QUOIN, ILL.

This beautiful little city, on the Illinois Central St. Louis by another road, is the handsomest town eastern families, and especially for Spiritualists and liberals, who have means enough to purchase pleasant homes and wish to live in a large village. For many years it has been noted for the enlightened and liberal sentiment of its inhabitants, and during the war it was the most thoroughly loyal of any town in this section of the State. Last winter a public discussion was held here between B. F. Underwood, infidelith and Prof. Braden, Campbellite, and president of the college at Carbondale, and although each party claim the victory for their champion, it is evident that liberal sentiments gained and superstition lost by the controversy, while Spiritualists held the stakes and were more deeply interested to see the contest in which they were sure of gaining more than

Spiritual meetings have been held here most of the time for a year past, and a Lyceum is in good and successful operation, although its founder and pioneer, Mr. J. G. Mangold, has recently moved to Moline, Ill. E. V. Wilson has been here and given a powerful impetus to the cause, as he does everywhere he goes. No one but the spirits can estimate the good this champion is doing in the West, and for which he seems peculiarly the fitted instrument of the spirit-world. Long may he prosper. Our excellent, able and efficient Brother Fishback, who has won for himself imperishable laurels at Sturgls, Mich., lectured here during April, on Sundays, and week evenings held meetings in other places, giving entire satisfaction here, and doing a large amount of good in prying open the sleepy eyes of orthodoxy in the other places. We speak here the first two Sundays of May, on our way to and from our little

"THIRTY-TWO WONDERS."

Few persons are aware of the merits of this little thirty-five cent pamphlet, bearing the above title, and compiled and written by one of the best scholars in America, late Professor of Oxford College, and employed by President Lincoln in the Treasury Department. The facts shown in this book are of the greatest importance to those who rely on the stories in the New Testament as miracles, of which there are thirty-two, only one of which is told by the four gospel writers, and that with such variations as to completely neutralize and destroy the evidence, if submitted to our system of legal criticism. The best authenticated are those told only by one-like the raising of Lazarus, told only by John; and as no other takes any notice of it, his testimony is not impaired by the others, except that they either did not know it, or did not consider it worth relating. It is a curious fact that not one of these miracles which is related by two or more of the gospel writers, could be, by the testimony, admitted as proven in our courts of justice, by our rules of evidence; and yet the advocates often sion, &c., but if two persons should relate an ocbe proved by their want of collusion.

ILLINOIS FRUIT HILLS.

Once more we are among the sober faces of the disappointed fruit growers of Southern Illinois, where for the third year in succession, an untimethis perfected Christian Church, says in their pa- My frost has cut off most of the peach crop, and white and red with blossoms, when a covered them, followed by a freeze that destroyed, things that are mighty" in men's conceit. the fruit and the hopes of many farmers for a reward this year for patient toil. Already have the settlers learned that it will not be safe to rely on any one crop for support in this section. Strawberries, although the early blossoms were killed by the same freeze, are looking finely, and will be in market by the 20th of May. Cherries are killed, apples are looking well, but the storm destroyed at least \$1,000,000 worth of prospective wealth in Southern Illinois.

"Hitherto: A Story of Yesterdays."

It seems impossible for any one who has not outlived the remembrance of the freshness of her early youth, to read some passages in this book without wandering from the story to live over one's own child-life, brought up by this charming story, as the sight of an old time familiar face or of an old haunt long deserted, brings back memories of which we are unconscious. Our old selves, or, rather, our young selves, had slipped away from us gradually. We had not noticed them as they went, nor afterward thought they were worth the calling back; but they come now quietly and stand beside us, as we turn over the pages of Anstiss's early life. We are apt in most moods to endorse the popular belief that children's lives, after all, are careless and happy; but read of Anstisa's present of the scarf-ribbon that had quite caught her young fancy in its graceful folds; of the struggle- and attempts to reveal to her aunt the newlytrimmed straw, lest she should see it at an inopportune moment; of the horror of the final confess ing and the misery of seeing the old artificials reshut themselves against the past, and to watch um that was lacking in his of the Post? say jubilant.

The author's style is peculiarly easy and simple. or classes of men, than his own sweet-worded The pathos comes in quite naturally, as it does criticism is flavored with. But if he of the Post into your own life, and the "moral" is never will not accept either of these propositions, I have brought in, but forms the natural sequence of still another to make. There are some nine comevents. Now and then the story floats off into munications on the last seven pages of the book poetry, lacking the rhyme. Take, for instance, that I deem fair samples of nearly an hundred of ing on; and God's mercy is beyond, always. In band of this uneducated, "ignorant" and "idithe infinitude of that, Joyce may have found, otic" medium, Dr. John C. Grinnell. Let him of

The episode of Hope Devine is a little poem, one of them if he can. Nay, let him call to his

purer atmosphere. It is well for every soul to of Mrs. Cope's grace of manner brings that sugain treasures here for the hereafter, and fill the perbold lady before our mind's eye as a volume storehouse with the essence of good deeds and | might fail to do: "Nothing new; just bought at the shops and poured as a false, obtrusive anointing about a common life, but an old ingrained sweetness of real roses that had been gathered long ago," but it describes her not better than it Railroad, and soon to be connected directly with illustrates the author's style of telling a story. There is no reaching forth for effect, no startling in Southern Illinois, as well as the pleasantest for incident, but there is a certain sense of rest in the reading of it; something such as Anstiss used to seek at the Hathaway Farm. It is full of suggestions and new ways of looking at things, as in the talk between Austiss and Grandon Cope going up Red Hill, loaded for the pienic, "If the fun of the world is n't the work, after all, why plenies?" said Grandon Cope, looking back and laughing. "Only, perhaps," said I, as I met his look, "we're so used to our pack that we don't know how to go without it." "I wonder if we shall feel so about our troubles, sometime?" I did not know that Mr. Cope observed me further, or saw that I was still thinking. It startled me when I heard him say unexpectedly, "Well?" and I looked up to see that he was speaking to me. "Half a dozen things." I said; answering what I knew he meant to ask. "The old woman that had her skirts cut off, the draggle and rags, I suppose, and wondered if it be I. Pains and pearls; bad for the oyster, and yet the best of him, and an apple that I've sometimes tried to get all the knurls out of before I ate it, and then found there was n't anything left but a few sposhy crumbs."

The characters are all, so to speak, well defined. We all know Aunt Ildy, and though Hope Devines are rarer, we are confident of the existence, somewhere, of that one, and hopeful, through our knowledge of one, of many others. It seems not so much a story as a part of that real life which is always sweeping past us, turned back and stopped long enough for us to look at.

The Critic of the "Boston Post."

EDITORS BANNER OF LIGHT-Whilst in Newport the other day, I read a criticism in the Post, home in Egypt, where the strawberries grow, and on the book called the" Ordeal of Life." From its tone and tenor I was inclined to think very light of the man who wrote the article, and being near the residence of the medium he so grossly abuses, I thought I would step in and test it. The article being cut out of the paper, I folded it so that it could not be seen, and handed it to Dr. Grinnell with the remark that it related to the book in question, and asked for the character of the man who wrote it, and the opinion of the controlling spirit regarding its tenor. The medium held the slip between his thumb and finger for a few seconds, and then laying it on the table before him, still closely folded, wrote substantially the following:

"A man of a powerful but very material mind, with deep intuition, a keen intellect and strong reflection, but not of a high spiritual nature. He has an eye to criticism and thorough investigation, and is shrewd and very skeptical, and though not very lenient is honest. I think he has not judged correctly, and the way he expresses himself does not bespeak-investigation. Perhaps if he knew all the circumstances he would think differently. He has not been in contact with the influences under which the book was written; and I think if he would see the medium, he would take back much of what he has said."

I have not the most distant conception of the character of the man who wrote the criticism quote these discrepancies and even contradic- further than is indicated in the article iself, but 1 tions, as proof of their truth, by a lack of collu-confess the above response was far more flattering to him than I expected to get. At the same currence that both claimed to see and hear, and time I have no doubt of its correctness in the one said it was in Vermont and the other said it main, as before I ventured to publish the "Ordeal was in Michigan, one said it occurred in Decem- of Life," I subjected the medium's powers to tests, ber and the other in May, we think it would not in the way of getting, from his hand, the characters of a great many persons that I had been intimately acquainted with, both living and dead, and seldom or never found him to fail in portraying correctly their leading features. This leads me to hope that he of the Post may be willing to listen to reason, and is open to conviction-even should the truth be made manifest to him through this year the pears and early grapes also. The the instrumentality of such "weak and foolish_ We hold that it is actually dead. And it was not thousands of acres of peach trees were beautifully things of the world" as God in his wisdom has generally seen fit to use " to bring to naught the

The writer of the criticism says that "the fact of (the medium's) ignorance does not require especial mention, as every line of the alleged inspiration proclaims it, while there is equally strong internal evidence that his writings are either a silly attempt at imposture, or the production of a mind diseased almost to idiocy." I grant to the Post that the medium is an "ignorant," or, at least, an uneducated man, and I am also willing to grant, for the benefit of the Post's position, that the mind of the medium may be "diseased almost to idiocy." But I cannot admit that he is an impostor. In the first place, the undersigned is solely responsible for the publication of the work, all except the errors of the press, which, however, are in no ways chargeable to the Banner of Light office, under whose imprint the work appears.

Dr. Grinnell had no part nor parcel in, nor had heany reason to expect any pecuniary benefit from the sale of the book, and therefore could have had no motive for imposing on the public. I have known the medium many years. Further than this, I am willing to testify that I know of no man whom I think less likely to be guilty of imposture than John C. Grinnell. Whatever may be his faults, his weaknesses or ailments, hypocrisy and imposture have no place in his nature, as every observer cannot fail to comprehend al-

Having granted so much, I will now make some propositions to the man of the Post, with the view of testing his sincepity. Let him relect the characters that are given on any page of the book he pleases, and try to substitute instanter, (as they were written out by the "idiotic imposplaced, and then think what possibility now could tor,") those attached to the several names, with give you that sense of hopeless trouble of which anything equally appropriate, plausible or ingeyou were then capable. Then the unpremeditated | nious in the same compass. If he succeeds, it is impertinence and the isolated, lonely feeling of fair to grant that he of the Post has done as well repentance and longing to "rub it all out and be or better than the "Idiot." But if he does not gin again." which of us children has not felt it? succeed, is it not fair to presume that there was I always longed so to rub out all the old mis- some occult or hidden power acting through the takes and misery to prevail on the hard eyes to mind or physical organism of the "idiotic" medi-

for and remember only the new and better future Perhaps this challenge may be declined, on the that I meant should be. Only One does that for alleged ground that the book is too "abusive" of us; he who blots out our injusties and covers our men and classes, and too full of "arrant and dissine." And finally, when the episode of the bon- gusting nonsense" for a cultivated and un-" vulnet comes to a hopeless conclusion through the gar" man like him of the Post to meddle with frolic of the dog Munchausen and the complicity If this be the excuse. I will ask the Post to please of the innocent Richard, we are relieved, not to select, out of the whole book, a single article which he deems more rich in vulgar abuse of men. this: "There is never an end; it is always a go- like character that were rapidly written by the somewhere, before now, the old lost syllable of the Post ensconce himself, if he prefers, in his most inmost sanctum, and, at his leisure, imitate

aid the whole pulpit and literary talent of Boston and Cambridge, with Harvard to boot, and see if all united can produce anything more simply beautiful and better calculated to make the soul of man in love with God's goodness and heaven, than what is there expressed through the organs of one of the "weak and foolish things of the world," by what purports to have been a "babe and suckling" when it passed from earth. I demand of the Post that one of these propositions at least, be accepted, and the terms complled with, or that he withdraw the injurious charges he has preferred against an innocent man, merely because he has consented to become the recipient of inspirations from the higher world, too spirit ual and truthful in their nature, however plainly expressed, for one of the Post's gross materiality Designed to illustrate the to comprehend.

I perceive, however, that I am placing myself in rather an unfortunate dilemma, for should be of the Post accept my challenge and win, I shall of course occupy the position of a defeated party; and should he, on the contrary, refuse the fair propositions I make, I shall still have to acknowledge that in one instance, at least, what purports to be a truthful spirit communication is false, viz: that wherein the wickedly abused cripple, Dr. John C. Grinnell, has been constrained by the forgiving spirit that controls him to return good for evil, by writing his traducer down with his own hand not an "impostor" or "idiot," or even THOMAS R. HAZARD. man."

Vaucluse, R. I., May 8th, 1870.

Spiritual Jubilee at Hobart, Lake Co., Ind.

DEAR BANNER-Will you say to your numerous readers that there is to be a Spiritual Grove Meeting at Hobart, Ind. commencing at 4 o'clock on Friday, May 27, 1870 ? The Hull Brothers, and perhaps other good speakers will be present to dispense the word. Good mediums have been invited and are expected.

We would be pleased to see good working reformers from all parts of the country, who are willing to do battle for the Into the mysteries of evil. right, and put up with soldiers' fare. Bring blankets and buffalo robes, and come prepared to nearly take care of your-

There are very few Spiritualists here, and we women would rather not spend all our time cooking for the multitudes, but wish to enjoy the meetings.

While we invite all workers to be present, we urge those who know no God but their appetite to stay at home, or go where people have more time to cook and wait upon them ELVINA L. HULL

Union Lyceum Picnic.

The Boylston-street Children's Progressive Lyceum, Boston, propose to have a Grand Union Pienic at Walden Pond, Concord, during the last of June or the first of July. They invite all of the Lyceums in Boston and vicinity, through their Conductors, or some one authorized, to correspond with Dr. C. C. YORK, No. 3 Winthrop street, Charlestown, Mass., if they wish to unito in said union.

Spiritualists' Picnics and Camp Meeting. The committee would take this method of informing friends and the public that they propose to hold two pienies the coming season at Walden Pond, Concord, to take place July 13th and Aug. 3d. Also, commencing Aug. 23d, will be held a Grove or Camp Meeting, continuing from Turesday until Sunday night (28th). Full rariteniars given in due season.

10r. A. Il. RICHARDSON, Charlestown.) Committee of J. S. DODGE, Boston.

Arrangements,

To whom all communications should be addressed.

Three Days' Meeting in Sturgis, Mich. The Spiritualists and friends of proviess and free thought ill hold their eleventh anniversary meeting at Sturgis, on riday, Saturday and Sunday, the 17th, 18th and 19th days of una. Emment speakers from abroad will be in attendance a address the people. Amply provision will be muce to en-ertain strangers from abread. Sturgis, Mich., May 7, 1870. By order of the Committee.

Vermont State Association.

The next Quarterly Convention of the Vermont State Association of Spiritualists will be held in Glover, Yt., the löth, Ith and 12th of June next. Hotte fare, one dolar per day. The usual courtesy of free return checks is expected on the Corn & P. R. Rairoads. Express teams will be in readiness at Barton depot to coursey passengers to Glover. Speakers and melliums will be entertained free of expense. Spiritualists, friends of progress, free think is and all persons interested are cordially invited to attend.

By order of Committee,

Helen M. Slocux, Pres.

Geo, Dutton, M. D., Sec'w.

GEO. DUTTON, M. D., Sec'y. West Randolph, Vt., May 10th, 1870.

SPIRITUALIST MEETINGS.

BOSTON, MASS.—Mercantile Hall.—The First Spiritualist Association meets in this hall, 32 Summer street. M. T. Dole, President; Wm. A. Dunk-lee, Treasurer. The Children's Progressive Lyccum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian All letters should be addressed to M. T. Dole, Secretary.

Secretary.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up Mairs.) each Sunday. Circle at 10 A. M.; evening, lecture or conference. The Children's Progressive Lyceum meets at 2 P. M. Conductor, Dr. C. C. York; Guarding, Harriet Dana.

Griel at 103 A. M.; evening, lecture or conference. The Children's Progressive Lyceum meets at 25 P. M. Conductor, Dr. C. C. York; Guardian, Harriet Dana.

New Era Hall, 178 Tremont street.—The Golden Era Association holds three sessions each Sunday, Spiritual experience and conference meeting at 105 A. M.; discussion at 25 P. M.; lecture at 75 P. M.; President, Dr. J. C. Chesley.

Mispitalier Hall.—Free public circles are held in this hall, 593 Washington street, Sunday mornings, at 104 o'clock.

Charlestown, Mass.—Frat Association of Spiritualists hold meetings every Sunday in Washington Hall, 18 Main street, at 25 and 75 P. M. G. W. Knapp, President; Dr. A. II. Blichardson, Corresponding Secretary. The Children's Progressive Lyceum meets every Sunday at 105 A. M. Mr.—

Cole, Conductor; Miss H. S. Abbott, Guardian; N. G. Warren, Musical Director.

Cambardsperoux, Mass.—Children's Lyceum meets every

CAMBRIGGEPORT, MASS.—Children's Lycoum meets overy unday at 103 A. M., at Harmony Hall, Watson's Building inin street. S. A. Wheelock, Conductor; Mrs. D. W. Bul

LOWRLL, MASS.—The First Spiritualist Society meets in Weis Hall. Lectures at 23 and 7 v. m. Children's Progressive Lyceum meets at 10 4 A. m. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LEOMINSTER, MASS.—The Spiritual Society hold meetings every second and fourth Sunday of each month, at Brittan Hall. W. H. Yeaw, Secretary.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 v. m., at Cadet Hall.

NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and fourth Sunday in each month, in Conlinasce Hall, at 10 A. m. and 12 v. m. Progressive Lyceum meets at the same hall on the first and third Sunday at 1 k v. m. Danled J. Bates, Conductor; Mrs. Della M. Lewis, Guardian; C. C. Lewis, Military Director; A. A. T. Morris, Musical Director.

Musical Director.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings every sunday in Leydon Hali. L. L. Bullard, President; Mrs. T. Bartlett, Treasurer.

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lvccum Hall, at 3 and 7½ P. M. H. H. Lake, President. Children's Progressive Lvccum meets at 12½ P. M. H. H. Lake, Conductor; Mrs. E. S. Archer, Guardian.

WALTHAM, MASS.—The First Spiritualist Society hold meetings every Sunday at Union Hall, at 2½ and 6½ P. M. Seats free. C. O. Jennison, President; Dr. W. Sherman, Mrs. E. Wetherbee, Vice Presidents; P. Jennison, Secretary; J. Lincoln, J. Mayo, J. Fossenden, Trustees. Children's Progressive Lyceum meets at 11½ A. M. M; P. Wyatt, Conductor; Mrs. E. Wetherbee, Guardian.

WORCESTER, MASS.—The Spiritualists hold meetines every

WORCESTER, MASS.—The Spiritualists hold meetines every Sunday atternoon and evening, in Lincoln Hall. Speaker engaged:—Mrs. Sarah A. Byrnes during May.

WALTHAM WATCHES IN 2-OZ. CASES, For Merchants, Clerks, and Professional Men.

WALTHAM WATCHES. IN 3-0%. CASES,
For Farmers, Carpenters, and other Mechanics.

WALTHAM WATCHES. IN 4-OZ. CASES, For Mariners, Soldiers, and Expressmen.

WALTHAM WATCHES. IN 5-OZ. CASES, For Conductors, Engineers, and Baggagemen.

WALTHAM WATCHES.

IN 6-OZ. CASES, For Miners, Lumbermen, and Stage Drivers.

WALTHAM WATCHES,

IN 8-OZ. CASES,
For all who wish something very substantial. All the above are described in our Price-List. Write for it is follows:

Messrs HOWARD & CO., No. 785 Broadway, New York:

Please send me your illustrated Price-List of WALTHAM
WATCHES, as per advertisement in Banner of Light.

SION NAME AND ADDRESS IN FULL,
And you will receive it, postpaid, by return mail. It gives all
he information you desire, and explains our plan of sending
Vatches by Express without any risk to the purchaser.

HOWARD & CO., ... 785 Broadway, New York, (Formerly of No. 619 Broadway.)

AN ELOQUENT BOOK.

GOSPEL

GOOD AND EVIL.

BY JAMES S. SILVER.

INSPIRED BY THOMAS PAINE. THIS book is well written, and of the deepest interest to

132 SHORT ESSAYS,

NATURE AND USES

VARIOUS EVILS,

Each treated separately, and different from all other treatles on the subject.

PHYSICAL EVILS

Are first examined. MORAL EVILS

Are then considered, and found to be governed by one and the same law, subservient to similar necessity. Then follows

an ass, but that noblest work of God, an "honest The Religious Aspect of Good and Evil. In discussing this theme, nearly a hundred different topics to brought forward and duly considered. "The Gospel of Good and Evil"

REVEALS THE MYSTERY

Of evil in the world.

The Bible contains no satisfactory revelation

WHY EVIL EXISTS IN THE WORLD, But the time has come when mankind requires a

BETTER INSIGHT

THE MORAL WORLD

Has entered upon a career of accelerated movement that generates increase of moral evil by increased collision. We require additional

MEANS FOR REPRESSION of these added evils; and a

BETTER KNOWLEDGE Of the nature of evil will tend to

PRACTICAL SUGGESTIONS.

POINTS OUT The doctrines that form the stumbling-block to intelligent consciences and to the

PROGRESS OF RELIGION. The important subjects of

SPIRITUALISM.

MATTER AND SPIRIT. Receive attention.
In short, the volume is full of live subjects which the world

Price \$1,50, Postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 15 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

SECOND EDITION.

THE HISTORY MODERN AMERICAN

SPIRITUALISM: A TWENTY YEARS' RECORD

OF THE

ASTOUNDING AND UNPRECEDENTED

OPEN COMMUNION

BETWEEN

EARTH AND THE WORLD OF SPIRITS.

ONE VOLUME, LARGE OCTAVO, SIX HUN-DRED PAGES, Fourteen Superb Steel Engravings.

AUTOGRAPHS OF SPIRITS, Diagram of the Spheres, Executed by Spirits.

WOOD OUTS AND LITHOGRAPHIC PLATES, The whole splendidly printed, on tinted paper, with extra

PRICE, \$3,75, POSTAGE 50 CENTS. By Emma Hardinge.

PUBLISHED BY THE AUTHOR, 229 EAST 60TH STREET, NEW YORK. SUBSCRIBERS AND THE TRADE SUPPLIED BY THE

BANNER OF LIGHT COMPANY, NO. 153 WASHINGTON STREET, BOSTON, MASS. SECRETS OF BEE-KEEPING.

PY K. P. KIDDER. Fourth edition. Illustrated by numerous cuts and engravings; being a practical treatise in every department of bee culture and bee management, giving a brief description of several of the principal bives of the day, and embracing much information that no other book contains. It should be in the hands of every bee-keeper. It is got up in condensed form, printed with fine type, on thin paper, containing about two hundred pages, embracing about the same amount of matter as is usually found in a two doltar book of five hundred pages where the print is coarse, and paper heavy. The author finters himself that his book will meet all classes of bee-keepers, from the novice to the most scientific, and will give the purchaser twice the amount of matter for the price that can be obtained from any other source.

Price, bound in cloth 75 cents; postage 8 cents: in paper 58 cents, postage 4 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston.

BANNER OF LIGHT: AN EXPONENT OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, | LUTHER COLBY,

AIDED BY A LARGE CORPS OF ABLE WRITERS. TERMS OF SUBSORIPTION, IN ADVANCE: Por Year......88,00

When drafts on Boston or New York cannot be procured, se desire our patrons to send, in lieu thereof, a Post-office

oney order. Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription locants per year, for pre-payment of American postage.
POST-OFFICE ADDRESS.—It is useless for subscribers to write, unless they give their Post-Office Address and name of State.

State.

Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the from one town to another, must always give the name of the Touri, County and State to which it has been sent:

Specimen copies sent free.

Subscribers are informed that twenty-six numbers of the BANNER composes volume. Thus we publish two volumes a year.

year.

ADVERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

All communications intended torpublication or in any way connected with the Editorial Department, should be addressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked "private" on the envelope. All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.,"