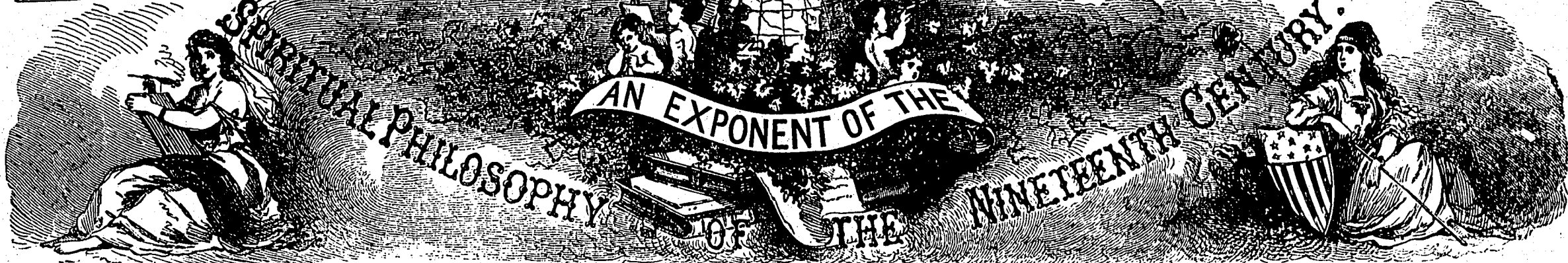


# BANNER OF LIGHT.



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NO. 12.

## HE LOVES ME STILL.

BY MRS. C. L. SHAKELOCK.

He loves me still! The soul's sublime transition,  
From earth's dim vale to its bright home above,  
Sovers no sacred tie; in realms ethereal  
The heart expandeth, for "God is Love."

The fond, endearing words are all unspoken,  
The silence fills me with a sense of pain;  
But well I know, by many a mystic token,  
That voice shall thrill my heart with joy again.

With the dear one I hold a sweet communion;  
Heaven cannot be so very far away,  
Our souls are blended in such loving union;  
I feel his presence when I kneel to pray.

Does he not hover o'er my pathway, keeping  
A gentle watch, as in the days of yore?  
Does he not guard me in the night-time, sleeping?  
In dreams I fold him in my arms once more.

Perchance they are not dreams, but the unveiling  
Of our dim vision, by some kindly hand;  
One shadowy glimpse of future bliss revealing—  
One gleam of brightness from the spirit-land.

I need the comfort of this bliss assurance!  
God will not that those who love should part.  
'T would be a grief beyond the soul's endurance,  
To feel that we were severed, heart from heart.

How can I wander, when the ties which bound me  
Closely to earth, now draw me far away?  
How sin, with such a love shed all around me?  
An angel guards my footsteps lest I stray.

The night will soon be gone; when morning breaketh,  
The Shepherd will my precious lamb restore.  
Our treasures in his tender love he taketh,  
To keep them pure and spotless evermore.

## Spiritual Phenomena.

### ACCREDITED MANIFESTATIONS.

#### THE APPARITION OF THE MURDERED BOY.

At the commencement of the French Revolution, Lady Pennyman and her two daughters retired to Lisle, where they had hired a large and handsome house at a very trifling rent. During their residence in this abode, the lady received from her husband, Sir John Pennyman, a draft for a considerable sum, which she carried to the banker of the town, and requested to have cashed. The man, as is much the custom on the Continent, gave her a large portion of silver in exchange. As Lady Pennyman was proceeding to pay some visits, she requested that the banker would send the money to her house, of which she described the situation. The parcel was instantly committed to the care of a porter; and, on the lady's inquiring of him whether he understood, from her directions, the place to which his charge was to be conveyed, the man replied that he was perfectly aware of the place designated—that it was called the "Haunted House." The latter part of this answer was addressed to the banker in a low tone of voice, but was overheard by Lady Pennyman; she paid, however, no attention to the words, and naturally supposed that the report connected with her habitation was one of those which are raised by the ignorant respecting every dwelling which is long untenanted, or remarkable for its antiquity.

A few weeks afterwards, the words were recalled to her recollection in a manner that surprised her. The housekeeper, with many apologies for being obliged to mention anything that might appear so idle and absurd, came to the apartment in which her mistress was sitting; and said that two of the servants, who had accompanied her ladyship from England, had that morning given warning, and expressed a determination of quitting her ladyship's service, on account of the mysterious noises by which they had been, night after night, disturbed and terrified. "I trust, Carter," replied Lady Pennyman, "that you have too much good sense to be alarmed on your own account by any of these superstitious and visionary fears; and pray exert yourself in endeavoring to tranquillize the apprehensions of others, and persuading them to keep their places." The persuasion of Carter was ineffectual; the servants insisted that the noises which had alarmed them were not the operations of any earthly beings, and persevered in their resolution of returning to their native country.

The room from which the sounds were supposed to have proceeded was at a distance from Lady Pennyman's apartments, and immediately over those which were occupied by the two female servants, who had themselves been terrified by them, and whose report had spread a general panic through the rest of the family. To quiet the alarm, Lady Pennyman resolved on leaving her own chamber for a time, and establishing herself in the one which had been lately occupied by the domestics.

The room above was a long, spacious apartment, which appeared to have been for a long time deserted. In the centre of the chamber was a large iron cage; it was an extraordinary piece of furniture to find in any mansion; but the legend which the servants had collected respecting it, appeared to be still more extraordinary. It was said that a late proprietor of the house—a young man of enormous property—had, in his minority, been confined in that apartment by his uncle and guardian, and there hastened to a premature death, by the privations and cruelties to which he was exposed; those cruelties had been practiced under the pretence of necessary correction. It was alleged he was idle, stubborn, inattentive, and of an untoward disposition, which nothing but severity could improve. In his boyhood, frequent chastisements, continued application, and the refusal of every interval of relaxation, were in vain essayed to urge and goad him to the grave, and to place his uncle in possession of the inheritance; his constitution struggled with the tyranny of his unnatural relation, and, wast-



THE APPARITION OF THE MURDERED BOY APPEARS TO MRS. ATKINS.

ed as it was in the unmitigated oppression, still resisted with an admirable vitality the efforts which were ingeniously aimed against his existence. As he drew nearer the age in which he would have been legally delivered from the dangers and impositions of his uncle, his life was subjected to more violent and repeated severities; every, even the slightest offence was succeeded by the most rigorous inflictions. The iron cage was threatened, was ordered, was erected in an upper chamber. At first, for a few weeks, it remained as an object of terror only. It was menaced that the next transgression of his guardian's wishes would be punished by a day's imprisonment in that narrow circle, without the possibility of rest, or the permission of refreshment. Twice the cage was threatened and remitted, from an affected show of mercy, and the better to cover and to palliate the premeditated enormities. The youth, who was about sixteen, from the dread of this terrible infliction, applied himself with sleepless diligence to labors difficult to be accomplished, and extended, purposely to be extended, beyond the capacity of the student. His lessons were exacted, not in proportion to his abilities, but his endeavors and performance.

The taskmaster eventually conquered; then followed the imprisonment, and the day without food. Again the imposition was set—again executed with painful exertion—again lengthened—again discovered to be impracticable, and again visited with the iron cage and the denial of necessary subsistence. The savage purpose of thus murdering the boy, under the pretence of a strict attention to his interest or his improvement, was at last successful. The lad was declared to be incorrigible; there was a feigned necessity of more severe correction; he was sentenced to two days' captivity and privation. So long an abstinence from food and rest was more than his enfeebled frame and his broken spirit could endure; and, on his uncle arriving, with a show of hypocritical leniency, an hour previous to the appointed time, to deliver him from the residue of his punishment, it was found that death had anticipated the false mercy, and had forever emancipated the innocent sufferer from the hands of the oppressor.

The wealth was won; but it was an unprofitable acquisition to him who had so dearly purchased it. "What profit is it," demands the voice of Revelation, "if a man should gain the whole world, and lose his own soul?" His conscience haunted him; the form of the dead and inoffensive boy was constantly before him. His dreams represented to his view the playful and beautiful looks that won all eyes toward him, while his parents were yet alive to cheer and to delight him; and then the vision of his sleep would change, and he would see his indefatigable exertions in attempting the accomplishment of difficult exertions, and his pale cheeks, and his wasted limbs, and his spiritless countenance; and then, at last, there was the rigid, bony and distorted form, the glazed open eye, the mouth violently compressed, and the clenched hands, on which his view had rested for a moment, when all his wicked hopes had attained their most sanguine consummation, as he surveyed the corpse of his murdered relative. These recollections banished him from his home; the mansion was left tenanted; and, till Lady Pennyman had ignorantly engaged it, all had dreaded to become the inmates of a dwelling which had been fatal to one possessor, and shunned as destructive to the tranquillity of his heir.

On the first night of two of Lady Pennyman's being established in her new apartment, she met with no interruption; nor was her sleep in the least disturbed by any of those mysterious noises in the Cage Chamber (for so it was commonly called in the family), which she had been induced to expect by the representations of the departed servants. This quiet, however, was of very short duration. One night she was awakened from her sleep by the sound of a slow and measured step, that appeared to be pacing the chamber overhead. It continued to move backwards and forwards with nearly the same constant and regular motion for rather more than an hour—perhaps Lady Pennyman's agitation may have deceived, and in-

duced her to think the time longer than it really was. At length ceased; morning dawned upon her. The lady naturally felt distressed by the occurrence of the night; it was in every point of view alarming; if she doubted its being the effect of preternatural communication, there was only another alternative, which was almost equally distressing—to suppose that there was means of entering the house, which were known to strangers though concealed from the inhabitants. She went down to breakfast, after framing a resolution not to mention the event.

Lady Pennyman and her daughters had nearly completed their breakfast before her son—a young man who had lately returned from sea—descended from his apartment.

"My dear Charles," said his mother, "I wonder you are not ashamed of your indolence and your want of gallantry to suffer your sisters and myself to finish breakfast before you are ready to join us."

"Indeed, madam," he replied, "it is not my fault if I am late. I have not had any sleep all night. There have been people knocking at my door and peeping into my room every half-hour since I went up stairs to bed. I presume they wanted to see if my candle was extinguished. If this be the case, it is really very distressing, as certainly I never gave you any occasion to suspect I should be careless in taking so necessary a precaution; and it is not pleasant to be represented in such a light to the domestics."

"Indeed, my dear, the interruption has taken place entirely without my knowledge. I assure you it is not by any order of mine that your room has been looked into; I cannot think what could induce any servant of mine to be guilty of such a liberty. Are you certain that you have not mistaken the nature and origin of the sound?"

"Oh, yes; there could have been no mistake. I was perfectly awake when the interruption first took place, and afterwards it was so frequently repeated as to prevent the possibility of my sleeping."

More complaints from the housekeeper; no servants would remain; every individual of the family had his tale of terror to increase the apprehensions of the rest. Lady Pennyman began herself to be alarmed. Mrs. Atkins, a very dear and approved friend, came on a visit to her. She communicated the subject which had so recently disturbed the family, and requested her advice. Mrs. Atkins—a woman devoid of every kind of superstitious fear, and of tried courage, understanding and resolution—determined at once to silence all the stories that had been fabricated respecting the Cage Room, and to allay their terrors by adopting that apartment for her own bed-chamber during the remainder of her residence at Lisle. It was in vain to oppose her purpose. She declared that no half measure could be equally effectual; that if any of the family were to sleep there, though their rest should be perfectly undisturbed, it would have no efficacy in tranquillizing the agitation of the family; since the servants would naturally accuse either Lady Pennyman or her son of being interested witnesses, and doubt of the fact of their having resided in the centre of the ghost's dominions, without undergoing any punishment for the temerity of their invading them. A bed was accordingly placed in the apartment. The Cage Room was rendered as comfortable as possible on so short a notice, and Mrs. Atkins retired to rest, attended by her favorite spaniel, saying, as she bade them all good night, "I and my dog, I flatter myself, are equal to compete with a myriad of ghosts; so let me entreat you to be under no apprehension for the safety of Rose and myself."

Mrs. Atkins examined her chamber in every imaginable direction; she sounded every panel of the wainscot to prove that there was no hollow-ness which might argue a concealed passage; and, having bolted the door of the Cage Room, retired to rest, confident that she was secure against every material visitor, and totally incredulous of the airy encroachments of all spiritual beings. Her assurance was doomed to be short-lived. She had only been a few minutes asleep, when her

dog, which lay by the bedside, leaped, howling and terrified, on the bed. The door of the chamber slowly opened, and a pale, thin, sickly youth came in, cast his eyes mildly toward her, walked up to the iron cage in the middle of the room, and then leaned in the melancholy attitude of one revolving in his mind the sorrows of a cheerless and unblest existence. After a while he again withdrew, and retired by the way he entered.

Mrs. Atkins, on witnessing his departure, felt the return of her resolution. She was reassured in her original belief in the impossibility of all spiritual visitations. She persuaded herself to believe the figure the work of some skillful impostor, and she determined on following its footsteps. She took up her chamber lamp, and hastened to put her design in execution. On reaching the door, to her infinite surprise, she discovered it to be fastened, as she had herself left it on retiring to her bed. On withdrawing the bolt and opening the door, she saw the back of the youth descending the staircase. She followed till, on reaching the foot of the stairs, the form seemed to sink into the earth. It was in vain to attempt concealing the occurrences of the night. Her voice, her manner, the impossibility of sleeping a second time in the ill-omened chamber, would necessarily betray that something of a painful and mysterious nature had occurred.

The event was related to Lady Pennyman. She determined to remain no longer in her present habitation. The man of whom the house had been engaged was spoken to on the subject. He became extremely violent; said it was no time for the English to indulge their imaginations, insinuated something of the guillotine, and bade her, at her peril, drop a single expression to the injury of his property. While she remained in France no word was uttered upon the subject; she framed an excuse for her abrupt departure. Another residence was offered in the vicinity of Lisle, which she engaged on the pretext of its being better calculated to the size of her family; and at once relinquished her habitation, and with it every preternatural occasion of anxiety. — *Reynolds's Miscellany.*

### EXTRACTS FROM A DIARY OF SPIRITUAL PHENOMENA.

BY A. E. CARPENTER.

Tuesday, May 10th.—This afternoon, Dr. Storer, Mrs. Friend and myself, were sitting in the office together, when the doctor asked me to memorize Mrs. F., as he had some experiments in his mind that he would like to make. I made a few passes across her forehead, and she immediately passed into the interior state, but before the doctor had an opportunity to ask any questions, she said—"I see Dr. Brown, (her spirit guardian,) and he holds a letter in his hand. I see it distinctly. The envelope is pink colored; it has a two cent stamp upon it, and is post-marked 'Boston,' and addressed to Dr. H. B. Storer, 116 Harrison Avenue. The H is made like the printed capital. The handwriting, a lady's, done in blue ink." Dr. Storer asked if he was to receive such a letter, and he was told by the spirit that he would the next day. Says Dr. Brown, "The letter is already written, and I have given you an accurate description of it. My purpose in doing so is to convince you of our ability to obtain and give to you information such as the medium can know nothing about."

In the interest awakened by the talk about the letter, Dr. Storer forgot about the experiments, and after the medium had returned to a normal condition, the conversation turned upon the subject of spirit manifestations. Storer and I both coincided in the opinion that we should be willing to sit regularly for an indefinite period if we could have manifestations produced of such a nature as to preclude all possible chance of their being of mundane origin. We finally decided that we would have sittings, and see what would be done, commencing that evening.

About seven and a half o'clock, Mrs. F., Dr. Storer and myself, sat down around a small stand in the examination room, Mrs. F., however, being previously influenced to lay four blank half

sheets of paper on a large table standing near the one at which we sat. Pencils were lying at hand. By the directions of the spirits through Mrs. F., I arose and darkened the room, the doctor holding her hands. After I had done so I resumed my seat, and we joined hands, remaining so until the light was called for.

We had sat but a short time when the medium says, "I see a spirit standing at Dr. Storer's right hand; it is a man;" and she continued to give a careful description of him. "Now," she adds, "I see the letters L. J. P." Storer says, "I recognize him now." Mrs. F. says, "he walks round to the table, takes up a pencil, and writes upon the paper that I laid there. He folds up the half sheet upon which he was writing, and goes up with it. Now he approaches the evergreens that are festooned over the mantel, puts the paper behind the highest point of them and disappears."

I then lit the gas, and we first looked for the four pieces of paper. Only three could be found. The next thing was to see if the missing piece was in the place where Mrs. F. saw the spirit put it. Standing upon the floor, we looked up at the point indicated, but could see no paper. I said "I do not believe it is there." But the medium and Dr. Storer both being confident, I pursued the investigation further by clambering, with Dr. Storer's assistance, and at the risk of my neck, upon the mantel, from which elevated position I could just reach the place where the paper was said to be. Thrusting my hand in back of the evergreens, I grasped something, and drawing it forth, found to my astonishment that it was the identical half sheet of paper that was missing, although it had been folded into a very small compass, which accounted for its being so perfectly concealed. We hastily unfolded it and read the message which we found within, written in a plain, bold hand:

Dear Brother H. B. S.: This is a glorious day for me. I am conscious that I live now, and shall live forever. L. J. P.

The medium had given a perfect description of our arisen brother, L. Judd Pardee, whom she had never seen. He had shown her the initials of his name, and to make assurance doubly sure, he had written with his own hand this message, so brief yet so significant, to his friend and co-laborer, Bro. Storer. Mrs. Friend's integrity and truthfulness are above suspicion, yet for the benefit of skeptics who may see this, I will mention that she had not been left alone in the room from the time when Dr. Storer and myself proposed having the sitting in the evening, said sitting being proposed by us, and designed more for the development of our own medium powers than for any manifestations through her. Moreover, the paper could not have been placed where it was without assistance, or other means such as were nowhere at hand.

After receiving the message we again seated ourselves, and soon loud raps were heard, which continued for some time, Brother Pardee responding in this way to various questions asked by us. Thus passed our first sitting, which, considering the brief time occupied, only one half hour, we thought a very profitable and propitious beginning. Our spirit friends promised, if we would continue our meetings, they would do more and still better things.

May 11th.—We watched for the coming of the promised letter to-day. The last mail came, and still no letter. We came to the conclusion that for some reason Dr. Brown had made a mistake. Knowing, as he evidently did, our disappointment and anxiety, Dr. Brown seized the hand of the medium, and wrote the following communication, addressed to her:

"My Dear Child—You are feeling greatly disheartened upon the subject of the letter; but be perfectly calm; nothing was wrong except the time of its arrival, which is deferred a little. When it comes, as it will by to-morrow certainly, you will see that it is dated the 10th. When you saw the letter it was written and ready to be sent, but for some reason the writer delayed the mailing, and that is all there is about it. Had I talked at the time, instead of showing you the letter, I should have said you would receive it to-day, unless something delayed it a few hours. We always give you things as correctly as we possibly can, under the circumstances, and you must not forget that our judgment, with regard to time particularly, may not be infallible. You cannot appreciate the many obstacles that constantly arise in the way of our getting messages to you unmixed with other influences. The machinery we use is so often at fault that the mistakes cannot justly be charged to us. However, we work on patiently, feeling that it is better to communicate with you imperfectly than not at all. I wish you could feel entirely at rest in this matter, as well as in everything else, as by constantly being troubled and worried in your mind you draw largely from your physical system, and intense suffering is the result."

I am ever your best friend, A. BROWN.

This was certainly a very consistent statement, and our confidence was renewed.

May 12th.—All the mails had come to-day save one, and no letter; when Dr. Brown entranced the medium and said, "The letter will come, and as an additional test I would say that the substance of what the lady writes is some great trouble which worries her very much; and her name is Margaret." Sure enough, when the next and last mail came, Dr. Storer received a letter, the exterior corresponding in every minute particular with the description given by the spirit. Opening it, he found the date May 10th, the writer speaking of some great trouble, and signed with the writer's full name, "Margaret" being the given name, as stated by Dr. Brown. We were delighted. The test was perfect, and one of the best on record.

This evening we had another sitting. When we had taken our seats, the room being darkened, Mrs. F. says, "I see a spirit standing near Dr. Storer. He says he used to work with him in the printing office at New Haven, a long time ago." After describing him, she continues, "I get his name now; it is Clarke." Storer says, "I remember him well; the description is a good one." Mrs. F. says, "He has got something in his hand



that he wants you to have, Doctor. He desires me to reach up and take it." Here the medium arose in her seat, and while Dr. Storer held her left hand, she reached the right up into the air and immediately brought it down containing a hard substance, which she placed in Storer's hand. I struck a light at once, and behold! Dr. Storer held a small bottle of ink, the label of which said it was of a violet color, and superior quality, all of which we proved true by opening and trying it. Sitting down once more, we got nothing, except our spirit friend Lillian wrote her name upon a piece of paper lying some four or five feet away from us, and while our hands were joined. We know nothing whatever where the ink came from; one thing is certain, none of us had ever seen it before. We feel as though our second sitting was not a failure.

17th.—To-day Mr. A. C. Cary was here. Mrs. F. was out when he came, but she entered soon afterward. While she was talking of her shawl, the name of a very dear friend of Mr. Cary's came out in red letters upon her arm. How wonderful and yet true!

#### SPIRITUALISM AT HOME AND ABROAD.

BY G. L. DITSON, M.D.

EDITORS BANNER OF LIGHT.—I have just received a letter from Odessa, Southern Russia, in which there are some remarks about Spiritualism that I will venture to repeat. The writer is M. Gustave Zorn, the author of that very entertaining article concerning several phenomenal phases of our faith in his region of the world, which I translated some time since for the *Banner*. He is now engaged in translating into the Russian language, M. Allan Kardec's "*Lecons d'Espritisme*."

He says: "In Russia, the Spiritualist movement began, and proceeds, in the higher classes of society; but nearly everybody is holding the science within himself, which hinders very much its progression. Of spiritual associations there is hardly any trace, for the reason just given. But I think that the movement once begun will have less difficulties in its way than elsewhere—the Greek Church being more open to progress than the Catholic; though we shall have, I presume, also, many a fierce battle before it (Spiritualism) will be strongly established; but our Father will give us strength when we shall need it."

What a fierce thrust is here given incidentally to the Catholics! "The Greek Church more open to progress." This is doubtless founded on the rock of truth, not St. Peter. My own convictions tend that way also, for I saw and heard much of the Greek priests when in the Orient, and journeyed with one several hundred miles. They will be much sooner Spiritualists, as they are far purer men than the Catholics. They marry, and live a very holy life, compared with the iniquitous career of the mass of Spanish, French and Italian priests whom I have known in these several countries.

There are thousands of Spiritualists in every quarter of the globe. Many are not aware of this peculiar feature of their own faith. They see spirits, they hear the whisperings of the angels, they are warned in dreams, and are called by their neighbors if they have the temerity to speak of what they hear and see. Superstitions, when, however, the rational of these phenomena is made plain to them, they will find that they have always been Spiritualists. An illustration of this fact came under my observation yesterday. A lady writing a letter to a sister, said, in effect: "You always considered me different from the rest of the family. I was so; but I did not know the cause till old enough to analyze my own feelings: then I discovered that I had always believed that spirits communed with mortals. You remember that I used to say to you, 'Grandma (deceased) sees you; grandma will not like that.' See, for I felt that grandma was always near us. Our little cousin Johnny too—that lovely boy who so soon left us for the spirit-world—often stopped in his play, as you may recollect, to stretch out his little hands toward heaven and talk with the angels." They called him odd; a strange little fellow, but no one said that he was not a good child. Doubtless some gentle spirit often hovered around him, fanned him with wings of light, turned his little feet toward that beautiful and flowery pathway he was soon to tread, to those plains and play-grounds of the fairies, glittering with God's smiles, and embowered with heavenly benedictions.

James Bruce, in his Voyage to the Sources of the Nile in 1768, mentions the little kingdom of Gimgiro, on the borders of Abyssinia (called *Harish* by the Arabs), and to the eastward Adel, and says that in 1625 an embassy sent by the King of Abyssinia to the pope, had to traverse the said Gimgiro. It being necessary to obtain permission of the king for this purpose, he was notified of the arrival of the ambassadors who had come to sue for such a favor, but it so happened that at the time of their arrival, he was engaged in the important operation of magic, without which he did not dare to undertake any enterprise. "Here existed the extraordinary practice," says Bruce, "of predicting the future by the evocation of the spirits, and by a direct communication with the devil."

"A. K." in the *Revista Espiritista*, remarking on the above, says: "If Mr. Bruce had seen what is taking place in our day, he would not have found anything strange in the practice of the evocations made use of in Gimgiro. He only saw in it a superstition, whilst we trace in it the divine source whence emanate our manifestations, and which could exist as well there as elsewhere."

When in Africa, in the neighborhood of Algiers I saw some of those ceremonies, which produced often very marvelous results. They were performed by negroes, with the sacrifice of cocks and hens; with the sprinkling of water and blood; with the use of water which they probably magnetized, and which was carried away in bottles by the patients—mostly females, Arabs, Moors and Jews. That these poor ignorant women could have succeeded in curing any one by their own native art or intelligence, I cannot suppose; but if mediumistic, as many of them I believe are, then it is easy to understand now, how, with the aid of the spirits, the afflicted could be restored to health.

I have referred above to the *Revista Espiritista*; the April number is full of interesting articles. One on the precocity of children of our day; one on the learned priest Graty; notice of the "Confessions of Louis XI," dictated by himself to a young girl only fourteen years of age, Señora R. Defaux, and who wrote it all, though voluminous, in the space of fifteen days. Then follows "La Reina de Oude," of which I will give a few paragraphs to show the character and spirit of the very pleasing communication:

QUEST.—What sensation had you in leaving your terrestrial life?

ANS.—I cannot explain it; I am in a state of perturbation.

Q.—Are you happy?

A.—No.

Q.—Why not?

• *Revista Espiritista* for April.

A.—I do not know. I feel an acute grief, I wish my body to rise from its sepulchre.

Q.—Do you sorrow because you buried in your own country?

A.—Yes, the earth of India would have been less heavy upon my body.

Q.—What think you of the funeral honors paid to your remains?

A.—Of little account; I was queen, and all did not bend the knee to me. Less one—out obligation to take care of me, do not wish you to know what I am now. I have been a queen; let that suffice.

Q.—We respect your rank. Do you believe your son will recover the estates of his father?

A.—Without doubt my blood will reign; it is worthy of it.

Q.—Is it now as important to you that your son should be on the throne of Oude as it was when you were living?

A.—My blood cannot confound itself with the plebeian.

Q.—What is your opinion of the true cause of the revolution of the Hindus?

A.—India was born to be master (ser amo), to be son in her own house.

Q.—What is there in reserve for your country?

A.—India will be great among the nations.

To another question she replied, "I was born of the noblest blood in India; I think at Delhi."

Q.—Your rank on earth—has it elevated you where you are?

A.—I am always queen. Slaves should be sent to serve me. I do not know; it seems that here I am forgotten.

Q.—What difference do you find between the religion you professed and the Christian?

A.—The Christian religion is absurd.

Q.—What is your opinion of Mohammed?

A.—He was not the son of a king.

Q.—Had he a divine mission?

A.—Of what consequence is it to me?

Q.—What is your opinion of Christ?

A.—The son of a carpenter is not worthy to occupy my thoughts.

Q.—Was it granted you to have other existences on earth previous to the one you are in just left?

A.—I must always have been queen.

The editor remarks that these answers, portraying all the pride and haughtiness which the queen possessed in life, were certainly characteristic, yet of such an unexpected nature they astonished all who heard them, and clearly indicated that no foreign influence had produced them.

The "*Revista*" announces also the formation of new societies in Spain: The Sociedad Espiritista Salamantina; another in Valencia, and still another in Zaragoza. The spirit magazine of Sevilla says that three spirit circles have been formed in Andujar. Others have been started in Marbella, Cadiz, San Fernando and Puerto Real; also in Algeiras and Orense. In Madrid, a society of doctors in medicine and surgeons has been organized, who, under the direction of the president of the circle *Magnetologia-Espiritista* are to hold daily consultations with the spirits, through somnambulists, *huchos* (as they are called), and by their aid diagnose and attempt the cure of such diseases as may be presented for their consideration.

Two other magazines are also announced; one in Leopold (*Gallitzin Austria*) called "Swiato Zagabow"; another in Florence, called the "Aurora." Does all this look like "Spiritualism dying out"? Thanks, a thousand thanks to every worker in our glorious cause—the cause of truth, or right, of justice to man and woman.

A pleasing incident occurred the other evening at Mrs. Packard's. We had been seated around a small, light table, which, when the scene was closed, tipped toward each one of us, for "good-night." Then the spirits took it to move it back to its place; and when it reached nearly the centre of the double parlor it suddenly stopped, turned lengthwise toward the side of the room where my little boy had fallen asleep in an arm-chair, then tipped over very gently and gave him four or five delicate taps on the head. It was a peculiarly marked "good-night" to the little sleeper. We had none of us thought of the thing—it was an entirely independent action on the part of our good attendant angels, and it was only carried out by a proper geometrical calculation of distances and a careful adjustment of the forces employed.

Albany, N. Y., May 15th.

#### The World's Gratitude.

Philip Melancthon, at dinner with Dr. Martin Luther, and some other friends, the conversation happening to fall on the ingratitude of the world, introduced the following story:

A big serpent fell into a cave and cried piteously. A farmer came to the entrance to know what was the matter, when the snake begged him to help him out.

"Oh, no," said the man, "no good can come from serving bad creatures. I might nourish a snake in my bosom."

But the snake entreated, and by the God who once spoke by him, promises the farmer the best reward which the world is in the habit of giving. Malice, cunning and rich promises befell even the wise; the farmer heeds the bad, treacherous serpent out of the hole, and then, as his reward, she prepares to drown him.

"Have I deserved that of thee?" Does that agree with my promise?" asked the farmer.

"I am double-tongued," replied the snake.

"That's the way the world rewards. He whom you save from the gallows, generally brings you to it."

The farmer is confounded, and the snake further says:

"As thou wilt not believe me, let us appeal to the next two we meet, and abide by their decision, no matter whom of us it may benefit or hurt."

Soon an old horse comes along; they submit the case to him; he says:

"Fifteen years have I served a carman; to-morrow he will turn me over to the knacker. That's the world's gratitude!"

Like one speaks the old dog, to whom they next appealed:

"I have for ten years assisted my master in hunting and catching foxes and hares; now he has directed the game-keeper to hang me to the willow-tree. That's the world's reward."

The farmer is losing hope, when a fox comes trotting along. To his master he utters appeals, promising him all his chickens if he will relieve him from the horrid reptile.

The fox undertakes the business, persuades the snake to show him the cave, the danger in which she has been, and the service the farmer has rendered her. They arrive at the hole, the fox glides in, the snake follows, and shows him all the intricacies of the cave.

Just then the fox slips out, and before the snake can turn round, the farmer, at the fox's suggestion, quickly shuts up the hole. The farmer being thus saved, the fox demands that in the evening the hen-house is to be left open for him.

The farmer gets home, tells his wife what has happened and what he has pledged the fox for his service.

"Chickens and geese are mine," says the woman, "you can't give them away."

Nevertheless the farmer, determined to keep his word, leaves the chicken-house open. But the wife, relying on the fox's good faith, the fox comes sneaking along, they close the door upon him and beat and finally catch him.

"Alas!" says the fox, "is that right, and is that the world's highest reward for the greatest service? If that be so, if such be the world's gratitude, then I might bear witness to it with my life and skin."

Indeed, on earth it is not otherwise. Whoever serves the world not only loses his good deeds, but gets by-and-by the devil's thanks for his wages. But finally all accounts must be settled, and therefore for the world's rewards and thanks do nothing, save for the world's ingratitude and bad faith leave naught undone.

TOMBSTONE.—French sorrow and sentiment are illustrated at Montmartre cemetery, where a tombstone has been erected, with a colossal star carved upon it, and underneath it, these words: "Judge how we loved him."

## Free Thought.

GOD AS A WOMAN.

BY HENRY C. WRIGHT.

MESSRS. EDITORS.—A woman friend of mine was asked in my presence—"What do you consider the most beautiful and attractive object in the world?" She was eighty years old. She promptly, and with deep sincerity, answered: "A TRUE AND NOBLE MAN. Such a man is the highest and most perfect manifestation of God to me." She was surrounded by all the material fragrance, beauty and elegance that money could procure. But her ideal man was her Saviour, and the object of her heart's supreme love and worship. I could only say, in fidelity to my own soul, "I differ from you entirely. A true and noble woman is the most beautiful and attractive object to me; the purest and most perfect manifestation of God." "Why?" said she, "Man is my Saviour." "True," said I, "man may save you, but no man can save me. WOMAN IS MY SAVIOUR."

Still, universal Christendom, (Shakers excepted,) insist that there is but one Saviour for the Human Race, in all ages and countries; and that one is a man. The assertion is that "out of Christ there is no salvation for Man or Woman." My assertion is that in Christ there is no salvation for men; and that, simply because Christ is a man: Man has demands which only the love and sympathy of a woman can ever meet. Man's nature can be fully and truly developed only by woman; woman's only by man. God must be manifested as a woman to save men; and as a man, to save women.

Woman, not Christ, is "the power of God and the wisdom of God unto salvation" for men; man is the same for women. Woman is man's natural Saviour; man, woman's. Sad and sorrowful it is that through ignorance, and selfish, reckless passion, and a lack of self-fidelity, each should so often become the destroyer of the other.

But it is no wonder; for has not Christendom a million of chosen and trained men, whose sole occupation is to point them to one man, who corporally died two thousand years ago, as the only Saviour of the race? Instead of directing woman to living man, and man to living woman to find eternal life and peace, this army of priests points all, both men and women, to a man of the Dead Past, of whose existence, life and teachings we know nothing with certainty.

Christians never associate God with woman in any of her peculiar relations and occupations. Who from a Christian pulpit, press or platform, ever heard God presented as a wife, a mother, a daughter or sister? God as a Wife, God as a Mother, God as a Daughter and God as a Sister, is unknown in Christendom.

As to professions and vocations, who ever associates God with those which are generally regarded as appropriate to woman? For thus far, in the history of the race, man, among other outrages and crimes done by him to woman, has assumed the right to dictate, authoritatively and imperatively, what is her appropriate sphere, and what occupations are and what are not adapted to her nature, taste and capacity. For the good of man and of the race, may woman rebuke, and effectually and forever correct this mistake and gross wrong on the part of man.

God is presented to us as a Law-giver and Judge, but never as a woman Legislator and Judge. God is presented as a Sovereign and Saviour, but never as a woman in these relations. Christendom never applies to God those titles which are used to designate the employments of woman. Who ever heard Christians speak of God as a nurse of the sick, or as a housewife, a laundress, a seamstress, a cook-maid and a nurse-tender of the infants and children of the race? Christians never associate God with these labors, yet these have ten thousand times more to do with the existence, health, happiness and destiny of the bodies and souls of men and women than do the professions and occupations of congressmen, judges, presidents, kings and queens, popes, priests and patriots. God as a nurse-tender of infants and children, God as a cook, God as a laundress, and God as a housekeeper has more to do with the physical and moral purity, with the health and happiness of individuals, states and nations, and a more direct influence in saving us all from hell, in the body and out of it, than God in Christ, or God in the church and priesthood, and in all the creeds, codes, constitutions, religions and governments of this world. God as a mother or nurse has more power for good over the destiny of the race, than God as a Creator and Sovereign. God as a laundress over a wash-tub adds more to the purity and health, comfort and happiness of home, and less to the discomfort, demoralization and degradation of human beings than God as a king or queen on a throne. God presiding over kneading-troughs and sewing-machines does far more for the physical, mental and moral elevation and happiness of human beings than God presiding over the destiny of states and nations. God as holding the sceptre of dominion over the great nursery of the infants and children of the race has a far more redeeming and ennobling influence over human character and destiny, than has God as a ruler, wielding a sceptre over an empire on which the sun never sets. Innocence over a wash-tub is infinitely more lovely than moral putrefaction in the chair of a pope. A pure heart beneath a kitchen garb is, before God, more a brilliant jewel than an impure heart beneath a court or ball-room dress. Truth, in rags and tatters, is infinitely more attractive than a lie in royal robes.

The religions of the past and present associate God and Heaven with the pomp and pageantry of priests and kings, of courts and councils, of church and state; but the religion of the future will associate them with husband and wife, parent and child, and with home and its loving relations. The coming Saviour will teach the race to seek and find God and Heaven in human beings, and not in the corporeally dead; in men and women, and their actual relations and daily occupations, in the body as well as in those out of it.

Speed the day when all shall see and feel how truthful, pure and proper it is to see, hear and know God as a man and woman, a husband and wife, a father and mother, a son and daughter, a brother and sister, as made manifest in all the obligations and duties that grow out of and are connected with these endearing relations. Speed the day, when God as a farmer, mechanic or cook shall be substituted for God as a king or queen; when God as a loving, tender nurse watching over earth's great nursery for the infants and children of the race, shall be substituted for a "God of hot wrath," of "fiery indignation," and of "swift and terrible vengeance." Then, and never before, can a sure and full salvation come to the human family; then will human beings be regarded as sacred, and human rights as inviolable. Then, and not till then, will a perfect salvation come to men and women, and they shall experience the joys of "peace on earth and good will among men."

## AN EVENING WITH THE PROGRESSIVES.

How little is really known of the home-life of our prominent men. I was more than ever impressed with this thought a few evenings since, as I sat in the midst of a pleasant circle, at the house of Andrew Jackson Davis, in Orange, New Jersey. I use it in its literal, and at the same time pleasantly comprehensive sense, not at all after the manner of modern Spiritualists—albeit this circle was convened at the house of their chief apostle. To those who have been at all interested in this comparatively new science, among its proselytes, the idea seems to be common that the dwellings of professed Spiritualists are grim, shadowy sort of places—that table tiltings, unaccountable knockings, and mediumistic phenomena are the order of the day—that these progressives are in the world but not of it—that they consider it their duty to mortify the flesh by eating on oat meal and Graham mush—in short, as an cranky and crochety in their home relations as a bad-tempered old maid bent upon getting married. How mistaken folks can be in this world. Imagine a two-story frame cottage, built in a rambling country style, surrounded by trees, neat, but not exceedingly ornate in its exterior appearance, and you have the outside view of the house of this expounder of the new doctrine. The internal simplicity and arrangement of furniture corresponds exactly with the exterior. There is no striving after effect, no lavish expenditure of means, though it would be difficult to find a more comfortable and really unexceptionable establishment in the land. The parlor of the house is the study of Mr. Davis, and no wonder! God's sunshine drifts in through six windows, lighting up the fine engravings with which the room is adorned—casting pleasant, loving glances upon the myriad volumes filling the shelves of the room. On the one corner, which conveys the idea of standing while writing, is the only article of furniture really suggestive of work. In every other respect the apartment radiates a *dolce par niente* influence, as soothing to the tired traveler as a mother's lullaby to a restless infant. At this desk Mr. Davis writes hour after hour without fatigue, and his rapidity of thought his voluminous works give evidence. Rapidly and steadily, one would suppose, in going over the list, and yet he is never hurried or flurried—always has an hour to spend with a friend, and always manages to make that hour pleasant as well as instructive.

Here, where I do my writing," said Mrs. Davis, leading us to a neighboring apartment, where stands the cosiest of little desks, every compartment of which is filled with books of reference, works of favorite authors, manuscript, &c. &c. The most casual observer cannot fail to understand that the presiding spirit here is an orderly one, with a love of the neat or the next. Mrs. Davis is a rapid thinker, naturally logical, reasoning from cause to effect, if not more intuitively at least more sensibly than most women of apparently equal intellectual abilities. I was agreeably surprised when Mrs. D. informed me that Parker Pillsbury was expected out to stay all night, and although I had only run down for the moment, she decided me in remaining over. Who doesn't know something about Parker Pillsbury? the staid, earnest anti-slavery veteran, who has waged war for nobody knows how many years upon all kinds of tyranny and injustice; who fought slavery until it died—a dreadful death, to be sure, but one from which there can be no resurrection. No man who met him when he was safely disposed of, immediately armed himself anew, and proceeded to do battle for the oppressed next in order, which Parker found to be woman; and there he stands to-day, on the platform of woman's rights, hurling the full force of his logic and philosophy against her oppressors. He lives to see the fulfillment of his hopes in this as he has in the other.

"Why, Mr. Pillsbury," said I, as he entered, "I did not know that you were a Spiritualist."

"Well, who said I was?" he replied; "can none but Spiritualists visit here? But then, after all, I continued, with that hearty good nature which endears him to all his acquaintances, "after all, I do not know but Spiritualism is about as sensible a doctrine as any before men. I like it."

"Parker, will you have a piece of the beef?" said Mr. Davis, at the dinner-table.

"Well—yes," replied Parker, a little hesitatingly; but I was waiting for you to ask a blessing."

"Ah," said Mr. Davis, "I have no objection to the blessing, if any one at the table feels like it; but, according to my ideas, God breathed a blessing into this animal (pointing to the juicy steak before him) when he said, 'you shall be beef'—and good beef—to bless the stomach of man." I was not alone in my opinion, for Parker was taking heartily.

"All right," replied P. P., "but I always give everybody a chance to worship God according to the dictates of his own conscience. You see I have been brought up in that way, and from the force of habit kept quiet a moment."

Moonlight flooded the pleasant apartment, and still the circle sat, in the most harmonious relations. It was so still there, so quiet, so gloriously harmonious, that I could not help asking myself, "From whence does this soul-rest emanate? Is it the result of their peculiar faith?" And I made bold to ask.

Easily accounted for, my friend," said Mr. Davis, "be he who he is, all the troubles and annoyances of this world are simply blessings in disguise. Whatever comes to mortal man or woman is the best possible thing that can happen to that individual. We take things as we find them, and don't quarrel about it. My nature needs this treatment, this discipline, for its progress and development; yours that. One plant requires a great deal of sunshine, another, more of the gentle dew—another, to promote strength, must be constantly drenched, and so on through all nature and all natures. This philosophy we call 'Harmonial.' Then, again, love lives in this heart. Mary and I—here the philosopher thrust the little woman by his side a glance which conveyed him to all his acquaintances, "after all, I do not know but Spiritualism is about as sensible a doctrine as any before men. I like it."

"Yes—well," I queried, "but what if God should suddenly remove Mary; where would be the peace and harmony then? Would you not feel that you had more than you could bear—that life was not worth living for?" It seems to me very easy to have a philosophy for other people."

"Why, bless your heart," he answered, "that would be all right, and I should so recognize it. It would be hard, and I should suffer, but I should regard the separation as wise and loving, and just what I needed; but why do I make use of this word separation? We should be just as near each other as now."

"Oh, yes," said Parker, and it seemed to me the moonlight paled a little, and I instinctively drew my chair nearer the group, as the idea of returning spirits flashed across my mind: "The saddest sight in this world to me is a family of motherless children, and yet more than once I have said to the stricken mourner, and said it because I believed it, too, not simply as a word of comfort, 'Your wife is just as near those babies as she was before this physical change, just as loving, and much more powerful to help.' It is the strangest of all strange things to me how any one, with the best idea of another state of existence, can believe that the grave, which contains the cast-off garments of flesh, is also buried all love, tenderness, and sympathy. Oh, Death is not the horrid old bugbear he used to be, and I rejoice at the change."

In reference to the creeds and doctrines before me, Mr. Davis said:

"My friends, I am not a man of much light with my own weapons. I cannot use your hands or your brain, and that is one thing the masses do not sufficiently take into consideration. Look at Mr. Beecher, for instance. He is doing a grand work, and in a grand manner. His platform is as broad and comprehensive as mine. The difference lies in the manner that truth presents itself to him. Now, who would have Henry Ward Beecher any other man if they could? Not I."

To this they all agreed but the writer, and I ventured to differ ably.

Just as what magnetic strength that man possesses, I am satisfied with Mr. Beecher on this account, that he does not set apart one day in the week for receiving visitors. I know of men and women in great tribulation, who have called at his house time after time, hoping to receive some of the consolation he dispenses so bountifully.

fully in the pulpit, and without the least success. A man who understands human nature as he does, with his peculiar and powerful magnetic sympathy, should do more in a private way for the poor disconsolate groaning under their heavy loads."

"You make a great mistake," said the seer. "There is just the difference between a seer and the majority of pulpit orators that there is between an ocean and a fountain. Beecher is essentially an ocean. He must minister to the masses—to the world. Would you spoil the beauty and grandeur of the ocean by cutting it up into rivers and rivulets? No, of course not. That might seem a good idea, but the thing is powerful, would, if divided into bits here and there, be of small consequence compared with the immense good it accomplishes now. Let the man alone. Let him fight it out his own way. He knows what his mission is."

Strange to say that this view of the question had never before entered my mind, but it was impossible not to see the force of the argument, and said softly to myself, "There can certainly be nothing very much amiss with a doctrine which inculcates the charity and brotherly love which seem to be the leading characteristics of this group. No cavilling, no back-biting, no censoriousness here. Delightful! It was, 'Life did not seem half so much a burden and a failure as it had before (and probably will again) that night in the moonlight study of Andrew Jackson Davis. What is life without peace? But then Andrew says some must fight, and those whom God has provided with powder and shot must blaze away. If that is so, one might as well be resigned. And now, after all, I have a new idea. Parker grandly musing, his honest face lit up with a smile, which plainly said, 'It is good to be here.' Mary, enraptured by her husband's arm, earnest and loving; Andrew, practical, resolute, at peace; and I—well, I (only a photographer—a pen photographer I mean—no relation to Munster) looked out into the moonlight, and tried to see—a spirit.—*Packer's Monthly*.

#### Our President.

(From the Revolution, May 9.)

Who shall be the President of the National Woman's Suffrage Association? is the question on all lips and in all letters. Ordinarily I should say, some woman met assually. It shows a want of faith in herself to play any name in that position. What should we think of the intelligent, cultivated black men in this country, if in their conventions they should always choose a white man to preside over them? We should say that they were either fools distrusting themselves, or knaves catering to the public prejudice in regard to their incapacity.

But, unfortunately, the women who have been leaders in this movement for a quarter of a century, being human, are now so divided with personal jealousies and animosities that they cannot unite on any one of their own number, and women just coming into the movement shrink from the antagonism and rivalry which would be refused all official positions. Hence, in the present emergency, as a *rear measure*, it seems both necessary and expedient to marshal our forces under the inevitable "white male"; whether we shall ever in the good time come escape that dynasty is yet to be seen.

The committee that met at Fifth Avenue Hotel, April 6, nominated Theodore Tilton, one of the most deservedly popular young men in the nation, for the President of the new organization, and the friends in favor of union throughout the country will no doubt confirm that choice in the coming convention.

As the cause of Woman's Suffrage becomes popular and large, and as the support, division is inevitable. There will necessarily be a difference of opinion as to "men and measures" in this as there has been in all other great reforms. Wide differences of opinion and modes of action have always existed in the temperance organizations. The anti-slavery society during the thirty years of its life has split right and left. The State is divided into the church and the sects, and to require that the fifteen million women in this country should move in solid phalanx in one line, is to suppose the millennium of harmony right at hand.

Accepting disunion, then, as part of the eternal plan for enlightening men and white male" presidents as the most available for the present emergency, let us have done with all back-biting, envy, hatred and malice, and look at the pleasant features of the situation.

We shall have the Suffrage hosts divided into two grand armies. One marshaled by Theodore Tilton, the efficient, clear, and independent and the *Brooklyn Daily Union*. The other by Henry Ward Beecher, editor of the *Christian Union*; thus securing the advocacy of our cause in three popular journals, and placing those distinguished gentlemen under special obligations to be zealous workers for Woman's Suffrage as some compensation for the high honors we shall confer on them.

The division with Beecher for its head, and Mr. Beecher for its head, will take a rather circuitous route to glory, if, by the way of Plymouth church, *The Christian Union*, Horticultural Hall, *The Radical*, and the Radical Club are to be brought into friendly theological relations. A broadside from Mr. Garrison, such as he gave Orson at Hartford, would lay the matter to rest. Beecher's followers, on their property. However, they will probably reach the political citadel of equal suffrage sometime when the union forces shall have the roads made, bridges built, and all things ready for a jubilee. The right wing will have the superior advantage in its leader of youth, fire, rare organization, a daily paper, membership by any conceivable vote by Henry Ward Beecher, and the sympathy of a large majority of the old workers, and the cooperation of the mass of the earnest people in New York, and through the West. In this association, too, all intelligent foreigners will find a place and fellowship, as they could not in any association called "American."

We would suggest that in the union of all elements outside of Boston, the name of the National Woman's Suffrage Association should be retained, as *American* is both too narrow and too comprehensive; for while it excludes foreigners, it covers the continent, the greater part of which lies outside our nation, where we are measured by deeds rather than words. To change the constitutions of the Federal and State Governments so as to give the women within our borders the right to vote, will be work enough for the present







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## The Social Evil.

Rev. Mr. Murray's discourse at the Park-street Church, on Sunday afternoon, May 23, on the "Social Evil," as it manifests itself in Boston, was a breaking of the ice in the matter of treating grave social problems, which the public has long been waiting for. We do not wonder that the announcement of his theme was rewarded with an unusually large audience to listen attentively to his treatment of it. He made his remarks revolve chiefly around the recent raid of Chief of Police Savage on the women of the town; and, while declaring that he ought to order his force any night to arrest an equal number of dissolute men about town, he went on to say that the idea at the bottom of this movement is the right one, because if it proposes to take the erring women away from their haunts of sin and vice, and send them far away to homes in the country, where they will not be likely to meet their former companions, where they are wholly unknown in regard to their past career, and where the aspirations for purity and innocence may be encouraged by every influence, surrounding them. It was a timely discourse, and contained suggestions for the churches and society to heed.

But Mr. Murray does not seem to have gone deep enough with his plowshare in this business. If he will recur to a former discourse on another branch of the subject, he will remember what he charged upon the men, as being at the bottom of the evil complained of—that the wretched results of North street had their beginnings in streets of the very antipodes of that notorious locality. There is where the evil actually originates, and from that source it draws its support and sustenance for a large part of its course. No sin flowers out all at once. In the case of the miserable women whom Mr. Murray made the subject of his sermon, he was bound to bring in and place beside them the instances of depravity in the other sex, who still hold up their heads in society, and are courted and flattered by its votaries, while their degraded victims are left to their fate in the hands of the police. There can be no justice where the scales are not made to swing evenly.

But we will not bear down too hard upon the guilty persons of the other sex for their undisturbed complicity with this result. They did come forward, some of them, though in a sense they were dragged forward, and furnish the requisite bail for the release of these wretched creatures under arrest. A class of men who hang around the courts, and who are known by one name and another, but perhaps are better understood by the appellation of "balloons," ascertained from a certain portion of the women what men of peculiar substance were in the habit of calling on them in secret. The girls, in the frenzy of their solicitude for their personal freedom, did not hesitate to name such as could assist them in their extremity if they would; and the "balloons" lost no time in calling up such prosperous friends of the unfortunate women, and extracting from them, now become as much frightened as the other parties in the station houses, sufficient sums to open the doors to them and releasing them on bail. As they went out on probation, if nothing more is done these "balloons" pocket the bail, charge the grateful women a round fee for their timely services, and walk off with a handsome thing made from the double transaction.

The law may be satisfied by such a procedure, but public morality is not. No real reform of bad women, much less of licentious men, can ever follow by such a course of action. It does not touch the principle of the corrupting vice. It falls to do anything for the correction of the public evil. It virtually tells these women that if they will put up, through a third party, a certain sum of money, as a pledge that they will try not to be caught again, they may go free and follow their calling again until they are caught at it. Sending the women away into the country is a radical remedy, so far as these individuals are concerned; but it is perfectly idle to suppose that the same corrupting agents of the other sex will not again entice and destroy still other girls, and thus keep the streets and the market as well supplied as they were before. As Mr. Murray said in his first sermon, it is with the men that the work of reform must begin. They are the architects of the disaster that overtakes these poor ignorant women, whom they at last always abandon to their fate.

## The Infallibility Dogma.

The public journals everywhere are still commenting upon this bone of contention in the Catholic Council at Rome. The American bishops, who think that the Council moves too slowly, are already committing themselves outside the Vatican on the most serious matters of doctrine. When the Archbishop of Baltimore and a number of prelates from this country published their letter a few weeks ago in favor of the infallibility dogma, in advance of its consideration by the whole council, it was at once inferred that the representative Catholic clergy in this country were ready to bow down to the new dogma in spite of Scripture history and common sense. The impression did them great injustice. For Archbishop Spalding's ink was scarcely dry before Archbishop Kenrick of St. Louis and Purcell of Cincinnati, in behalf and in the name of several bishops of North America, protested against the Baltimore declaration, which had appeared among them like a bombshell to the affliction of several and the astonishment of all. The Western bishops declare with vigorous eloquence that the true liberty of souls is against the establishment of a theological opinion as an article of faith; and charge the Archbishop of Baltimore with speaking without authority upon a subject which, according to custom, should have been considered in assembly of American prelates before he could properly speak in their name. The letter here referred to makes a skillful home thrust at the English clergy who have united with the Italian to confer new power upon the Pope, by reminding them that our citizens of Irish birth, who are the mainstay and support of the Catholic Church in the United States, could hardly be expected to admit cheerfully that Pope Adrian IV, who was an Englishman, was infallible when he gave Ireland to Henry II, King of England. But they go very far beyond this, and declare that the new dogma is contradicted not only by profane history and many irrefragable monuments, but by ecclesiastical history, the history of the popes, the history of the councils, and the traditions of the church. The spirit of the protest gives abundant assurance that when the question comes before the Council, the German and French clergy, who are opposed to conferring additional powers upon the head of the church, will have a strong support from this side of the Atlantic. In that contest the West has the credit of striking the first blow.

Prof. Wm. Denton and Rev. Mr. Morron hold a public discussion in North Bridgewater, commencing Monday evening, 30th, and continuing several evenings. There is great interest felt in that community to hear the debate.

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## Spiritualism—Verification of Spirit Messages.

In accordance with a promise made sometime since, we continue the citation of instances wherein our correspondents have been kind enough to forward verifications of the messages which are from week to week published in our special department. We hope that others will be led by the perusal of these to make an effort to obtain information in their various localities bearing on the same subject. The following letter from a well-known healer by laying on of hands, speaks for itself:

EDITORS BANNER OF LIGHT.—While I was in Portland, I read in your paper of Oct. 23, a communication from Increase Robinson, Esq., Annyum street, this city. I did not corroborate it at the time, but thought if on returning to Boston, I found that his exit was caused by his taking "hair mixture," it would be a good test of identity. I was talking with some of his skeptical friends as well as my own, and they spoke to me about his taking "hair mixture," and asked me if he said anything about it in his communication? I replied he said that the language seemed characteristic of his style, &c. I am not acquainted with his family, but know he was living with his second wife when his spirit left the form.

I have in the past fifteen years had several talks with him on the subject of Spiritualism, the last one about one week before he left the earthly sphere, and am satisfied that Mrs. Conant could not of herself have spoken in his style, and given his views while in the form as she did in the communication, without his aid in spirit.

Yours for truth, A. S. HAYWARD.

Boston, Oct. 20th, 1869.

The following letter is plain and straightforward in its statements, and endorses the message to which it refers in every particular:

EDITORS BANNER OF LIGHT.—Knowing that you desire any facts in confirmation of communications about our friends, I have written to you to say that in your issue of the Banner for Sept. 26th, 1868, I have read with great pleasure a communication from Gen. George B. Boomer, of the Twenty-sixth Missouri Infantry Volunteers. He was, as therein stated, from Worcester, Massachusetts, as he informed me, though I never became acquainted with him until the spring of 1862, after he was placed in command of his regiment. I was surgeon of the Tenth Missouri Infantry Volunteers, but for two years was on duty at Division Headquarters as a Medical Director. Col. Boomer's Regiment was a part of the Third Brigade, Quilley's Division, the Seventeenth Army Corps, until the fall of 1863, when this Division was transferred to Sherman's Fifteenth Corps. My Regiment, (the Tenth Missouri), was in the Second Brigade of this same division, so that for more than fifteen months, or until he was killed, we were intimately acquainted. No officer could have been more cordial than he was throughout this Division. He was a fine scholar, a general companion, a brilliant soldier, and as noble and brave a patriot as ever armed in defence of this Union. As senior or ranking Colonel of his brigade, he was for a long time its commander. He led his brigade in the memorable battles of Gettysburg, Vicksburg, and the battle of Corinth, on the 31st and 4th of October, 1862, battles of Magnolia Hill, Raymond, Jackson and Champion Hills, on the 1st, 12th, 14th and 16th days of May, 1862, during Gen. Grant's memorable flank movement before besieging Vicksburg. For his brave and gallant conduct as a Commander of the Third Brigade, he was, as favorably mentioned in Gen. Grant's report, promoted to the rank of Major-General. His commission did not arrive until after his death, which occurred on the 23rd day of May, 1862, while leading his brigade against one of the enemy's strongest forts at Vicksburg. I was not only well acquainted with the General, but he was with his staff, and in language in conversation, and had a good opportunity to become acquainted with his mode of expressing his thoughts with the pen, for he was unusually interesting in conversation, and a ready writer, and I must say that this communication to your Circle is fully characteristic of the man. It seems to me that this is so peculiarly the fact that his friends at Worcester, as well as others of the army, cannot fail to recognize him through it.

Yours respectfully, O. B. PAYNE, M. D.

El Dorado, Mo.

The above statement of Dr. Payne is verified (as are also the messages of Gen. Boomer and others) by the letter which we give below:

EDITORS BANNER OF LIGHT.—While reading the Message Department in your excellent paper, which I do weekly with a great deal of interest, I noticed the name of a certain soldier and writer, who people are not more ready to respond to their friends' messages. I am anxious to do all I can to attest the truth of spirit communion, and gladly acquaint you with facts I am in possession of relative to that department of your paper. In No. 2 of the present volume (XXIV) is a communication from Gen. B. Boomer. I was well acquainted with him when he was a boy, and after the close of the rebellion learned from a very direct source that he entered the army in Missouri, was made a General, and was killed in battle. So his statement, through Mrs. Conant is correct. We have since found out that at present time, a gentleman who was in the army, and while he was reading an old Banner (Dec. 10, 1864) he saw a communication from Mary O'Connor, which he recognized. He knew her father, who was a soldier, as she says, and died in the army. We also had a gentleman with us a short time ago who knew very little concerning Spiritualism, but who read the Banner with great apparent interest. He saw a communication in No. 19, Vol. 20, from Edward Blake, whom he well knew. Said the statement therein was correct, and the style of language was his (Blake's) exactly.

Yours for truth and progression, SARA B. M. DOANE.

Meadeville, Pa.

Mrs. P. H. J. Fisher sends us, from Mount Pleasant, Iowa, May 10th, 1870, her testimony to the truthfulness of a message published sometime ago in our Department. She says:

In reading your spirit verifications I am reminded of a case from Samuel, in the Banner of Light, I think, of some time in January, 1867—at least it was in that winter. He gave his name, rank, where he was killed, &c., and expressed a wish to communicate with his friends. As he went from this town, and his widow and her children reside here, I took the message to her and asked her if it was correct in the statements. She said it was in every particular, but did not wish to do anything more about it.

We give below the message as published by us in the Banner of Light for Jan. 26, 1867:

LIEUT. COL. MCFARLAND.

Will you be kind enough, sir, to say that Lieut. Col. McFarland, commanding the 19th Iowa at the battle of Fayetteville, Arkansas, would be very glad to communicate with his friends? He, finding the way open, is very anxious to occupy it. Thanks, sir. Good day.

## Greelan Mythology.

We shall commence in our next issue a series of five articles on this subject, from the pen of a first class writer. The religious views of this ancient people have ever been the admiration of the cultured for their poetic harmony and romantic beauty. At this time, when all ethical systems are being reviewed and judged (more than ever) according to their merits, it is well to bestow a passing glance on one of the parent sources of all beliefs. The writer says in his private note:

"In my prefatory reading, previous to the preparation of these papers, I was really surprised to find so many points of resemblance between these ideas and the religion of Christians of the present day. A close reader will note the similarity in every article, and I think it will furnish food for thought."

## "Modern American Spiritualism."

This great work, by Emma Hardinge, should grace the library of every Spiritualist in the land. Sent by mail to any address.

## Insanity from Religious Excitement.

The Rock Island Argus (Iowa) of April 23d, gives the following sad story (which is but one of hundreds yearly occurring in this country) of insanity produced by the strong revulsion of feeling called out by the fiendish pictures of a blazing hell and an angry Jehovah, as given from the hot lips of those so-called "revivalists" who go roaring about the land, and are thus fittingly described by that Bible which they pretend to expound:

"These are spots in your faces of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, whose leaves are plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of [mental] darkness." [Jude 12, 13]

The Argus says:

"One of those sad cases of insanity that is attributable to the excitement consequent upon a protracted religious revival occurred in Davenport yesterday, on the public streets, whereby a young lady's mind is injured, if not destroyed for life. The occurrence was witnessed by a large number of citizens, and by none without a most genuine feeling of pity."

The editor proceeds to give the facts in the case, as follows: That the young lady's name was Lydia E. Fisher, aged 22, and by occupation a tender of a loom in the factory of Jacob Shields, in Davenport. She had boarded at the houses of two respectable citizens of the place, and had won the good will of every one by her correct deportment and unexceptionable character. Suddenly she began to disturb the family where she resided with shouts, prayers, and singing, late at night; and on one occasion, just after dinner, she arose and "walked directly through the water above the railroad bridge, over two and a half feet deep, and turned down a public street, where she commenced to swing her parasol, shout, and conduct herself like one demented." In this condition the gentleman at whose house she resided met her; she was followed by a rabble of boys; her clothes were wet through, soiled and torn, and she was talking incoherently. In conclusion the Argus states that:

"Miss Fisher had recently been attending revival meetings at the Baptist Church, and had become greatly aroused on the subject of religion, with the above result. She is represented by all who knew her as a very amiable girl, of strict integrity and pleasing manners. The best of medical attendance has been summoned, and pleasant apartments have been secured at the hotel, where she remains temporarily, until a suitable place can be provided for her."

## "Spiritualism."

Under the above heading, the *Claborn Advocate*—a lively local published weekly at Homer, Claborn Parish, La., by Millican & Hill—gives its views concerning our philosophy in quite a lengthy article, from which we make the extracts given below. Our cause is steadily increasing in importance all over the civilized world, and the southern portion of our country begins to feel its demands for recognition. The editor says:

"This question of Spiritualism has been agitated for years by a few who have all the time been faithful apostles of the doctrine."

"We are no converts of the doctrine, but we are not prepared to say that there is nothing in it. The main doctrine is this: The living do communicate with the dead. They further believe that there are millions of spirits in all people in some shape. That the dear ones who pass from us are hovering over us, and will talk to, admonish and counsel us if we will but give heed to them."

"If we were called upon to prove these things untrue we would know where to commence. There is nothing in the nature of man to condemn it. Man is a mystery to himself, and often is the greater mystery because he refuses to study himself. If we read the word of God we find nothing to condemn the doctrine, but much to confirm it. The old Bible teems with instances where spirits communicated with those on earth."

"One great reason why this doctrine has been so long as it is found in the religious views preached by orthodox denominations, that the moment a man dies he goes to hell or heaven, and is no more, has nothing more to do with the earth. This may be the true doctrine, but we never did believe it, and the more we read the Bible the more we are convinced that the word of God does not justify the doctrine. Our religion is a mystery, and is certainly conducive of humility and devotion, and naturally leads the mind to a field of fond reflection. This doctrine is like all other doctrines of man's faith, it may be carried too far."

"Our religion is a mystery, and is certainly conducive of humility and devotion, and naturally leads the mind to a field of fond reflection. This doctrine is like all other doctrines of man's faith, it may be carried too far."

"Let them read and see it all, thus enabling them to prove all things and hold fast to that which is good."

The above utterances are in a liberal and friendly spirit, which we would commend to those "defenders of the faith" who have found, like our brother, that "when called upon to prove these things untrue" they did "not know where to commence."

## The Death Penalty in Michigan.

Several years ago capital punishment was abolished in the State of Michigan. Recently an effort has been put forth to revive the law. As a matter of course this has brought the whole question up for discussion in the press of that State. The friends and opponents of the measure seem to be about equally divided on the score of numbers and ability. The statistics adduced, however, appear to bear out the anti-capital punishment side of the case, in so far as the great end and aim, the suppression of crime, is concerned. These show that the murder rate has not merely not increased, but has actually decreased since 1847, when capital punishment was abolished. In 1848-49, five were committed for murder, or seven per cent. of the whole number of convicts. In 1869, two out of two hundred and fifty convicts were committed for murder, or eight-tenths of the whole number. The average per centage for the twenty-two years during which the death penalty was abolished, was one and one-tenth per cent. During the first eleven years the per centage was two and seven-tenths; during the last eleven, one and three-tenths.

This decrease is something remarkable, and if there is no mistake in the compilation of the statistics, the inference strongly supports the claim of those who maintain that the punishment of perpetual imprisonment exercises a stronger restraining influence on the murderous element in humanity than follows the practice of the old Mosaic principle of "blood for blood."

## Another Fenian Invasion Fizzle.

The advance guard of the Fenians, consisting of two companies of infantry, under the command of Gen. O'Neill, made a raid across the Canadian line at St. Albans, Vt., May 25th, and were immediately put to flight by a few volleys from Canadian volunteers, who were on hand to dispute the forward movement of the enemy. One man was killed and several wounded. Subsequently Gen. O'Neill was arrested by the U. S. Marshal, and held in twenty thousand dollars bail, on a charge of infringing upon the United States neutrality laws.

E. J. Kenny reports himself in our message department, as having been drowned at sea on board the steamer "City of Boston."

## Spiritualist Conventions and Camp Meetings.

Those interested will



### The New England Woman's Suffrage Association

Held public meetings in this city, in Tremont Temple, May 23d and 24th. James Freeman Clarke presided. Large audiences were in attendance. Speeches were made by Mrs. Julia Ward Howe, Lucy Stone, Mrs. S. S. Foster, Mrs. Dr. Jackson, Mr. Calthrop, of England, Mrs. Lucetta Mott, William Lloyd Garrison, William H. Channing, Wendell Phillips, Mr. Blackwell, Mrs. A. C. Bowles, Mrs. Cutler, Rev. Robert Collyer, Mrs. Mary A. Livermore, and Mrs. Cora L. V. Tappan.

Mr. Clarke said the suffrage question was not one that could be put down by ridicule. It did not come from women, but from men who believed that the time had come when woman should be called to aid man in all that he does.

Mrs. Howe spoke against the imprisonment of women, and urged them to press their demand for equal rights and wages; the truth was growing nearer; the best men, and the most delightful—Wendell Phillips, William Lloyd Garrison, George William Curtis, Henry Ward Beecher, John Stuart Mill and others—were working with them.

Mrs. Cora L. V. Tappan, of Washington, commented on a Congressional resolution establishing equal pay for females who perform equal work with men, by saying that women would accept the pay, but not the bribe, as it came from a conservative source. She did not believe that the Massachusetts Legislature represented the people; for if it did, the people were to be pitied. Men should insist that they would not vote until their wives, mothers sisters and daughters were granted the privilege.

William Lloyd Garrison said Massachusetts, Vermont, Minnesota, Illinois, had recently voted down the female suffrage project, which action had led a New York paper to assert that the movement was tending backward. Such assertions should not disappoint its friends, as all righteous reforms were dependent on enlightenment. Nothing could be brought against this movement. Women have been ruled out by all men in all ages from every sphere—even those most appropriate for them to fill—a usurpation of power unjust, inhuman. The men of this country voted, undisturbed by the women; the women did not vote, and very few men acceded their right to the ballot. The men were but half the people who were mentioned in the Declaration of Independence; the other half were deprived of what had been taken from them.

It was the duty of the people to provide equitable means for making laws for the government of the whole. Practically, he said, the association was at war with the fundamental principles of the constitution of the United States and of Massachusetts. There were tens of thousands of women who did not dare to speak out what was in their bosoms, and it required in them a vast deal of moral courage to tell the grievances where the telling would do harm. He closed by giving twelve reasons why women should be no longer a disfranchised class, as follows:

1. They have the same natural and inalienable rights, and the same common interests as men.
2. They have as much concern in the establishment of justice, the insurance of domestic tranquility, providing for the common defence, promoting the common welfare, and securing the blessings of liberty to themselves and their posterity, as men.
3. They are naturally as capable of understanding and determining what laws will be equitable, and what measures effective to these ends, as men.
4. They have as pure a love of country and as exalted and pure a patriotism as men.
5. They are taxed without representation, and in various ways discriminated by unjust legislation.
6. They are made amenable to the laws, even to the extent of capital punishment—laws which they have had no part in enacting, and to which their consent has never been asked or given.
7. Deprived of the ballot, they have no means of self-protection against legal and judicial injustice.
8. With the ballot they will possess an equal share of political power, and thus be able to redress every wrong.
9. All caste legislation is oppressive.
10. A government which excludes one-half of the population from all participation in its affairs is not a government of the people.
11. To make such a ground of exclusion from the possession and exercise of equal rights, is as unjustifiable as tyrannical as it has been to make the color of the skin the ground of a similar exclusion.
12. To withhold the ballot from women is to assign them to a state of guardianship, through sheer usurpation and the strong arm of brute force; and, consequently, is injuriously to affect the character, the policy and the destiny of the country, and to make a pure and just administration of government utterly impracticable.

### Massachusetts State Spiritualist Association

This organization met in Convention at the Melancon Hall, (Tremont Temple), Boston, on Thursday, May 26th—holding three sessions. The opening meeting was much better attended than is usually the case. The audience was called to order at half past ten by the President, William White, who introduced the Secretary, H. S. Williams. This gentleman proceeded to read the published call of the Convention, also a portion of the records of the last meeting—March 2d.

Albert Morton, A. E. Carpenter, M. V. Lincoln, Dr. C. O. York and Dr. Hodges were appointed as a business committee, and, by a subsequent vote, were also empowered to present a series of resolutions for the consideration of the Association. William White, President, delivered an opening speech. I. O. Ray presided and spoke upon a resolution against the recognition of God in the constitution; after which the committee reported, as order of business: A general conference in the morning; afternoon, the presentation and discussion of resolutions, and additional remarks from various speakers; evening, addresses from Prof. William Denton, Cora L. V. Tappan and others. The remainder of the morning session was spent in general conference, remarks being made by A. E. Carpenter, John Wetherbee, I. O. Ray, of New Bedford, P. B. Randolph, Mrs. Frohock, Mr. Merton and others, after which the meeting adjourned to half past two p. m.

**Afternoon Session.**—Meeting called to order by the President, who announced as Finance Committee the names of A. E. Carpenter, I. O. Ray, Mary C. Stearns and Susie A. Willis.

M. V. Lincoln, in behalf of the Committee on Resolutions, here presented a series. Discussion followed by Messrs. L. S. Richards, John Wetherbee, A. E. Carpenter, I. O. Ray, H. S. Williams, Dr. H. B. Storer, Rev. J. M. Still (colored), P. B. Randolph, — Harrington, Prof. Clark, and J. H. W. Toohy; George A. Bacon presented a resolution favoring justice to the Indians, which was adopted after some remarks by Mrs. Cora L. V. Tappan, and others. After some further business the meeting adjourned till half past seven p. m.

**Evening Session.**—Called to order by Vice President L. S. Richards. Dr. H. B. Storer presented two resolutions, which, after some discussion, were adopted. Speeches were then made by Prof. Wm. Denton, Cora L. V. Tappan, Prof. J. H. W. Toohy and A. E. Carpenter; I. O. Ray and others made general remarks concerning finances and other matters. The series of resolutions presented in the afternoon by M. V. Lincoln from the committee, were then adopted, and after some closing words from Mr. Toohy the meeting adjourned.

**Anniversary Week** brought to our city many leaders of the so-called Christian sects. Rain came with them, as a matter of course, but more sunshine. They compared notes, looked into their financial affairs, and . . . went home.

### ALL SORTS OF PARAGRAPHS.

**Bro. Tilton of the Independent** desires the names of all those in favor of the rights of woman, which includes now free suffrage. Place us on the list, Mr. President, of course. We mooted the subject thirty years ago, but got no endorsers at that day. We are sometimes inclined to the belief that everything comes exactly at the right time. What do you think?

In the "Songs of Life" may be found just the tunes for which a want has long been felt in circles and all gatherings of a progressive nature. It contains the popular "Evergreen Shore," and many other appropriate pieces never before published, such as "They'll welcome us home," "Our Guardians," "Angel Care," "Let me go to the better land," "Passing Away," &c., &c. Send in your orders, friends, and get a supply before the picnic season comes off, that the woods may resound with these appropriate melodies. See advertisement.

**DEATH OF A PROMINENT MAN.**—The Boston Journal says: Kimball C. Gleason, a wealthy resident of Methuen, and a representative in the Legislature of 1869, died at the Somerville Asylum on Saturday, May 21st. He had met with heavy losses, but probably left two hundred thousand dollars.

During the last one hundred and sixty years France and England have each granted 80,000 patents. During the same period the United States has granted more than 100,000 and rejected 50,000.

A coquette is described as a rose from which every lover plucks a leaf; the thorn remains for her future husband.

**MUSIC HALL SOCIETY.**—At the close of the meeting of Rev. Mr. Alger's Society, in Music Hall, Sunday, May 23d, a plan of organization was submitted by the committee, in which the name of the society was given as "The Music Hall Society of Boston," and its objects are "the public worship of God; the instruction and edification of its members; and the general diffusion of the principles of a true morality and religion among the people." The members of the society shall be composed of all persons of both sexes who approve its objects, attend its meetings for public worship, and contribute toward its expenses the sum of one dollar or upward annually. The following officers were reported for the year ending May 1, 1871: President, Newell A. Thompson; Treasurer, George W. Forristall; Secretary, Eben R. Frost. The report of the committee was accepted, and its recommendations adopted.

In Delaware, where "White men's parties" and "whipping posts" abound, the school trustees acknowledge that one-third of the entire population are unable to read and write.

The consumption of wood in the United States is enormous. Railway sleepers alone require 150,000 acres of the best timber every year. The annual expenditure in wood for railway buildings, repairs and cars is \$38,500,000. The locomotives in the United States consume annually \$56,000,000 worth of wood. The wood industry amounts to \$500,000,000. There are 400,000 artisans in wood.

Mrs. Phebe Cozzens, one of the shrewdest and prettiest of the woman suffrage advocates, undertaken to demonstrate that man's sphere, biblically laid down, is to do housework, and especially to "wash the dishes," by this scriptural allusion (see 2d Kings, xxi: 13)—"I will wipe Jerusalem as a man wipes a dish; wiping it and turning it upside down."

Indications now are that the apple crop all over the New England States will be large the present season.

The canker worms, which have caused such havoc among the apple trees for the last few years, are reported to be disappearing, and are succeeded by the currant worm, which are equally destructive of the smaller fruit.

A good natured traveler fell asleep in a train a short time ago, and was carried a few miles beyond his destination. "A pretty good joke, is n't it?" said he to a fellow passenger. "Yes, a little too far fetched," was the rejoinder.

Dr. Ammi Brown, one of our most thorough dentists, who has had large experience in the care of children's teeth, intends to practice in Salem on Mondays, Wednesdays and Fridays, commencing June 1st. We congratulate our friends in that vicinity on being able to secure the services of one so entirely devoted to his patients.

**STYLE BEFORE EDUCATION.**—A lady recently sent a fur cape to a fur establishment for repair, explaining her wishes in the following note: "I want my kape mendid whar the mices nored it in gud shalp."

It is estimated that five million trees are planted annually in the State of Iowa. Two farmers in Grundy have set twenty-six thousand this spring.

Rev. Mr. Schermerhorn, called to succeed Rev. George H. Hepworth, at the Church of the Unity in this city, was formerly a Presbyterian clergyman of New York State.

### U. S. Licenses for "Healers."

We are in receipt of a communication from Dr. Simon Van Etten, a healer of disease by the laying on of hands, stating that he had, up to the present time, made it a practice to take out a license, but that doubting the legality of paying such a tax, he induced the Assessor at Staunton, Va., to apply at headquarters for a decision on the matter. The following reply from the chief office of the revenue department, sent us by the doctor, is published for the benefit of all concerned:

TREASURY DEPARTMENT,  
Office of Internal Revenue,  
Washington, May 6th, 1870.

Sir: I reply to your letter of the 3d inst., that persons who profess to heal diseases by laying on of hands, but prescribe no medicines or perform no surgical operations whatever, are not regarded as physicians or surgeons within the meaning of the law, and should not be required to pay tax as such.

Very respectfully,  
J. W. DOUGLAS,  
Acting Commissioner.

A. M. CRANE, Esq.,  
Assessor 6th Dist., Staunton, Va.  
I hereby certify that the above is a true copy of the original order.

DR. SIMON VAN ETEN.  
Staunton, Va., May 20, 1870.

### A Voice from Florida.

A correspondent, "J. M. R.," writing from Warrington, West Florida, says: "We would be very much pleased if some good test medium were to come on a trial-trip away down South. We read in the Banner of your glorious gatherings in the North; of the many poor given you from the other side; while we poor folks yearn, and oh, how we long to see and hear from the loved ones gone before. There are very many hoping, wishing and praying that the light may shine upon them."

### New Publications.

Geo. P. Rowell & Co., the enterprising newspaper and advertising agents, 40 Park Row, New York, have just issued a book of one thousand pages, octavo size, entitled, **THE MEN WHO ADVERTISE, AMERICAN NEWSPAPER RATES BOOK AND DIRECTORY.** The book is printed on elegant tinted paper, is beautifully bound, and contains a vast amount of information invaluable to all who advertise, which class comprise all shrewd business men. The American Newspaper Directory is a chronological history of the American press, and is a credit to its editors.

**WOODRILL & CLAYTON'S WEEKLY.**—We are in receipt of the opening numbers of this new paper, published at 21 Park Row, New York City, by Victoria C. Woodrill and Tonnio C. Clayton. That this sheet is of a liberal tendency is proclaimed by the following language in its opening address "To the Press: 'Conservation is impracticable, while progress is the only principle worthy of a live, intelligent, and cheerful journal.' We are also informed that this paper 'will be untrammelled by party or personal considerations, free from all affiliation with political or social creeds, and will advocate Suffrage without distinction of sex; the harmonious co-operation of labor and capital; liberal national education; the widest action of the Citizen compatible with the dignity of the State.'"

First on the list of June magazines comes the ATLANTIC, which abounds in variety, and is fresh and sparkling, thoughtful and entertaining, from the first cover to the second. The story of Bayard Taylor makes progress, and is sufficiently advanced to be characterized as a literary triumph. We have a paper, by an English contributor, on the excavation of an ancient town in Gaul—a highly interesting description. Mrs. Stowe begins her "Olden Time Stories," the first one being "The Ghost in the Mill." Tuckerman discusses William Hazlitt in an admirable paper, instructive and entertaining. Eugene Benson writes about French and English Illustrated Magazines. "Let us be cheerful," by Mrs. Linton, will do the good it was intended to do. Mr. Parton discusses the Napoleon Correspondence. Simcoe Royalty is depicted; and the literary notices and reviews are richly worth the reading.

THE GALAXY contains two articles that will make its fortune for the next month: one by Jeremiah S. Black, of Mr. Buchanan's cabinet, on Edwin M. Stanton; and the other from the Autobiography of Thurlow Weed. Both will command a very wide and critical reading. They both touch upon the early incidents of the rebellion. Rebecca Harding Davis furnishes a story, and Mark Twain lets himself out in his customary vein. Mr. McCarthy writes on "American Men and Englishmen," and writes well, as he always does. There are other articles in this number of decided interest and value, which make it an excellent production in the magazine line.

LITTRETT comes up smiling with a handsome June presentation, in fact a very bouquet of literary flowers. It has the real magazine flavor. Triloppe keeps on with one of his tales, and there is a timely and readable article on "Paraguay and the Lopez Family." Pollard continues the "Virginia Tourist," which is so ready that it will appear in volume form. "The Revolution at the South" is an article full of suggestions for the present time. We likewise have a pleasant "Glimpse of San Francisco," "Guesses and Queries" are too original and bright not to take with the most eager readers; "The Coming Man" is proved to be a woman; and there is a good paper on "Our Judiciary." Add a few other articles, with poems, to this list, and we have a monthly issue of a first rate magazine, not unworthy of the very best that can be said in its praise.

OUR YOUNG FOLKS steadily pushes on in its prosperous career, the delight and instruction of its readers, and presenting them with the most interesting illustrations. The June number is another of its brilliant successes.

THE NURSERY for June is a splendid number. Published by J. L. Shorey, 13 Washington street, Boston.

Good Health for June presents an unusually interesting table of contents. This magazine is doing a good work for humanity. Published by Alex. Moore, 11 Bromfield street, Boston.

### New Music.

Oliver Ditson & Co. have just issued the following new musical compositions: "Sleep Well," for the piano, by G. D. Wilson; "Bright Star of Night," a song for baritone or contralto, by Spohr; "Flur und Hain" (Through Wood and Field), by A. Jungmann; "Das Klare Auge" (The Liquid Gaze), one of Brinley Richard's collection for the piano.

### Spiritualist Lectures and Lyceums.

**Boston.**—Mercantile Hall being desired by the New England Labor Reform League, wherein to hold its Convention, the Children's Lyceum adjourned to the hall 544 Washington street, and there held its meeting Sunday morning, May 23d. Some of the regular exercises were omitted, singing and marching making the chief attraction. A large number of spectators were present, and notwithstanding the crowded state of the room, all who came seemed to enjoy the occasion highly. Present eighty.

**Temple Hall.**—The interest in the circles held morning and afternoon at this hall each Sabbath continues unabated, those of May 23d being fully up with their predecessors. Mrs. Bruce and Mrs. Chandler spoke in the evening, confining their remarks to a consideration of the claims and teachings of "Christianity."

The Boy-ton-street Children's Progressive Lyceum met at Temple Hall at quarter past one, on Sunday afternoon, May 23d, with a good attendance. In addition to physical exercises, marches and the answering of group questions, Miss George Cayvan sang, a selection was read by Mrs. Dana, and seven members declaimed.

**CHARLESTOWN.**—Washington Hall.—Dr. J. H. Currier, of Boston, spoke at this hall Sunday, May 23d. His subject in the afternoon was, "The Religion of the Past and the Present." In the evening Mrs. Fannie B. Fylen, of Malden, introduced the services with an invocation and some personal communications, after which Dr. Currier proceeded to consider the theme of "Spiritual Influence." The lecture season in Charlestown closed with the month of May.

**CHARLESTOWN.**—Harmony Hall.—The Children's Progressive Lyceum held an interesting session Sunday morning, May 23d—services as usual.

On Friday afternoon and evening, May 20th, the Mutual Aid Society, connected with this Lyceum, met at Harmony Hall. The ladies assembled in the afternoon, and were joined in the evening by their masculine friends. After some time passed in social converse, the reading of selections, &c., the exercises closed with a dance.

**LAWRENCE.**—The course of spiritual lectures instituted by J. G. Bowker, at this place, was continued by remarks from Mrs. A. M. Davis, Sunday, May 23d.

### Movements of Lecturers and Mediums.

Mrs. M. J. Wilcoxson, who has been laboring in Texas during the winter, has returned to Chicago, where she will spend the summer. Those desiring her services can address her care of the Religious-Philosophical Journal. She will return to Texas in the fall. On Sunday, the 15th, she lectured in New Orleans to a good sized audience. Quite a lively interest is being felt there.

Mrs. Abby N. Burnham's address is 10 Chapman street, Boston.

Louis Walsbrooker's address is box 44, Denver, Colorado Territory, till further notice.

Dr. A. S. Hayward and wife have arrived in Washington, on their way to Massachusetts from Chicago. After a short tarry in Washington, they will visit New York; thence home. They are doing a good work in their line—one as a magnetic healer, the other as a test medium.

### The First Grand Union Picnic for 1870

Will be held at Island Grove, Abington, on Thursday, June 30th, to be succeeded by several others, and a three days' meeting during the season, of which due notice will be given; also full particulars of the first on the 30th of June in next issue.

H. F. GARDNER, M. D., Manager.

### To Correspondents.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a warranty of good faith. We cannot undertake to return or preserve communications that are not used.

B. BOWMAN, TEXAS.—We should be most happy to hear from you occasionally.

### CURRENT EVENTS.

The rebellion in Venezuela is a success. The revolutionists have captured the capital and inaugurated a new government.

In the Prussian Reichstag the government has accepted a proposition for the abolition of capital punishment, except in cases of malice aforethought and assassination of the Sovereign of the Confederation. The lower house of the Prussian Parliament has passed a bill abolishing the death penalty. The Chambers of Bavaria, by a vote of 70 to 67, have rejected a similar bill.

Our postal affairs, both domestic and foreign, are now in excellent condition, except with France, and there are signs that that government will be compelled to yield to our reasonable demands.

The result of the Plebiscite was formally announced to the Emperor, Saturday, May 21, when he made a brief speech, promising to maintain the liberties already granted, but not by the sacrifice of order and stability.

9039 immigrants arrived in New York last week. Total since January 1, 1863, 301,000. Excess over same time last year, 7704.

The discussion of the dogma of infallibility in the Ecumenical Council, will probably continue until the end of June. Sixty members are down for speeches to be delivered.

Six hundred houses and two ships were burned in Quebec, May 21st.

There are 350,027 members of Good Templar's lodges in Missouri.

The six Chinese companies in San Francisco have decided to inaugurate a new era of their co-existence.

Rec'd, in his speech to the Red River Legislature, and Canada by instituting the government of Manitoba, had by no means settled the questions at issue.

At the meeting of the Boston Board of Aldermen, May 23d the Burdell claim was definitely settled, so far as the Board is concerned, by passing an order to pay Gen. Burdell \$40,000.

In the Superior Court, criminal session, held in Boston May 10, Elizabeth Chase, alias McDunn, the woman who was arrested and indicted for kidnapping the little girl, Nellie E. Burns, a few weeks since, was called up for trial, where she pleaded guilty to the charge of "not guilty," and pleaded "guilty." District Attorney May briefly narrated the principal facts connected with the case, and moved that sentence be passed. The prisoner, in response to the inquiry if she had anything to say in mitigation of sentence, simply shook her head, and Judge Rockwell then imposed the extreme penalty, which was that she be imprisoned in the House of Correction for the term of six years, the first three days to be in solitary confinement, and the residue at hard labor.

Both Houses of Congress have concurred in fixing upon the 15th of July as the day for final adjournment. Weston filed a walk of 100 miles, May 25th, in 21 hours and 40 minutes, and was fresh enough to make a speech. He walked the last mile in 11 minutes 35 seconds. In the last hour he walked over some piece of "not guilty," and pleaded "guilty." District Attorney May briefly narrated the principal facts connected with the case, and moved that sentence be passed. The prisoner, in response to the inquiry if she had anything to say in mitigation of sentence, simply shook her head, and Judge Rockwell then imposed the extreme penalty, which was that she be imprisoned in the House of Correction for the term of six years, the first three days to be in solitary confinement, and the residue at hard labor.

A telegram from London says the ship Mariano was sighted in distress, May 7th, in the Indian Ocean. She was hauled, when it was found that twenty-one of her crew had died from starvation, and the remainder were in a dying condition.

Advices from Buenos Ayres, April 16, bring details of the assassination of Gen. Urquiza. Gen. Lopez Jordan, commanding the revolutionary forces after the assassination of Urquiza, proclaimed himself Emperor of the province of Entre Rios, and was crowned by the national government of the Argentine Confederation.

Mark Lemon, editor and one of the founders of London Punch, died May 23d, aged 61.

The President declines to allow the Big Horn mining expedition to start at present. Sendell!

Quite a large party, composed mainly of members of the Boston Board of Trade, with their wives and daughters, started Monday morning, May 23d, in a special Pullman train of cars, for San Francisco, Cal. May they have a pleasant time and a safe return.

The news from Spain confirm the report that the veteran soldier, Gen. Espartero, will accept the crown if offered him by the Cortes. He is seventy-eight years old, having been born in 1792, in La Mancha, the country of Don Quixote. He was the youngest of the nine children of a carpenter, and being of sickly habit in his youth—like many other long-lived persons, he was afflicted with rheumatism. He took part, however, in the army, and fought against Napoleon's invasion of Spain; then served in Spanish America; then returned to place Isabella on the throne, and to govern the country as Regent till 1835, and then, being turned out by one of the Spanish revolutions, he retired to London, and lived till 1874; and then he was restored to power, to be displaced by O'Donnell in 1857; since which time he has lived in retirement. He is completely a man of the world, and though privately addicted to gambling, his public life has always been marked by integrity and a severe decorum. The object in tendering him the crown now is probably to secure a breathing spell for the various factions, who cannot agree upon any other course, and whose rivalry and strength it is difficult to estimate. A few years under Espartero will determine whether Spain is to be a republic or a monarchy, and if the latter, what shall be its ruling dynasty. The recent revolution ought to have resulted in a permanent termination than this, but it might have had a worse one.

### Portrait of my Daughter in Spirit-Life.

DEAR BANNER—I am a sick man, oppressed with all the dependent gloom incident upon a long, tedious illness, with an ambitious, active nature, continually disappointed in its impatient hopes of speedy recovery. But a pleasing burst of sunshine has for the time penetrated the clouds, through the reception of a life-like, perfectly characteristic portrait of my pet daughter, six years in the spirit-life, coming from the hands of Mrs. Kendall, 23 Winter street, room 39. It is a pleasing story, beautifully proving the incessant care and watchful love of those who go before us to the nether world.

Some months ago, as I was spending a few days in your city, I attended a small and unpretentious circle, composed entirely of strangers, unconscious of the presence of a spirit-artist, when, most unexpectedly to me, and told me who controlled a medium, identified herself, and told me my little Florrie was present, and, as we had likeness of our little child and not of her, she had a child-like desire "to have her picture taken," and that there was a medium present who could take it. Whereupon Mrs. Kendall—who knew nothing of me or my family, (as I am from Minnesota and my child died there)—was controlled, and described my daughter, saying, he thought she could take her portrait. Owing to embarrassment, it seems to me, to a sad lack of appreciation, some time elapsed before she was able to fulfill her promise. But the results richly repay me for the waiting; and, as I, dear one looks down upon me from the painted surroundings of the very vines, blossoms and shrubbery she so much loved to gather about her and imitate while in the earth-form, it seems delightfully real that her very smiles, with childlike exultation through the correct similes, at the success of her affectionate scheme. Blessings on the sorrowing ones, who, in the midst of anxiety, privation, and sometimes absolute hunger, thus work out the will of our angel friends and afford us the only actual demonstrations of immortality. "Verily they will have their reward!" as will also those, if any such there be, who generously sustain them.

(For scribble.) Dr. P. CAMPBELL.

Quincy, Mass., May 22, 1870.

### Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 50 cts. per copy. BAKER'S WEEKLY JOURNAL OF SPIRITUAL SCIENCE AND INTELLIGENCE. Published in London. Price 25 cts. THE MEDIUM AND DATABOOK. A weekly paper published in London. Price 5 cts. THE RELIGIOUS-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by E. B. Jones, Esq. Price 8 cts. THE LYONIAN BANNER. Published in Chicago, Ill. Price 5 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cts. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cts. per copy.

### Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. Jel.

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

M. K. CASSEIN answers sealed letters, at 185 Bank street, Newark, N. J. Terms, \$2.00 and four blue stamps. 3rd Jel.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Price, 25 cts. and 3 stamps. Money returned when letters are not answered. My 28.

Mrs. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular. A9.

### 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, Spencer's Positive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free. May 1.—lf

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## Message Department.

Each Message in this Department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears through the instrumentality of.

Mr. J. H. Conant.

While in an abnormal condition called the trance. These Messages indicate that spirits carry with them the character of their earthly life to that beyond—whether for good or evil. But those who leave the earth in an undeveloped state, eventually progress to a higher condition. We ask the reader to read the 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.

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. 153 WASHINGTON STREET, Room No. 4, (up stairs) on Monday, Tuesday and Thursday evenings. 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. Seats reserved for strangers. Donations solicited.

Mrs. Conant receives no callers on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

Donations of flowers for our Circle-Room are solicited.

### Invocation.

Thou holy spirit in whom we live, move, and have our being, we are standing as it were upon the outskirts of human doubt, of human ignorance and fear. We turn our faces toward the morning of truth—toward thee, oh Lord, darkness to grow wise in thee, asking that our lack may be swallowed up in the light of wisdom and truth, lead us away from our own darkness, from the errors that we have gathered to ourselves like a garment and hugged closely and devotedly to our bosoms. Father, aid us to give up our idols; put in our hands a hammer that shall smite them in pieces, and give us in their place thine own holy spirit, which we can worship if we cannot fully understand. The gods that we make with our hands we can see; we know what they are. But thou art infinite and invisible; yet thou art all perfect, an ever-present power in which we must live, if we live at all. Oh, teach us to worship thee in spirit and in truth. Take away our idols, our Father, and let us build altars unto thee, the great Spirit, the Infinite, the all-wise, the loving Father who carest for each one of us. We praise thee, oh Lord, that we do live, and that because thou art eternal, so are we. Being of thee, we ever shall exist, we believe. Oh, may we wear our immortality to thine honor and glory all the days of our lives, making each day a sacrament to thee, worshipping thee on all days alike because all belong to thee. Amen. March 17.

### Questions and Answers.

CONTROLLING SPIRIT.—I will answer your questions, Mr. Chairman.

Q.—Do you know anything of the whereabouts of the "City of Boston?"

A.—We have been informed—but of ourselves we know not—that the steamer has foundered with all on board. Now understand us to say we do not know, but have been so informed. You have the information second hand from us.

Q.—You have been informed by those in spirit-life?

A.—Yes.

Q.—By whom was the image called the Cardiff Giant made, and for what purpose?

A.—We do not know.

Q.—Edward H. G., of Aurora, Ind., asks an explanation by the controlling intelligence of an answer given in the Message Department some time since, referring to spirit-forms seen by mediums. In that answer the statement was made that the atmosphere of our earth contains everything belonging to this planet and much more, and all the elements necessary to the formation of everything known to our human senses; that spirit-forms, as seen by mediums, are not really the absolute and genuine forms of spirits, but those they have temporarily created out of the atmosphere, and consequently perishable. My wife sees spirits—at least the exact appearance of persons who once inhabited the mortal form; the question is, if what she sees is not the real form of the spirit, what kind of form does it have?

A.—By the real form is meant the permanent spiritual body. By that which we may call the unreal we mean that which has been temporarily woven out of atmospheric elements. Such a body can be seen by the natural eye, but a spiritual body can be seen only by the spiritual eye, perceived by the spiritual senses. When spirits clothe themselves out of the atmosphere, you can all see them, handle them. They have bodies that are as flesh and blood, and bones and sinews and nerves, all manufactured out of the atmosphere. But when mediums see them, they see them with the spiritual eye. Their spiritual perceptions are opened, while those of the masses are not, and they see the spirit-body, that which is permanent with the spirit.

Q.—In one of the prayers offered here, the petition was that God would bless those who pray for blessings. Will persons be any more likely to receive blessings by praying for them?

A.—Prayer brings us nearer to the spirit of good, to that infinite spirit of good that exists everywhere. It changes our spiritual condition, and makes us more receptive of the blessings we ask for. This is all prayer can do for us. It cannot change the purposes of the Infinite. It cannot bring God nearer to us, only as we come nearer to God.

Q.—In proportion as our desires are, shall we not be prepared to receive these blessings?

A.—Yes.

Q.—Is not there more benefit arising from work than from prayer?

A.—To me work is prayer, and prayer is work. By prayer I do not mean simply mouthed utterances.

Q.—Does not the moral welfare of society depend more upon work than upon prayer?

A.—Yes, certainly. A man might pray to all eternity for his field to be sown with wheat and the harvest to be gathered in, but unless he or some one else work in that field the wheat would not be sown, the harvest would not be gathered.

Q.—Does prayer without works amount to anything?

A.—No, certainly not. It is prayer without a spirit, without a soul.

Q.—As Spiritualism advances will the churches crumble and a new organization be erected on their ruins, or will the churches be likely to adopt Spiritualism and retain their organization?

A.—The churches will be most likely to adopt it. Can you not see that it is even now being incorporated into all the churches? They are drinking it in just as fast as it is possible for them to. Their old theological darkness will quietly depart before this spiritual light. In other words, this heaven, which is in all the churches, will by-and-by leave the whole lump. It will be changed unconsciously to themselves. It is the purpose of returning spirits not to tear down but to spiritualize all the churches.

Q.—The question was asked if work was not more important than prayer. You answered yes. I would ask if they are not about equally im-

portant in this view. For instance, may we not define prayer as the hungering and thirsting of the spirit, the opening of the spirit to receive divine light and aid? Having received that, work must follow to fruitify and make it useful.

A.—You are right.

Q.—At what time did man first appear on earth?

A.—It would be impossible to tell, since when man first appeared on earth there were no means of recording his appearance, and therefore transmitting the knowledge to future generations. It is almost impossible to tell in the history of man when the brute life and man begun. I say it is almost impossible to tell, so gradual have been the steps of Nature, so gradually has the human been led up from the brute creation. I know it is not very pleasant to contemplate our past, but if we would go back to learn what we have come from, we must contemplate it; we must shake hands, and very cordially, too, with our brethren in the lower orders of life. We cannot ignore them.

Q.—Is Prof. Hitchcock's work on geology in the main correct?

A.—He has advanced a great many correct ideas, but he has so woven his own peculiar theological views with his scientific observations, that he has rather dwarfed his scientific observations by his theology. For instance, he is unwilling to yield up his old belief in a universal deluge spoken of in Genesis. He tries to make Geology bow down to the biblical record, and he makes a very poor job of it. But when we sift out his geological researches, and separate them from his theology, we have an abundance of pure truth well worthy of our investigation.

Q.—Was not the book the means of doing much good?

A.—Certainly it was. March 17.

CONTROLLING SPIRIT.—At the close of this session, should there be time, you will be favored by a reading from Longfellow's "Hiawatha," by the Indian spirit, Ne-o-sa-ka-le-na. March 17.

Samuel K. Head.

(This spirit took possession of the medium for a moment, but was only able to retain control long enough to give his name.) March 17.

Captain Bassett.

I am not suffering with any sickness or disease which afflicted my body before I left it, but I am suffering from painful recollections, when I reflect that I am here as one of the "dead," and that there are yet hopes cherished in the hearts of my dear ones that I am not numbered with the dead. I can but feel saddened for their sakes mostly, though quite a time has been given for the Great Healer to prepare them for the wound, that it may be speedily healed.

It is now between fourteen and fifteen months since I left home in the good ship Java. We went on our way without encountering any severe gales, and strange to say—that is, it will be strange to some, it was not to me—but to those unacquainted to sea life will seem strange, when I say we did not speak a single sail on the entire voyage to the China seas. We were bound for Yokohama, Japan; when within about five days' sail of Yokohama, perhaps a little more, we encountered a typhoon and seaquake. In all probability we should have come out victorious from the typhoon, had it not been attended by the seaquake. The day was unusually bright; not a cloud was to be seen. Suddenly, at about two in the afternoon, we recognized that dead calm that in those latitudes always speaks danger. That told us, in unmistakable terms, that we were to be visited by a typhoon. Scarcely had we made ready for it before it was with us. We received the shock of the seaquake at the same instant that the typhoon struck us, which produced such a violent suction under the ship that there was no chance of safety for us. We must go down; our good ship trembled like a bird upon the wave for a few seconds, and plunged beneath the waves. That is all I have to tell. Captain Bassett, of the Java. Fare you well. March 17.

Samuel Harding.

I should not like to come back and bring news of my own death. Thank fortune, my folks know of my death, so I haven't got to be the bearer of my own death dispatches.

Well, stranger, this is new business to me, as it will be, I suppose, to you in this line, when you get over across, and want to come back here.

My name was Sam Harding, and I am from Harrisburg, Penn., sir. I died according to the rules of war. [A quick dispatch.] Yes, pretty quick. I did not stay more than two hours after I was shot; I was killed at Cedar Mountain. You never was there, I suppose. [No.] Well, it's a pretty fine place when you have a chance to view it without knowing you are going into line of battle, and may expect you will have to go under its soil pretty quick. The view, under those circumstances, do not amount to much.

Well, stranger, when I was here, I tried to be a Methodist, and was as much as I could be; but I don't know. I fell short, I reckon, a good many times, because I could not see things as the preachers did. Well, stranger, I never could see into the necessity of sprinkling, or baptism, anyway. To me it was child's play, and I could not have anything to do with it. I said I liked all the rest pretty well, but that was nonsense to me, and I could not make it a part of religion, anyway. Well, I see differently now; I see it was an observance that symbolized a great truth; and while people here are surrounded by the body and all its circumstances, it is all the way you can understand anything about religion, or about God—by symbolizing them as best you can. How do you suppose the heathen could ever have been made to understand anything about God only through the idols they made? Well, what is true of them is true of us. We talk about washing away our sins, but we can't realize it without putting on the water in some shape. So I think, were I here now, if I wanted to be a Methodist, I should go through the baptism, or sprinkling, or whatever was thought best, because I should see it was nothing but a symbol on the outside, but in the inside it was a great truth. I should receive it with a better grace.

Well, I am happy in this other life. It is a good world, and it is a world where people do not tread on your toes too hard. What I mean by that is, you can have enough to satisfy all your spiritual needs always, and nobody can take it away from you. Everybody can have enough, and nobody can take what belongs to me—for you could not use mine and I could not use yours. So there is no stealing—no fleeing from one another, I tell you, here in this life. So if some of my acquaintances do not get rid of some of their propensities before they come here, they will find they have brought 'em to a poor market. Now that's sure as you live, sir. [You do not mention their names?] No, I should not want to mention that kind, because they would not like to be shown up. Some that I did business with, and dealt with here in

this life. They know what I thought of 'em when I was here. They were always inclined to go a little further and a little further, tread a little harder, tread a little harder, never stopping to think that perhaps you might have some rights as well as they. They would get just all they could, whether it belonged to them or not. Now, rather than fight, I would give up. I would yield, as an Indian would say, sent after sent, till I was driven to the water's edge before I'd fight. So you see I got the worst of it a good many times. I got the worst of it at the time I was rather forced into the army. I was forced—yes. I had fled from me by those persons—albeit I had been in despair as to what to do, and I finally concluded I'd better serve my country as best I could. I would enter the army. So I did. I ain't sorry for it. Those people remain. They were cowards. They stayed at home. I could say more of 'em, but I don't want to be too correct an artist in drawing their portraits. Might call on me to come again and draw somebody's else, and as I happen to be in other business, I should not want to come. I do hope they will look into this matter, and if they want to enjoy life on our side, square right round and be willing to let other people live, as well as to want all there is in life themselves; because it will come a little hard on 'em when they come here. You have got to be satisfied with enough here—can't get any more. If they ain't satisfied with it, they will be constantly miserable, you see, so they might as well learn to be satisfied here.

I would say to my folks, I am happy in this new life. It is a real world, as tangible as this world. I see water, and trees, and flowers, and soil, and mountains and valleys—everything that I saw here in this life—only it is so much more beautiful, as the things are here to our material bodies, as the things are here to our spiritual bodies. Now my folks do not know that, and I want 'em to know it. I'd like to open a communication between them and me through the medium, Mr. Mansfield. I've been to see him, and think I can do first-rate through him. I'd like to have them write a letter to me and let me answer it—open a correspondence with us—I will tell them about the spirit-world they are coming to—about matters on earth too—anything that will do them any good. Good day, captain. [Did you give your age?] No, I did not. Do you want it? [Only for the satisfaction of your friends.] I was in my thirty-second year, sir. March 17.

Session conducted by Father Henry Fitz James; letters answered by L. Judd Pardee.

### Invocation.

Oh, thou who hath decreed that the soul should pass through the purgatory of human life, that it may be educated for heaven, to thee we pray, and we ask, oh Lord, our Father, thou Great Spirit, who art infinite in wisdom, in love and in power, that our ministrations to those souls who are imprisoned in houses of death may be such as shall tell well for them in eternity. Oh, our Father, we know that thy ways are right, and just, and that those thou lovest best thou often chastenest most. Oh, our Father, may thy children who still dwell in the shadow of mortality, who still walk in the darkness, scarcely beholding the light, grant, oh Lord, for them some revelations of thyself, that shall teach them that for the soul there is no death. The body must die, but the soul can never die. Oh, grant that some of the divine hopes of the soul may be revealed to them even here while they dwell in the prison of death. Our Father, send loving angels to those who mourn here. Give unto each heart an answer to its prayer. Lift up thy children who have fallen in the way of life, and through thy ministering angels, speak peace to the down-trodden world. Thy kingdom is with the soul. Oh, may we, our Father, succeed in impressing this truth upon thy children, that thy kingdom and thyself are never absent from the soul; whether it wanders in the vale of purgatory, or drinks deep from the black waters of hell, thou art there with it, an ever-present Saviour, and will not suffer it to be scourged too heavily. Father, we bless thee for all thy blessings toward us. We ask that this hour thy holy spirit in love may abide with us and go with us from this place, giving us new strength, and teaching us anew of thee and of ourselves. Amen. March 17.

### Questions and Answers.

Q.—Why are the elements always so perfectly calm preceding earthquakes? What is the philosophy in spirit-life of this particular phenomenon?

A.—Since it is a phenomenon that belongs to physical human life, of course its philosophy is here with you. Extremes are fond of meeting. It seems to be law in Nature, that a calm shall always precede and always precede a tempest. Philosophers tell us that during what is called a dead calm, the electric and magnetic elements are at rest, comparatively and relatively at rest. It is not according to natural physical law that they should remain long at rest, for Nature always provides against all contingencies. This rolling world, would long since have gone out of existence, had this law not been in constant operation. Now since it is not natural for the atoms composing physical life to be long in a state of rest, of course the law forbids it, and when there is a strong tendency toward it, Nature combines other forces which rush in and fill up this so-called vacuum, producing the opposite of a calm, which is intense vibration.

Q.—By A. G. Easterly, of Napa, Cal.: In the Banner of Light of Oct. 9th, after a most beautiful prayer, in which "God the Father, Spirit Eternal, whose loving kindness beams upon our consciousness," is implored "to guide our speech," and "strengthen our understanding," "that his will may be done in all hearts," we are then told in the succeeding answer to a query, "When we consider what God the all pervading spirit is, we can come to no other conclusion than this, that spirit is a compound of all spirit." Now what I respectfully and earnestly ask is, How can we possibly reconcile these two diverse teachings? The first I believe is Theism, the second Pantheism.

A.—Both are true, since there is a great spiritual truth in both Theism and Pantheism. I believe God, the Spirit, to be all spirit—your spirit, my spirit, the spirit of the dog, of the horse, of the water, the grain of sand, the ocean, the sky, everything of which we can conceive and of which we cannot conceive.

Q.—What is life? Is it the same in the vegetable, animal and man?

A.—Yes, just the same. The manifestation differs according to the instrument through which it works, but the indwelling element is the same.

Q.—Is there any difference in life, as manifested in intelligent human life on earth and spirit-life?

A.—No; life is but life anywhere and everywhere. It is manifested differently, but the life itself is always the same in all things.

Q.—By B. J. T.: Is Abd-el-Kader, who has pre-

sided at this circle, the same who lived in Algeria, and later in Syria? If so, would he mention some event in the drama of his life, by which I could recognize him to be the same person as I inquire after? Would he give the names of one or more writers who may have written his biography, and say if they have also published what has been written of him?

A.—The Abd-el-Kader who comes here was contemporary with Mahomet.

Q.—Are the manifestations of this day from the same source as were the miracles in Christ's day?

A.—That is my belief.

Q.—Can true worship ever exceed the comprehension that we have of the object we worship?

A.—No, I think not, because we cannot truly worship what we cannot truly comprehend, and thus it is that we bring our God down to us. We array him in the form of human life. We give him a personality so that we can comprehend his being, or at least we think we can, and the worship of God will always be more or less imperfect because we can never fully comprehend the Infinite.

Q.—Have we any evidence in Nature of an intelligent design working in Nature to the accomplishment of specific ends, or are the perceptions of apparent adaptation and design to the necessary relation of cause and effect to the forces inherent in the primal elements of matter?

A.—Those primal forces that are inherent in matter must have had a cause. There must have been a power behind them, and that power I believe to be spirit and also intelligence.

Q.—Is there any self-conscious intelligence in the universe except the organized self-conscious intelligence of the human spirit?

A.—No; I know of none; consequently it is right for me to answer as I do.

Q.—May we not as lawfully infer that there is a power beyond spirit as you do that spirit exceeds all the primal forces?

A.—Yes, it is lawful for you to infer that, but the next thing is to demonstrate it.

Q.—Have we not been told in this circle that soul exceeds spirit?

A.—Possibly you may have been. To me they are synonymous terms. Some call the soul the intelligent, invisible portion of the being, and the spirit the covering through which that soul manifests itself. That is a view that some spirits take of it, but I talk of the spirit and the soul as both being terms used to convey the same idea. When we endeavor to speculate concerning spiritual things here among our mortals, we find that the poverty of human speech prevents us from giving you those ideas of a future life that you seek to know concerning.

Q.—May we not look for some important changes soon in this general movement which we call Spiritualism?

A.—Yes, and I think you will not look in vain.

Q.—Will you please indicate some of those changes in general outline?

A.—There will be more marked physical manifestations, as you call them, for it should be understood that you have need of them as yet. There will be more marked intellectual manifestations. Clairvoyance will become more general; clairvoyance, clear seeing, will become more general. In fact, all the different phases that you have been familiar with in the past will become more exalted, and other phases will be revealed to you.

Q.—What is meant by the spiritual breathing that some Spiritualists in America have made a distinctive feature of their society?

A.—I have no knowledge of any such conditions existing in any of the spiritual societies. Please explain.

Q.—I refer to the society at Brooklyn, under the direction of T. L. Harris. They believe themselves to be capable of receiving some finer atmosphere than the physical lungs are able to inspire.

A.—Perhaps you refer to the action of the spiritual body in some persons, while the spirit is incorporated in the physical body. There are some amongst you whose spirit bodies are as actively used even while they are here in the physical body, as are their physical bodies. For instance, their spiritual lungs are used by the spirit; their spiritual senses are used; their spirit-bodies are just as much used as their physical bodies are, and more so. These persons you call mediums. The action of this spirit-body gives them predominance over physical life. They are able to depart from their bodies almost at will. Foreign spirits are able to control not only their spiritual bodies but their physical bodies also, giving a variety of manifestations in Spiritualism with which you are all familiar.

Q.—I do not so understand that phenomenon. I believe the people in that institution are not what we call mediums.

A.—Then I am at a loss to know to what you refer.

Q.—Perhaps you may supply the information at another time.

A.—Very likely I will. March 21.

John A. Cummings.

Well, brother, since I have ascended I can speak for myself. I know now that there is a life after death, and that I have entered it and that I can return. Though I had many evidences to prove this philosophy a truth before I left my body, yet they never served to satisfy my soul beyond doubt. But I am satisfied now. I said to some of my friends if I prove it true, I will return. I used to tell my friends that I do not believe that there was ever any worse hell than what some of us were subjected to, here on earth. And my belief is strengthened, greatly strengthened. I used to hope that the suffering that you were put through here in this life would render us all the more sensitive to the joys of another life, if there was any other life. My hope is fully realized. And I can say to those friends I have left, I would not be willing to part with one single pang that I passed through here on earth in that miserable body of mine that I dragged out half a century in. I am thinking of joining myself to a party of spirits whose business seems to be to overturn some of the false theories of this life and substitute in their place correct ones. I hope I shall be able to do some good. I used sometimes to make violent efforts to do something here, but the old clog of the physical body would always rise up in rebellion and prevent me, so I was obliged to pay a great deal of homage to the body and very little to the spiritual. But that body is laid off now, thank God for it, and I am free to do what I want to, and I hope ere long you will hear from me to some good purpose. John A. Cummings. Good day. You know me. You ought to. [Where did you live?] At the South End. You know me. If you do not, ask some of your brother Masons. I've hung my hat in the other world. March 21.

E. J. Kenny.

I have friends and family in Halifax, Nova Scotia, and I want to reach them. But I am astonished. I have brought up in Boston, Mass. I was told on coming here that I could go home. I

was going home. [They meant you could send a message.] They did not say so. Do not know but they meant to, but they did not do it. [Have not you ever been able to reach your family?] No. [Then I think you can go directly to them after leaving here, and see them quite distinctly.] That is what I want. My name, E. J. Kenny. I was a trader in Halifax. I went to London, Eng., to buy goods, and we got the worst of it, and I'm dead. My folks do not know it, but I do. [How did it happen?] Drowned, drowned, drowned. [From what were you drowned?] Water; what did you expect? [From what ship, I mean.] Steamer—City of Boston. [What about the steamer?] I've nothing to say about her. [Did you fall from the steamer?] No, that fell from me. [Did you go down with her?] I don't know where that went. I went down. [What was the occasion?] Well, some bad management, giving out of machinery, breaking a shaft—a variety of mishaps, which they were I don't know. I wasn't boss. If I had been, perhaps I might have done different from what they did. I was a passenger. I heard a good many things, and might repeat 'em here, but I was cautioned to talk only of myself, so I do, I am here, and dead. So report to my people. I am a Catholic, and expect to reach my family through the church. Have I been told right? [Yes.] Very well; do not forget my name. [Your age?] Forty-six. It is a hard thing to be obliged to come back and report your own death. [You don't know anything about the steamer?] Yes—know a good deal about her. [You don't wish to say whether she went down or stayed up?] I don't know whether she went down or stayed up, as I told you in the first place, but the last I saw of her, I thought she was in a fair way to go down. If she stayed up, she did more than I thought she would. [Do you remember the day?] No; as far as I am concerned, it was rather between two days, for I went very near the closing up of one and the beginning of another, and which I leaned the furtherst on I can't tell. You got my news from the steamer? [Not a word.] Well, you ought to have. [Do you know whether she spoke any vessels while you were on board?] I don't know; I think not, though. We had a mighty rough, foggy time. Some of my friends wanted me to wait till May. They thought I'd be sorry if I didn't. Tell 'em I ain't sorry. I ain't sorry. Think when I get acquainted with things here I shall like a good deal better than I ever did on earth. March 21.

Annie Gardner.

I have got well. I was sick, but I have got well. Tell mother I do not believe I will ever be sick any more. I feel well now. I had a fever. I did not live here. I lived in St. Louis. My name was Annie Gardner. I was most ten years old. Before I was sick—two years before—I broke my leg and it was not set right, and mother said she would rather I would have died than to have had that misfortune. I don't know but what God heard her and thought he might as well take me. [She is not so well satisfied now, is she?] No; she cries dreadfully, and feels dreadfully. I suppose God thought she meant what she said, and so I went. Don't you suppose so? [No, I do not think so.] Oh I do. [Have you any reason for thinking so?] Yes; because they say God hears our prayers, and they say that every earnest desire is a prayer, and that he answers our prayers, and if he does—why, that was a prayer my mother made, and so he thought she meant it and he took me. [But she did not really mean it.] Well, no, she did not, but perhaps he thought so. [No, my dear I think there was some natural cause for your death which you will understand sometime. I think your teachers will explain it to you in good time.] Well, mother ought not to cry and feel so bad, because I am better off, and she knows I'd always have been lame here and had a deformed foot, and so I should not think she would feel so bad. [You must try to comfort her.] I would if I could, but I could not influence her. [Perhaps you may after she gets your message.] I have not got any broken leg here, and I am well, and I do not think I'll ever be sick any more. Tell her that father sent here. [Did she think he was?] Yes, he went to Austria, and she heard that he was dead, but he is not dead, and I am going to find him. I am going now. March 21.

This séance was conducted by John Pierpont; letters answered by L. Judd Pardee.

### MESSAGES TO BE PUBLISHED.

Tuesday, March 22.—Invocation: Questions and Answers; Alvin Nickerson, to his friends on Cape Cod; Samuel K. Head, of Savannah, Ga.; William Denby, of San Francisco, Cal.; to friends; Caroline Corbin, to her son, in Atlanta, Ga.

Thursday, March 24.—Invocation: Questions and Answers; Mary Landon, of Gloucester, Piquette Co., Ireland, to her sister in Boston; William Fairchild, of Central City, N. Y., to friends; Nellie Graham, to her mother, in Buffalo, N. Y.

Monday, March 28.—Invocation: Questions and Answers; Alexander Nelson, of London, Eng., to his friend, Daniel Hancock, of Boston, to his niece, Elizabeth; Jane Elton, of Philadelphia, to her grandchildren; John Barker, second officer of the ship "Java."

Friday, March 25.—Invocation: Questions and Answers; John W. Barrett; John Singleton, of Westchester, Mass., to his children; Belle Wide-Awake; Ellen Shaw, to her sister Margaret.

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

Monday, April 4.—Invocation: Questions and Answers; Nancy Nutter, of Portsmouth, N. H., to her friends; John Chase, of Falls Church, Va., to his brother Theodore; Willis Barnabee, of Portsmouth, N. H., to friends.

Tuesday, April 5.—Invocation: Questions and Answers; Jacob Hildison, of Exeter, N. H., to his friends; Daniel Allister; Ham Miller, of Portsmouth, N. H., to his friends; William Starr, lost from the bark "William Robinson," April 4th, to his wife, "Belle Wide-Awake," to Mary.

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

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

Thursday, April 14.—Invocation: Questions and Answers; John H. Hays, of New York City, to his friends; Daniel Brown, of Savannah, Ga.; Ebenezer 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; Daniel Head; Taylor Kidder; Ezra Wingate, of Bristol, Me., to his children; Caroline Furber, of Portsmouth, N. H., to her family.

Tuesday, April 19.—Invocation: Questions and Answers; Captain John White, of Salem, Mass.; Hannah Gale, 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 Dubuque, Iowa, to his friends; Caroline Brooks, of Nashua, N. H., to her children; Jennie Roberts, of Brooklyn, N. Y., to friends; Mary Ann, to her friend Mrs. Callie; James Evans, of New Bedford, lost April 24th from the bark Orient; George Nealon, of Charlestown, N. S., to his mother.

Tuesday, April 26.—Invocation: Questions and Answers; Oliver Burgess, of Boston, to Isaac Burgess; Daniel H. Haines, of Hallowell, Scotland, to his family; Maggie Davis; John McMorat, of New York City.

Thursday, April 28.—Invocation: Questions and Answers; Thomas Hayes, of Brooklyn, N. Y.; Mary Ploxy, of West Philadelphia, Penn., to her relatives; Martin McCoy, of Dayton, Ohio, to his friends; Elizabeth Bixson, of Hallowell, N. H.; Joshua Banks, of Denver, to his brother.

Tuesday, May 3.—Invocation: Questions and Answers; John Henry Baxter, of New York City, to his mother, Mary Kane, of Boston, to her husband; William Sherman, to his brother-in-law.

Thursday, May 12.—Invocation: Questions and Answers; Joseph C. Adams, died in Liverpool, Eng., May 18th; Nathan Walbridge, of Charlestown, Mass., to his relatives; Susie Turner, of New York City, to her mother.

Monday, May 23.—Invocation: Questions and Answers; Frederic Schelfke, of Boston, to his brother Henry; Arthur Chase, of Belaire, Md., to his family; Edna Sturt, of New York City, to her mother.

### Donations.

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# Banner of Light.

EDITORIAL CORRESPONDENCE.

BY WALTER CRANE,  
No. 21 North Fifth Street, St. Louis, Mo.

## HAUNTED.

By special invitation we went on Sunday to the country, a few miles from the city, to visit a house that has been occasionally haunted for some months past, and over which the newspapers spread a large amount of ink, starting up quite an excitement for a time, and annoying the family with unwelcome visitors that were as repulsive as the ghosts. Since the excitement has died out the "strange visitors" have not come often, and the Catholic family are not so much alarmed, being satisfied there is no danger of the least injury from the "invisibles." The story, as we learned it from the family, (for we had no chance to commune with the spirit,) runs about in this wise: A woman, born of French parents and brought up in French language, but not taught to read or write, but schooled in the ceremonies of the Roman Catholic Church, married, and the mother of several children—now scattered, one of which is the medium, a girl of about fourteen—lived not very happily with her husband and had much domestic trouble, and died about two years ago in an unsettled state of mind, and, during this daughter a medium and her husband living there with his sister's family, and the other children away, has made her presence known several times, sometimes speaking audibly to the girl, and once to her husband, and often taking down and hanging up clothes, and opening trunks, and spreading out the contents, lighting lamps, &c., sprinkling the premises with holy water, and making crosses of the scissars and other articles, and asking them to have high mass said for her and themselves, &c. Once they sent for the priest; he mumbled over Latin a few minutes, received five dollars, and told them to send for him soon, if it came again, and he would take the devil away. It returned, but they did not send for him again, as he was of more expense than profit to them. We asked them if it was not curious that the devil should ask for mass to be said, if it was not his church; but they do not believe it is the devil, but ghosts or spirits of some kind, if not the one it purports to be. The husband is a little sear, as he feared all was not right on his part, and his sister is very religious, and does not like to encourage any effort to hold intercourse with familiar spirits, but they are, and the girl, who would not doubt be a good medium, is rather indifferent about the matter, so it is not easy to explain or to obtain from the unquiet spirit just what she does want. No one could doubt their stories or their honesty who would visit and talk with them about the matter.

Those who think the phenomena are dying out know very little about it. The excitement and curiosity is dying out, but not the phenomena nor the interest of honest and earnest inquirers after the facts of intercourse between the two worlds. We hear of very often in private families who will not make public exhibition of them, but who enjoy them very much with the friends who sympathize with them in belief.

Spirits, like the one above alluded to, who are still troubled about earthly affairs or their past life, should have every opportunity afforded them of freely communicating with those they wish to reach here, and soon the trouble could be adjusted and the spirit go to rest, but by such dunce-headed priests as the one they sent for, who called it the devil.

## "THE DANGER."

This is the heading of an article in the Interior, which begins as follows:

"It may be that it is unwise to decry the present as compared with the past; that it is more idealism to pronounce against the prevailing type of Christianity because it does not embody or fairly represent the gospel; and that it is playing the alarmist to pronounce a great apostasy. All this may be affirmed, and yet it is true that the immediate exposure of Christianity as real and great.

Infidelity certainly has rarely assumed an attitude more defiant and aggressive. Hatred of all that is distinctive in Christianity has not often manifested itself in so many friendly forms. Attributed, embodied in theories at war with the foundation principles of religion and social order, has rarely set itself up for a God with warrants more numerous or more plausible. The power of the press has perhaps never been wielded in favor of free thinking with more energy, or with talent better adapted to reach the popular mind. The number of those not excluding some bearing the title of ministers of Christ, who adopt Christianity by name, that they may not be accounted enemies while they trample it in the dust, never was greater.

To us it seems strange that Christian writers, and especially editors, cannot tell the truth when they write about those who do not agree with them. "Hatred of all that is distinctive in Christianity." All who know the feelings, expressions and conduct of the parties referred to, including Infidels, Spiritualists and Free Religionists, know that no hatred is manifest in their lives, conduct or expressions toward Christians or Christianity. We are not actuated in the least by hatred. We point out its errors, mistakes and defects with the greatest kindness, and warn the young against its superstitious follies and fanaticisms, and, with every charity for those who have been erroneously educated, we ask all to seek for the truth and escape the follies and falsehoods of the past. But this is termed *hatred* by our Christian brethren, who pronounce reason carnal and "an enemy against God." The editor of that paper, however, ought to be too well informed and too honest to make such blunders or to palm off such falsehoods on his honest but more ignorant readers. "Antichrist embodied in theories at war with the foundation principles of religion and social order," &c. "Antichrist" is not anti-religion, nor at war with religion, nor in any way opposed to social order and the foundation principles of religion. Christ is only the head or heading of a sect, and has not more to do with the foundation principles of religion than Buddha, or Mahomet, and the same that grow out of them. Men and nations may be as religious as Christians, and yet be as much opposed to Christ and Christianity as Christians are to Mahometanism or Buddhism.

It has ever been one of the arrogant assumptions of Christian writers that Christianity alone was religion; all else was enmity to religion, hatred of religion, wicked, corrupt and depraved, as nature was said by them to be totally or largely. It is the duty of all liberal minds to correct this error of Christians, and show them that there is a better religion than Christianity—one above and beyond its hatreds and falsehoods, more charitable, more rational, more natural, more scientific, and far above and beyond the little petty quibblings of narrow-minded sectarians who cannot see God except in the character given him in the Bible, and who attempt to build up characters in themselves like unto it, with David for a pattern of a "man after God's own heart."

Time was when such statements as we have

quoted above were accepted by the people for truth, and the prejudice aroused by them brought the magistrates and the law to bear on the victims of the church's tyranny; but in our country and age most people look upon them as overwrought zeal for a good cause, or one believed to be so, and hence the Infidel escapes with only the hatred or prejudice of the ignorant part of the church members. If we had an honest, honorable and charitable class of leaders and defenders of Christianity to contend with, it would be a pleasant work to probe its history and correct its errors and save all the good in it for the future free churches of religion without sectarianism; but we unfortunately have not, and must remove the old structure for the new, but tenderly and without hatred.

## FEAR.

There are no people in the country so susceptible to fear and so sensitive to public prejudice as mediums and Spiritualists generally. With a few noble exceptions they are the most easily frightened by priests and sectarians, in whom they have little or no confidence, but whose slander and insinuations easily drive them from the support of the cause to which they are in heart attached. Public opinion, to which they owe nothing, is to them a terror as great as a thunder-storm once was to the ignorant. The sectarians, knowing the sensitiveness of mediums and Spiritualists, generally take advantage of it to keep them from reading or patronizing our literature, and to keep them from our lectures and circles. One-half the Spiritualists in any of our cities or large towns are ashamed to be seen going to visit a medium or to go publicly into a spiritual meeting or a bookstore where the books and papers are sold. It is the work of a large number of persons, some of them professed Spiritualists, to keep the reputation of all who are engaged in the work blackened and soiled so as to keep sensitive persons away. It will take years to outgrow this condition, and then all will be ashamed of their timidity and weakness in a cause of so much importance.

There are many persons, who, having no personal friend who is a medium, slander the whole fraternity; or, if they have a personal friend who is a medium, they will except that one and scandalize all the rest, and yet the same persons will often go unthinkingly to see them and get tests or messages. We have seen so much of this that it compels us to admit a large part of the depravity which Christians teach; but instead of attributing it to Nature, we attribute it to the erroneous religious education which teaches people to rely on others for redemption, salvation, wisdom, knowledge, respectability, reputation and even character, which the Church claims to give and take away.

## APATHY OF SPIRITUALISTS.

By a reasonable estimate we have at least three or four millions of Spiritualists in the valley of the Mississippi between the western slopes of the Alleghenies and eastern slopes of the Rocky Mountains. Out of these it seems to us we ought reasonably to expect 100,000 subscribers for spiritual papers, of which the *Banner* should have twenty or twenty-five thousand at the lowest estimate, and we feel that we are not unreasonable or ungenerous in this estimate, and we are fully persuaded that this number can be obtained by suitable efforts on the part of our friends throughout this region. If every subscriber will take pains to introduce it and urge its examination by those who are favorable to even the examination of the subject, and by a little exertion on the part of our subscribers, our list can certainly be nearly doubled in one year. We want also to call attention to the fact that we have opened in St. Louis the best and largest assortment of liberal literature ever presented to the public in one store west of New York, and the most complete of any in the United States, except at the *Banner of Light* office in Boston, from which we have a constant supply of all new works. This movement is with us an experiment, in which we trust to the generosity and patronage of the liberal-minded people of the West, who we hope will not let us starve out and be obliged to abandon the effort to maintain a liberal bookstore in this great city of the West. We shall give it a fair trial, and remain at least long enough to know that no such establishment can succeed before we quit, and this will take several years, for which trial we are fully prepared; but if the apathy of liberal and spiritual minded people leaves us without their patronage, we must of course seek other business.

## WOMAN'S RIGHTS.

There is no subject before the people for examination in which there is more "shoddy" than in this subject of woman's rights—none on which there is more superficial and fruitless buncome, nor one in which there is more said with less done in proportion. That it is steadily pressing into all ranks of society is certainly a fact; and that there is need—pressing need of action as well as talk, is certainly true. But from our own personal knowledge we can testify that wherever there is a practical effort to get women into supporting business which they can carry on for themselves, and where they are struggling to make a support by doing business for themselves, the advocates of woman's rights who talk most and loudest, are the last and least to patronize them, or aid, encourage and sustain them, and such will usually sooner give their trade and countenance to some popular and fashionable opponent of the cause they advocate. Ridicule will easily drive three-fourths of the female advocates of woman's rights entirely away from those who attempt to carry out in practice the theory they teach. Female practitioners get as good patronage from their enemies as friends, and in shops and stores where females are owners they are not sustained by such friends.

## JEREMIAH HACKER.

We are often asked if this faithful old pioneer in reform "still lives" in an earthly body, and if he still writes for the public. We cannot answer, but hope he or some one will let us know through the *Banner*. A friend says he promised to report from spirit-life through the *Banner*, if the door was open when he got there. Wherever he is, we hope he will keep his friends posted, as we have not seen nor heard from him since his little paper in New Jersey stopped.

## PHYSICAL PHENOMENA.

In one of the pleasantest homes of St. Louis, which admits no strangers, takes no pay, and does not want its name and locality designated, we have witnessed some of the most complete demonstrations of spirit power and spirit intercourse that are described: no less than visible exhibition of their faces, talking, singing and playing on the piano without the use of any of the organs of the medium. These exhibitions are given to the family and a few select friends when invited, and under circumstances that preclude any possibility of collusion, deception, or imposture. Such cases of phenomena in private fami-

lies, without compensation or reward, are becoming quite common of late, and are doing much to convince those who have avoided public exhibitions from a fear of being imposed upon, and erroneously believing that all such were deceptions and for money-making purposes, although the evidence has invariably been that very little money has ever been made by any person who has given his or her time to the cause of Spiritualism or mediumship. Every one of us could have made more money, more popular reputation and less of valuable character, by pursuing other callings. At least this is true so far as we know.

## TEST MEDIUMS.

In all ages of the world and in all countries spiritual manifestations have been before the people, although not always recognized as such. It has been reserved for these latter days to behold and understand the power of spiritual influence in a degree and quality not to be misunderstood. So common has it become for those who are dwellers beyond the material planet to return and manifest themselves to those who desire it, (and often to those who do not,) that scarcely can a family be found who have not witnessed something of the sort. In this almost universality of demonstration it is not surprising that impostors and charlatans are found in the field, presenting themselves to the public in various ways, professing high degrees of mediumship, and holding themselves out as clairvoyants and test mediums with wonderful powers. In this class may be found many of the "professors" and "madams" whose advertisements grace or disgrace our daily papers. But because of these we do not suppose or believe that all who style themselves mediums are of like character. Were there none genuine, there could be no counterfeits. While many seekers after truth, and investigators of this science, or natural law, or whatever we may please to term it, are often brought in contact with these spurious mediums, but few will or can be mistaken as to their character, if they are earnest and honest seekers after truth. One almost invariably finds a sameness with this class of mediums, that he never meets with while sitting with the genuine and fully-developed test medium.

Through the organism of the latter come those startling tests that cannot be gaudily or disputed. When in report with such an one, messages from the unseen come with a power, and often reference is made to circumstances that can be explained in no other way than by admitting the fact of spirit intercourse. There is no need of making pilgrimages to distant places to get evidence of the truth of spirit power and influence, for scarcely a neighborhood exists in which cannot be found some one with medium powers sufficient to satisfy any ordinary skeptic of its truth. And as "truth is stranger than fiction," so it is better received through one's own neighbors and acquaintances than through strangers. I do not wish to be understood as undervaluing the services of any medium, wherever or whoever he or she may be, if one gets through them that evidence that carries conviction, and will bear the strict and rigid investigation of the honest seeker after truth. All honor to those who have the courage to brave the world's criticism for truth's sake, rather than for the paltry sums gathered up by fees and admissions.

The writer has taken some pains to investigate this Spiritual Philosophy, as developed through different media. To that end he has visited a number of that class whose professions are so sensationally advertised, but whom to know is to distrust; others also he has visited, in whose presence one feels that the unseen are hovering around, waiting to give us of their love and to engrave upon our souls the everlasting truth of God's goodness as taught by every manifestation of life. There are those who, without making loud professions, do honor to themselves and good to those who visit them for pure purposes and noble motives, through whom come the undeniable tests of true Spiritualism. Select those who seek not for popularity, if you would be blessed in your investigations. It is through the character and practices of such charlatans as above referred to that Spiritualism is not better understood and appreciated. Hoping that the few thoughts above written may not be entirely without effect, I humbly submit them.

## THE RE-INCARNATION QUESTION.

DEAR BANNER.—I am seriously perplexed, as well as interested, concerning this "re-incarnation" idea so tenaciously defended by the "French Spiritualists." But when I find it coupled with the "non-immortality" idea of some ex-speakers in our ranks, I am more than ever surprised. For what has re-incarnation to do with such a theory—as theory we must call that which has no foundation in philosophy. For instance, matter is indestructible in its elemental existence. Simple primitives, compounded or combined, only begot new possibilities of elemental existence. Nothing goes backward. The earth has always rolled eastward, or, in other words, the sun has always set in the west. And life, which was once sluggish, cold, and comparatively expressionless, or hideously gross, has reached a softness and perfection truly foreign to the aurian period. With the rich and transparent fulfillments of to-day, this life, in its perfection, is the initial step to a higher plane, in which the spiritual supercedes or surmounts the physical and mortal. It is very clear, to the truly illuminated, how this idea of "pre-existence" has been established. Every true medium must necessarily mirror the thoughts of others. The mirror is a true reflector. Allowing that one mind can influence another, or print the shadow of the objective reality, how reasonable that many mediums should, under the strong, persistent influence of the translated, suspect they had lived in mortal before.

From individual experience we may speak confidently; and let us here say, we know that any true control must necessarily involve the whole range and scope of antecedent life! And, further, more, just as the psychological subject becomes the moustache of the operator, will all mediumistic sensitivities reflect the controlling power or intelligence which is most potent. French mediums seem most in harmony with the doctrine of "pre-existence," probably from peculiar sympathies and susceptibilities. A few American Spiritualists establish from this, as a fixed fact, the idea of "non-immortality."

Now what has metempsychosis or "re-incarnation" to do with "non-immortality?" Very little indeed direly! Re-incarnation is an illimitable theme; "non-immortality" a cold, untenable conclusion. One is eternal life; the other is eternal death. One is eternal blending; the other is eternal doubt, suspicion, chaos. In one all souls look for continuous life; in the other they are surely look for continuous death. So what harmony between the two? One is life, eternal life; the other is death, eternal death. And this is the difference. Will our sister, Lita Barney Sayles, explain in what particular respect re-incarnation accords with the theory of non-immortality as taught by Prof. Payton and Ananda Spence? We are in search of knowledge, and sincerely,

STUDENT.

## Mrs. Hardinge's Lectures in Cincinnati.

EDITORS BANNER OF LIGHT.—Mrs. Emma Hardinge is giving us the finest course of lectures we have ever had. She is truly a great and effective worker in our glorious cause. Her audiences are very large, and increasing every Sunday. With such workers we could form one of the largest and most efficient societies in the country. Her Spiritualism is practical, ennobling, developing. She is the type of her every thought. Her words and actions do not conflict. These practical, earnest, truthful advocates of our cause need our sympathies and help more than they receive. It is earnestly to be hoped that our appreciation of the labors and sacrifices of these active devotees to our cause will be meted out some day in just rewards. We do not appreciate them as we ought. In the grand and glorious hereafter, and not before, will we see the soul-wrongs done by us on earth.

Mrs. Hardinge, ever true to her love of the progress of our cause, accepted an invitation from her audience last Sunday evening, to repeat her lecture on "America, the land of the free; and America under the anathemas of the Ecumenical Council." The lecture will be for the benefit of the society fund, and will be given Thursday evening, May 26, at Pike's Music Hall. We expect to greet her with a large audience.

The teachings and the efforts of Mrs. Hardinge, while among us this brief month, will always be remembered with great effect on our future prosperity and soul's welfare.

Ever yours in the cause, G. W. KATES.

Cincinnati, May 20, 1870.

## Territorial Organization.

The Spiritualists of Colorado met at Golden City, May 13th, 14th and 15th, and perfected an organization, under the name of the Colorado Territorial Association of Spiritualists; had a very pleasant time; and the friends returned to their homes with high hopes for the future. You may expect great things from Colorado. LOIS WAISBROOKER.

## A CARD.

The Children's Progressive Lyceum of Plymouth take this method of acknowledging the gifts received from the friends to replace their library which was destroyed by fire, and return their thanks to E. C. of Philadelphia, and to E. C. of Lowell, Mass., for the copy of the *Banner of Light* for six months; Joseph Ryder, of Plymouth, for book case; N. Brown, for book for banner club. L. L. BULLMAN.

May 20, 1870.

## SPIRITUALIST MEETINGS.

BOSTON, MASS.—*Mercantile Hall*.—The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to D. N. Ford, Secretary.

*Temple Hall*.—The Boston-street Spiritualist Association meets regularly at this place (No. 18, up stairs), each Sunday, at 10 A. M., evening lecture or conference. The Children's Progressive Lyceum meets at 10 A. M. Conductor, Dr. C. C. York; Guardian, Harriet Dana.

*East Hall, 15 Tremont street*.—The Golden Era Association holds three sessions each Sunday. Spiritual experience and conference meeting at 10 A. M.; discussion at 2 P. M. Conductor, Dr. J. C. Cheney.

*Hospital Hall*.—Free public circles are held in this hall, 352 Washington street, Sunday mornings, at 10 o'clock.

CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets every Sunday at 10 A. M. in Washington Hall, 10 Main street. Mr. Cole, Conductor; Miss A. S. Abbott, Guardian; Mr. W. Warren, Musical Director.

CAMBRIDGEPORT, MASS.—Children's Lyceum meets every Sunday at 10 A. M. at Harmony Hall, Watson's Building, Main street. E. A. Albee, Conductor; Miss A. R. Martin, Guardian.

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

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday at 10 A. M. at the Union Hall, 100 N. La Salle street. The Progressive Lyceum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor; Mrs. J. H. Avery, Guardian. Free public are invited.

DORCHESTER, MASS.—Meetings will be held in Union Hall every Sunday and Thursday evening, at 8 o'clock. Admission 10 cents.

DRANVILLE, N. Y.—Spiritualist meetings are held every second and fourth Sunday of the month. Mrs. E. A. Willard, Conductor.

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

INGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Adin A. Clark, Guardian.

LYNN, MASS.—The First Spiritualist Society meets in Union Hall, at 10 A. M. and 7 P. M. Children's Progressive Lyceum meets at 10 A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LYNN, MASS.—The Spiritual Society hold meetings every second and fourth Sunday of each month, at Britton Hall. W. H. Yeaw, Secretary.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at Lyceum Hall, 100 N. Main street. President, Almon W. Cheney, Sec'y.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor; J. H. Tuttle, Guardian.

NORTH SCITUAT, MASS.—The Spiritualist Association hold meetings the second and fourth Sunday in each month in Union Hall, at 10 A. M. and 7 P. M. Progressive Lyceum meets at 10 A. M. on the first and third Sunday at 10 A. M. Daniel J. Bates, Conductor; Mrs. Della M. Lewis, Guardian; C. Lewis, Musical Director; A. A. T. Morris, Musical Director.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Evening Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10 A. M. and 7 P. M. Children's Progressive Lyceum at 10 A. M. F. E. Farnsworth, Secretary, P. O. box 5878.

NEWTON, MASS.—The Children's Progressive Lyceum meets every Sunday at 10 A. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture in same hall at 7 o'clock.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings every Sunday in Lyceum Hall. J. L. Bullard, President; Mrs. J. Bullard, Secretary.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9 A. M. on Sundays. Lyceum No. 2, at Thompson street church, at 10 A. M. on Sundays. Conductor, Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Harmon Hall, corner 11th and Wood streets, at 3 and 8 P. M. on Sundays. Conductor, Mrs. B. B. Caldwell, Guardian. Meetings at Washington Hall, corner 8th and Spring garden streets, every Sunday, at 10 A. M. Damon V. Kilgore, Esq., Conductor; John Kilgore, Assistant Conductor; Mrs. H. B. Hattenger, Guardian; Miss Hattie Bailey, Assistant.

PORTLAND, ME.—Congress Hall Association meets for social conference every Sunday at 3 o'clock P. M. Joseph H. Hall, President; John King, Sec'y. Children's Progressive Lyceum at 10 A. M. Joseph B. Hall, Conductor; Miss Ella Bonney, Musical Director.

QUINCY, MASS.—Meetings at 2 and 7 o'clock P. M. Progressive Lyceum meets at 10 A. M.

ROCKFORD, ILL.—Society of Progressive Spiritualists meets every Sunday in Wilby's Hall, at 10 A. M. M. M. Stachhouse, Secretary.

ROSLAND, MASS.—The Spiritualist Society hold meetings every Sunday at 10 A. M. E. T. Whittier, Conductor; Ida Herson, Guardian.

VIRGILAND, N. J.—Friends of Progress meetings are held in Pleasant Hall every Sunday at 2 and 7 P. M. H. L. Ladd, President; C. B. Campbell, Vice President; Mrs. H. L. Ladd, Recording Secretary; H. L. Ladd, Corresponding Secretary. Lyceum meets at 12 P. M. Dr. David Allen, Conductor.

WATERBURY, CT.—The First Society of Progressive Spiritualists meets every Sunday in their new Harmon Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, between 7th and 10th streets. Lectures at 10 A. M. and 7 P. M. Children's Progressive Lyceum (R. B. Caldwell, Conductor; Miss Marion Mitchell, Assistant Conductor; Mrs. Rowland, Guardian of Groups; Mrs. B. F. Clark, Assistant Guardian).

WATERBURY, CT.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall.

WILMINGTON, N. Y.—The First Spiritualist Association hold meetings and give first-class speakers every Thursday evening, at Masonic Buildings, 13th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of H. Witt, Secretary, 92 Fourth street.

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