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# Spiritual Phenomena.

### ACCREDITED MANIFESTATIONS.

### THE MYSTERY OF HINTON ABBEY.

Hinton Abbey-a secluded spot, rather known by its descendant name for what it was, than for what it is -gives that same name to a secluded rural spot, which lies some five miles from Bath, in the "hundred" of Puckle Church, and is as sweet a spot as ever was invested with the gift of a "haunted house." It might be denied, however, that the place was not so much a house as portions of an old abbey, which had its traditions nevertheless. And these naturally were made the most of.

Of the abbey itself, little stood above ground, except the portion of an old gateway, occupied (years ago, of course) by one Geoffrey Morton, who, they said, had grown mad and become a miser.

The remnants of the ruins, if such can be, rose from the midst of embowering woods, or remained where they fell, a mass of tumuli, covered with moss, grass; and weeds, the accumulated growth of ages-while the tradition told by the elders of the small town added to the mysterious charm which up to the last invested the old abbey with attractions. For there was an old town, formerly an adjunct of the abbey, and known as " Hynton

The ruins of the old abbey boasted themselves -that is to say, what really did remain of themthey boasted themselves of a certain amount of decayed splendor, pretty much as a noble duke might do in his descent to the tomb. You were reminded of what it had been, not what it then was, though the children clambered about it, and though in an ancient gate-house lived one supposed to be its "curator." A curious title enough, for a curator is supposed to take some care of a bitious to quit the picturesque red cottage style, place; whereas Geoffrey Morton, the curator in question, took no care at all of the place.

And so it came to pass that the place fell every day and every year more and more into decay. As if he could repair the ravages of centuries! For time, truth to tell, had played havoc with him, and he became a grim old man, whom most people shunned, caring little to have aught to say or do with him. The old gate-house he inhabited and dwelt in alone was as remarkable for its architecture as for a certain air of gloom and darkness which it wore.

Geoffrey Morton was known to have been brought up in the neighborhood-to have lived there all his life-to have, as reported, amassed fabulous wealth-to have died and "made no sign;" and then stories of the marvelous began to creep out and be noised abroad.

cerned, little to boast of. But like many another and years ago its proprietor was a wild and proffi- gradually made him the slave and the tool of a gate youth, and turned to be even worse as a man. and Geoffrey Morton was his steward, his pander, his slave, and throve and grew rich on the fruits of his foul office. Hence what reputation he his home-from all that, combined together, was could possibly have was by no means likely to be to him a better angel-was now more rapidly on

of the best. What especial crime had been acted in concert botween these two men is not known, and now his wife, to forget his daughter. His wife died, most probably never will be known. It is only hinted at therefore, to show how Geoffrey became the tenant of the abbey gate-house, the possessor of houses in the town, the rents of which he ex- that he missed something. Perhaps it was his acted with merciless rigor, and how the propriein chancery left; and Geoffrey still in part man- into a small fortune his wife had left him. This opportunity of being a petty tyrant, he was one- tinued to increase. Then he began to grow closedead man long before his time.

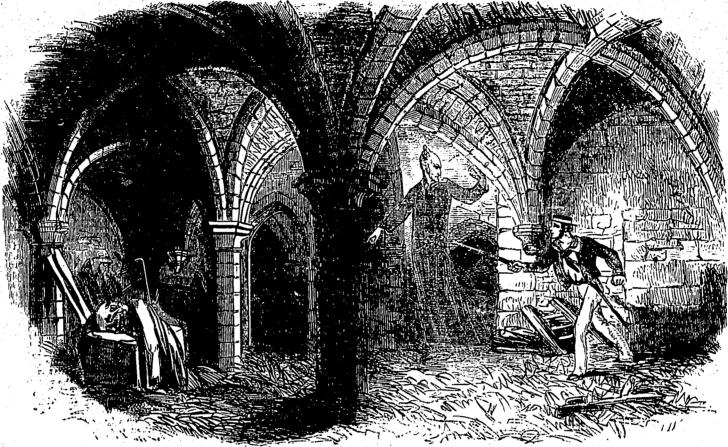
The gate-house was, as many might have thought, not the likeliest place for one so well off, daughter's nature was changing, too. Ruth Morso fabulously rich, even, as Geoffrey Morton; ton was a very beautiful girl, and the "proprie-

Only that it suited his purpose.

\*

One is, that we do not speak, in this narrative at least, of Geoffrey Morton as in the present governable rage, when he heard from his daughtense-for he is dead years before our story opens. ter's lips what had occurred. Dead, in the second place, so long that he haunts the old ruin and the gate-house, and he has a when you might have married-ah!" and he tore grandson grown almost to manhood. Consequent- his hair in impotent rage. ly, if we have a hero at all, it must be this grandson. And in order to account in some degree for lug, too! scheming secretly, silently. All was this, we will return. \* \* \* \* \* \*

some house just on the Hinton Road, as you pass spare me a little of the other—now!" out of it to reach the Bath Road; and the house being one of the "grandest" in the neighborhood of the town-in the phrase of the country folk-it | mine!"



THE DREAM OF WILLIAM MORTON GEOFFREY.

He was married then, and his temper had not been soured, his nature tampered with, his cupidity tried, his avarice awakened, though it may be admitted that this sense was probably only latent within him. It was-next to his boyhood-the happiest period of his life.

He had a daughter, too, to gladden his household, and to brighten his eyes with her bloom and beauty. She was at this period some seventeen years of age. The man ought to have been happy, but some curse lay on him.

ly allied to him we shall allude to as the "proprietor" of the domain; and this alliance, while it Hinton Abbey had a proprietor, though it might gained to Geoffrey more confidence and trust be said there was, so far as the abbey was con- and emolument, gradually weaned him from his home joys, gradually sapped his better ground of of those antique remnants of the past, it lay in happiness from under his feet, gradually brought "grounds"—it was part of an estate; and years him houses and land, and filled his banker's book, master-devil, the proprietor, and prepared the

The gradual weaning of the man's heart from the increase. Having to attend upon his master, he was now oftener absent. He hegan to neglect and Ruth Morton was an orphan.

He could not comprehend, and therefore could

tor" of the domain, having once seen her, was determined to possess her. In this case he could Now with regard to these rumored treasures, not engage the father to aid in the betrayal of his It was alleged that the greater portion of the last own daughter. He had recourse to other measproprietor's wealth passed into Geoffrey's hands | ures, therefore. These all failed. Cleverly as his as the reward of some crowning iniquity. Be schemes were laid—backed by wealth, by power. that as it may, true or false, and whether he had by his bold unscrupulousness—he was baffled any wealth at all, he had the whole merit of the beaten by a weak young girl, whose strength lay rumor, and bore black looks and muttered words in her innocence—or, rather, in her love. Yes, that with equal indifference. He had not always lived gave her strength; that passion-like the budat the gate-house, as we need scarcely inform our ding promises of the spring-like the perfume in readers. It was only when it suited his purpose the flower-gave her a new life, fresh strength. that he had taken it into his head to reside there. and decided her. Her father had ceased to love There occurs an episode in his story, which may her; at least he made no show of it, and her life be placed in this present hiatus or gap, and so fill was growing more than dreary; it was becoming it up-which, although it does not reflect grace- a day-dream of fear-of fear so great that mere fully on the man's character—as how could it?— terror is not a name for it. She began to know is not without a touch of pathos, and may help to that snares were being laid for her—that her ruin. give a relief to the more somber portions of this ruthless, pitiless, was contemplated. She loved; she was beloved. A private marriage with a young man, a relative remote in kindred, but still But first of all we must premise one or two having the Morton blood in his veins-a private marriage was the result.

Geoffrey Morton was furious, white with un-

"Fool!" he hissed out, "to marry a beggar,

She understood him now. He had been schem-

"Father," she said, "I needed protection and Geoffrey Morton at one time occupied a hand- | much pity. You had ceased to afford me the one;

stereotyped fashion of country houses, when, amthey horrow some hideous innovation from the city or town, and create a convenient ugliness of brick and mortar at once. Something like this was Geoffrey Morton's dwelling.

It was soon after this that he became more closeway fast for the change that was coming.

not calculate his loss. Only vaguely did he fancy gain instead of his loss, after all. The worser nator, ceasing to exist, there was only a young ward | ture latent within was awakening, for he came aging the estates, became in a degree master and he invested. It returned him a large interest. "monarch of all he surveyed;" and as he had the He lent out money at usury, and his wealth connature had so far gifted him; and if curses could fisted, hard, pitiless, and a scoffer of the poor, kill a man, Geoffrey Morton would have been a (who, after all, respects the poor?) and day by day his nature was changing and indurating.

He did not remark, to his misfortune, that his

over.

"Pity!" he yelled out. "Yes; for my mother's sake - for yours - for

was not above the average size or different to the "Ho, ho, ho! In what shape, then?"

" I have no money---"Ha! that is the chord, is it?"

"My husband is weak from recent illness; but I married him because I was in fear-in hourly

"Hum! hum! I had not thought-" "Relent-pity me-pity him!"

"May he rot—wither like the leaves of autumn!" shricked the half-maddened man.

"Father-oh, my father!" "I loved you, girl-I did not know how much until now; and now I know not whether I-No matter. Listen to me, and listen well."

She noticed his whitened face-his trembling lips-his flery eyes, and she knew too well that what he was about to say he meant.

Then at the same moment came a revulsion in that hitherto tranquil breast of hers.

Her fate was being spoken. He was dooming himself also.

"To save you or your husband from famine or from death," he ground out between his teeth, "I

"Father!"-but she did not speak in appeal. "To spare you from starvation, I would not-

"Oh, for heaven's sake-for your own-" For mine?"

"Ay, for yours!" she replied, confronting him. "And why, mistress-why?"

"The pity you refuse you may want some day yourself,"

"Ha! ha! The probabilities are possible, but that will not alter me."

"Have you forgotten my mother?" she asked. It was Ruth Morton's, or rather Ruth Geoffrey's turn to grow very white, to become very tranguil

Ruth Geoffrey, it may be said, was her wedded

This change of aspects startled the man.

"Have you forgotten my mother?" she said. "Your mother?"

" Yes."

"No. Why?"

"I am her child." "Ah! It does not change me."

"Be it so-and so, father, farewell!" she icily

" Farewell!"

He spoke with a changed voice, however, as if some sterner portion of his nature was shaken. She had made a step or two toward the door, when the change in the tone struck upon her ear.

Might it yet be possible to melt him? She halted, turned, locked toward him. Oh, that mute, imploring look!

For many a year after, he saw it as one sees an unforgotten look in a dream.

"Not a penny-not a penny piece!" he muttered.

" Be it so, as I said before; and once more, fare well!"

"Farewell!" "For ever!" she added.

" For ever!"

She was gone!"

Our story must advance, and leap on in its continuance without the usual regard to unities and cohesion it becomes sometimes necessary to bestow upon narratives of more enlarged details.

She was gone-lost to him forever; and he knew, as if from a reflex of his own nature, that she would never plead with him more. What he felt, what he bore, what he endured, it is not our business to deal with. But what he did feel and endure must not be denied.

The story of Ruth and William Geoffrey is soon told. The young husband died of consumption speedily enough. Neglect and the father's cruelty aided to strike the fatal blow. The young wife gave birth to a boy, who is entered in the parish books of Hinton as "William Morton Geoffrey;" thus taking his grandfather's name, and asserting, as it were, his relationship to the miserly man who was thus extinguishing little by little the only ties that united him to humanity. But a man can no more escape from retributive fate than he can bring back the past. For, by a

singular rule of fate, while Geoffrey Morton was willing to ignore the existence of his daughter, and all belonging to her, he could not : day by day reproduced these evidences to him. He knew of the death of his son-in-law, under such circumstances as would have provoked pity in the most cynical breast. He knew that his daughter had worked, and striven, and worked her fingers to the hone to avert the poor young man's doom. He knew of her sorrow, of her anguish; he once or twice saw her pale, wan face, which tacitly reproached him with her piteous looks. He knew of the hirth of her baby, and "gave no sign." He knew that she left Hinton in order to find employment elsewhere. He knew the mother diedthat the child was an orphan; and that while the mother slept under the green turf at Hinton churchyard, the child was taken in charge by a charitable person; and then-then there came a

At this time he took possession of the gate-house. After this, he began to wander about the grounds of the old abbey, and to look for mysterious and darkling ways to the underground portions of it, until at last he lighted on the crypts. At the first glimpse of these mysterious and remote regions-so to call them-their gloom, their dark and chilling air, as well as their darkness, awed him. Then, arming himself with lights, and calling up his fortitude and courage, he boldly entered them, explored them from end to end, until at last he had mastered them in every nook and cranny, until they were as familiar to him as his longused chamber in the old gate house. And, so far as suited his purpose, he found an entrance by a winding staircase connecting the gate house with the crypts, and leading from the one to the other, Any fear that this dismal place might ordinarily create, gave way with him to one absorbing passion. He found there a huge, ancient, iron-bound chest, into which he poured all his wealth, which was now considerable and increasing daily. Trustless of all others, he withdrew his money from the town bank, and placed it with the rest of his treasures. The price of the last great crime he had committed in conjunction with his master, whatever that was, consisted of plate and family jewels, that were either given to him, found by him, or taken by him. However that might be, these went to the increase of his store. His master-passion-that of avarice-overbearing, over riding all others—even the terrors by night, the dread by day-remorse, sorrow, that corroding memory he could not destroy, but only avoid, as it were—the master passion "grew by what it fed on," and Geoffrey Morton, the "Mlser of Hinton," acquired a name, a title, a reputation, that accompanied him to the last hour of his miserable life. For that, too, came to an end one day. Nearly twenty years after his daughter's death he died. At least, so everybody said; only the mystery of the matter was that his very body had disappeared. Had he fled, or had the flend, with whom it was said he had been in league, carried him bodily away? Of course, the gossips now became replete with

nterest.

in that hideous place after the disappearance of found there betrayed the sordid spirit which had so fully taken possession of him.

Strange lights flitted across the window at night. The figure of a worn and ghastly man was have only faint glimpses of the Beautiful Land. seen, so many said, bearing the light, descending, ishing from sight.

fine ship was idly rocking in the Indian Seas, a breeze dropping into a calm, lulling all except the and he says Felix is sick-real sick." watch on deck into sleep.

Among the youngsters of the ship was a fineentered in the man-of-war's books as William spirit?" Morton Geoffrey-which, in fact, was his name.

enough, had no other occupant, sank on a chest' and fell fast asleep. And in this sleep he dreamed. A gaunt, haggard man, worn and evil-looking, appeared to him, beckoning him along a street, up to the outer wall of an ancient edifice: leading him first through an arch-way, in at a door-way, up a staircase, then into an old stone chamber indifferently furnished, though in his dream he seemed to make an inventory of all he observed. Then his ghostly guide led him by a narrow door, and down a winding staircase, stone also, till he felt a cold, damp air on his brow, and then he stood in the heart of a spacious, vaulted place, which he understood to be the crypts of a ruined abby. It was, in truth, a weird yet striking place. The groined arches, the stretching vistas, the place which was dark yet light, the gliding figure, moved the sleeper, who still follow-

Still followed the guide, until it stood before a great, old chest, the lid of which he opened, and pointed, with a long, attenuated finger, to a plece of folded parchment,

On this parchment the sleeper distinctly saw

"The will of Geoffrey Morton, dated this -,

The figure vanished.

The sleeper awoke, gave himself a shake, went on deck, and in another hour had forgetten all about it.

Twelve months after, the young officer was in England—was in Hinton, which, he had been told by those who had so well adopted and cared for him, was his native place; and was fast asleep under the hospitable roof of the "Hinton Arms," when he again fell into a dream. The dream was as before. The next day he took a stroll about the town, and came to the old abbey arch-nay, to the old gate-house. He recognized the spot at

"By heavens, it must be the same!" he muttered, to himself.

He mused, and rambled about the town-went back to the inn-supped, went to bed, and dream-

ed once more. . . This time there was a slight variety to his dream. The young man, led once more by his guide, and following as before, found himself in the crypts, a supernatural glare following as the phantom led the way, and then-

And then they stood by the chest once more. Once again the lld of the chest was thrown

Once again did the young man see the writing on the parchment; but as he read, the parchment pened itself, and the youth beheld:

"Bequeathed to my grandson, William Morton Geoffrey "-the full particulars being under-

" Geoffrey Morton."

The next day the youth, feeling that son must lie under the weight of this treble visitation, took counsel with the leading attorney of the town, and attended by the host of the "Hinton Arms," and one or two others as witnesses, attention was riveted upon these lines. They entered the gate-house, penetrated its mysteries, forced the private door which led to the stone staircase, lit their tapers, and descended. All this time the young officer led the way, as if he had been familiar with it from childhood. For young Geoffrey recognized everything, every corner of the room, every nook of the crypt, every devious way which the diverging and shafted alleys led to He went direct and right at once to the spot where the iron-bound chest lay.

What made him at once start back with a cry of horror? He had advanced, light in hand, holding it over the chest, and there across it lay a half-clad human skeleton, the clothes in patches and tatters, covered with dust, and an extinguished lamp lying beside it.

The fate of the Miser of Hinton was easily understood.

The grandson took possession of the large hoard of wealth which the restless spirit of the grandsire bestowed upon the young man.

It was evident that there was amongst the contents of the chest pieces of plate to which he had no legal right, and which were therefore restored.

When what seemed a retributive justice had been done, the old gate-house ceased to be haunted; and as we have no further concern with the future careers of young Geoffrey, excepting indulging in a liope that it may have been happy, the story of the Miser of Hinton here comes to an end .- Reynolds's Miscellany, London.

# ARE THEY SPIRITS?

When the Banner of Light of March 12th came to me, Mrs. K, opened it, and turning to the "Message Department," read the message from Himie Tubbs." A lady present soon asked: Those are all Oakland people-how did they get the names in Boston?" "The spirit gave The gate-house was haunted; no one would live them," Mrs. K. replied. The lady was not a little surprised to find that little "Himle" knew the old miser; and the wreck of the few things just as well as she knew that "Uncle Oscar has been real sick." "Are they indeed spirits?" she asked again, as if doubting, yet hoping that spirits do come with love-messages to those who

I saw recently a little Spanish girl, ten years as it was averred, through the floor, and then van- old. She had never heard the word Spiritualist. Her parents were Catholics. The child turned suddenly to her mother and said, "Do you see Twenty years after the death of Ruth Morton, that man?" "No, child," the mother replied. "There is no man here." "But there is, mamma;

Felix came home in less than an hour, took his bed, and had a fever. The mother told me the looking fellow, some eighteen years of age, and incident, and said, "Do you think Kittle saw a

At the time of the recent railroad accident in He had been on boat duty, and felt more than this place, two men, strangers, occupied one seat. usually worn and tired. He went below into One of them, starting up suddenly, said. "Let the midshipman's mess room, which, strangely us go into the next car—there will be an accident

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in this one." Five minutes after a collision stove the car these gentlemen had just left into fragments. Neither of the men were Spiritualists, and now wonder if spirits were watching them and warning of coming danger.

The gold recently discovered in San Diego County, Cal., has set people to wondering how any one thought of looking in that out-of-theway place for gold. A correspondent for the Oukland News makes this explanation: He says that Dr. Wells, a dentist, was out in that region looking about. As is the custom, the doctor slept on the ground. He dreamed that there was gold in the rock under his head. Did some spirit miner come to the doctor and show him the gold under his head?

The doctor, being somewhat of a Spiritualist, and a believer in dreams, arose in the morning, with the shadow of his dream before him as yivid as was the ghost of "Banquo," and "it would not down." After coffee and a smoke he drew a sober sigh, and then with pick, crowbar and shovel he began to dig directly on the spot where he had dreamt his golden dream, and in. just afteen infantes he struck a well-defined ledge of gold-hearing quartz, in richness far exceeding what he had seen at the "stilly hour". at night in his golden vision. As soon as he. discovered it, and was satisfied that his dream was a reality, he staked off his claim and got out about eight hundred pounds of rock and carted it into San Diego, where it now lies, and is considered by all who are good judges of gold quartz to be rich beyond description. Some of the knowing ones say it will yield \$10,000 to the ton; others estimate it at \$30,000, while none say less than \$20,000 to the ton. The ledge has already been traced two miles, with good prospects.

There is in San Francisco a house owned by Mr. Emil Grisar, the Belgian Consul, who is on a trip to Europe. Six very respectable men took the house during the absence of the owner. It is the custom of these young men to dine at six o'clock, and as their day's duties are ended, they remain at the table till eight o'clock; then go to the parlor for a smoke.

Last Saturday, the 19th inst., quite contrary to their custom, the men-all six-left the table before the usual time, lit their cigars, and proceeded to a small garden-house in the rear of the kitchen. In five minutes they-in fact the whole neighborhood-were startled by a report like the bursting of a cannon. The Reporter says:

"The elegant and finely-furnished parlor, with its rich green plush set, which they had seen but a few moments previously, presenting a neat and fidy appearance, was now one mass of debris. Around the floor were strewed in numerous pieces, the furniture; the marble slab of the centre table was lying on the floor broke in two, the marble mantel piece out of place, pietures and vases thrown helter-skelter, all in confusion and destroyed beyond repair. The door leading from the dining-room to the parlor was torn from its binges and hurled to the parint was torn from its binges and hurled to the other end of the dining-toom, and the legs and leaves of oak dining-tables were broken off. Indeed, the whole presented an unusual, and to the occupants certainly a most unexpected sight. The

planking of the porch in the front of the house was torn up and scattered in all directions. When the excitement had somewhat subsided, an examination was made of the premises to as-certain, if possible, what really caused the explosion. Lanterns were obtained, and several gen-tlemen proceeded to effect an entrance under the house from the street. The front part of the house is but little over two feet from the ground, while the rear part, within a foot of the dining-room thoor, is about twenty inches from the ground, thus forming a small slope or elevation. Crawling on their knees underneath the house, the gentleman of the street of the stree themen after some time found a galvanized fron ten-pound powder can, on the slope in the northwest corner, underneath the parior. This powder, it is supposed, was the cause of the explosion, but how, or with what it was set off, could not be discovered. No clue nor trace of anything was found, and no living soul could be found anywhere, so that the whole affair is still shrouded in mystery, and the true solution may never be brought to light.

In several places pieces of the floor were broken loose, and in others, the planks were raised. The parties, whoever they were, that set the trap, crawled as far under the honse with their infernal machine as they could, being stopped by the partition between the dining-room and parlor running clear to the ground, so that they were unable to get under the dining-room."

The servants had not yet gone to the diningroom to clear away the dishes; in this way they, too, escaped death.

Can any one tell why these six men left the table twenty minutes before their usual time?and why not one of them went to the parlor? Or why the servants were all out of the reachof harm? Is it not reasonable to believe-and just to say-that the angels have us in charge, and are ever watching, warning, helping?

H. F. M. Brown. Oakland, Cal., March 21st, 1870.

### SPIRIT PICTURES UPON TIN. BY W. B. FAHNESTOCK.

Has it never occurred to you that the spirit pictures described by Mr. Wm. H. Wandell, are the tures described by Mr. Wm. H. Wandell, are the result of clairvoyance, and that the "mind's eye" of those who look at the polished surface of tin, etc., enter the somnambulic condition—upon the same principle that it does when looking intently or steadily at anything—as is the case with those who look upon what is called an "earth glass," or the German "Eaud Speigle"?

Looking steadily at anything until the eye be-comes weary, will generally induce the somnambulle condition, and then they can see spirits in the dark, or upon opaque bodies, as well as upon those that are polished.

In Mr. Wandell's statement of what he consid-

ers necessary to see the pictures, he remarks that very positive persons cannot expect to see as such persons generally destroy the only chance they have of seeing. They will not believe any-thing, and thus spoil conditions at the very out-

Does this not show that certain persons who are positive do not see as soon as others, and perhaps not at all?

From what is stated in his remarks, the most essential conditions seem to be, quiet, and looking

steadily at the object.

Now, the fact that considerable time is necessary before these pictures are seen, even by mediums, and that they, too, must look steadily before they can see them—does this not seem to prove that the "mind's eye" must fall into the somnambulic condition before any one can see these pictures, and that those who cannot let the eye fall into that condition, from whatever cause, cannot

His remarks, also, about the necessity of first magnetizing the plate before anything can be done, and that the magnetism of the human eye appears to be better than any other kind," shows how far such remarks are behind the times. There can be no doubt that the reverse is the case, and that the eye, by looking, enters the somnambulic condition, and is then enabled to see clairvoyant-

ly, and can see spirits, like any other clairvoyant.
The fact, too, that it is a common thing in many parts of the world, and by many persons even in our own state, who, by looking at an "earth glass," a mirror, a basin of water, or a "bowl of molas-ses," and can look into the earth, diagnose dis-ease, observe things that are transpiring at a distance, or see spirits at will, as any clairvoyan can, is no new thing, and can be fully accounted for upon the principle of clear-mindedness.

If, therefore, the eye of any one while in a natural condition cannot see these pictures, rest assured that it is only the eye in a somnambulic condition that can do so, for it will be found impossible for any one to see spirits whose eye is not in that can do so, the condition that condition.

Spirit pictures taken upon plates by the camera are permanent, and can be seen by the natural eye

of any one at a glance, without any condition but

that of looking at them.
I would much rather that the pictures described by Mr. Wandell were seen by the eye while in a natural condition, than not, and hope they were

natural condition, than not, and injectively were so. But let us have the whole truth.

There can be no doubt that the pictures were seen by himself and all those who say so, but I argue that it was the peculiar condition of their eyes that enabled them to do so, and that until all persons can see them when the eye is in a natural persons can see them when the eyes in a manar-state, the seeing them cannot be considered any-thing new, and is a power that can only be ex-ercised by those who can let the eye fall into the somnambulic condition.—Religio-Philosophical

### VISION OF A PHANTOM CREW.

The following strange tale has been communicated to us by a Gloucester friend, says the Boston News, and though we have not the slightest hesitation in affirming our belief in its authenticity, yet we do not vouch for the truth of the statement as communicated to him. We have only to state that the incident, as related, was told him by one of the crew of the vessel, and when it is borne in mind that the seaman's version of the story is borne out in all its details by the remainder of the crew, the incident is, to say the least of it, startling and strange, and is only another illustration of the old quotation, "There are more things in heaven and earth than are dreamt of in our philosophy."

The schooner "Andrew Johnson," of Glouces ter, during a severe storm last winter, collided with another schooner, belonging to Gloucester also, and sunk her. Although every effort was made to rescue the crew, there is every reason to helieve that all perished.

on" to Gloucester, she met with very severe weather, and, while laboring in a gale that threatened every moment to swamp her, while the wind whistled through the rigging, emitting that peculist monning sound so often heard in a wintry storin at sea, while the good ship bent and strained and creaked in every joint, and the whitecrested billows poured their silvery tops in huge volumes on the deck, while seamen worked as only men can work when a thin plank only divides them from instant death, a vision appeared which appalled every sense, making the strong which appalled every sense, making the strong man fremble, while huge drops of sweat poured in crystal drops from off his swarthy forehead, making the weak shrink in awe and stand horrorstruck at what seemed to them a visitation of the dead. And so it seemed, for there, stalking silentdead. And so it seemed, for there, stalking silently as the grave, with faces pale as the glittering beams with which Luna lights the stars, and yet with eves that seemed full of life, though sadden.

The principal object of the meeting in the atternoon was the enjoyment of the children, a large number of whom were in attendance. After several dances, the little ones were addressed by Dr. J. 11. Currier, Caleb C. Bradford, of Plymouth, with eyes that seemed full of life, though saddenwith eyes that seemed full of life, though sadden.

John C. Cluer and others; and the two Misses ed with a look of reproach, appeared the crew Jenison of Waltham, Misses S. M. Adams of Boswhich they had earnestly endeavored to save, ton, and Hattie Richardson of Chelsea favored months before, when their vessel sunk beneath the watery billows.

The vision lasted but for a moment, and then terror-struck; for what had appeared to all must have some semblance of reality, immaterial how weird or ghostlike the vision may be,

On their return to Gloucester they communicated the above facts to our correspondent, and, such as they are, we give them to our readers, who may use their own judgment in believing or not as they see fit.

We may state, in corroboration of the above, that since the arrival of the vessel at Gloucester, every one of the crew had left her, determined never again to set foot upon her.

### REMARKABLE CASE OF SPIRIT DE-TECTION.

DEAR BANNER-As you call for facts, demonstrative of our Spiritual Philosophy, I will mention one which recently occurred in this vicinity. The secular press of this vicinity have extensively advertised it, but have universally attributed it to clairvoyance, or fortune-telling: thus evading a recognition of the true origin, viz.: spirit detection. The facts are as follows: On Christmas eve last, the residence of Mr. John Dunning, of eve last, the residence of Mr. John Dunning, of would grow brighter and brighter, till, like the Cliftonpark Township, Saratoga Co., N. Y., was glorious sun, it should fill the heavens, leaving no entered and robbed of forty dollars. After undesolate places, no shaded valleys on this wide successful efforts to obtain any clue to the thief, earth which should not be visited by its cheering entered and robbed of forty dollars, After un-Mr. Dunning visited one of our spirit mediums, a us on the present occasion; these days were Mrs. J. W. Foster, formerly of West Danville, crowded with the fulfillment of great prophecies, Maine, now a resident of Ballston Spa. Mr. D. stated he had come to test her powers, and meant business. The controlling influence, an Indian styling himself "Old King," described the robbery, the amount, the thief, his dress and appearance, and where he lived. He directed Dunning to see the man, and charge him with the theft, stating the man-would deny it, but he must persist and threaten him with the law, when the man would acknowledge it. Dunning was convinced. It was an exact description of one whom he knew. Returning home, he sent for the man, charged him with the theft-the man denied ithe persisted, and he then threatened him. The man finally confessed he had taken the money. had spent it for rum and various things, but would repay as soon as he could earn the money. This circumstance is doing much for Spiritualism in this vicinity, and, I hope, something for morality, too, for when the invisibles turn detectives, let H. D. BISSELL. rogues beware. Ballston Spa, N. Y., March 22, 1870.

Written for the Banner of Light. THE BETTER LAND.

BY JULIA M. FRIEND.

There is a realm beyond the mortal life. Where wait for me the dear ones gone before; A world with leveliness and beauty rife, Where sin and sorrow shall be known no more,

OR with hushed breath and prayerful heart I stand Close to the horders of that world of light-And view the glories of the Better Land,

The bright, Eternal Day, that knows no night! And angel voices fall upon my ear, In tones of melody, so pure and sweet : Breathing dear, loving words, that soothe each fear,

And guide in paths of peace my wandering feet. I sometimes long to lay life's burden down And greet with joy that bright, celestial band; To change my cross for the immortal crown That waits earth's children in the Better Land.

In a time of much religious excitement and conequent discussion an honest Dutch farmer on the Mohawk was asked his opinion as to which denomination of Christians were on the right way to heaven. "Vell, den," said he, "ven we ride our wheat to Albany some say dish road is the best and some dat: but it do n't make much difference which road we dake, for when we get dare dev never ask vich vay we come-and it's none of dere piziness—if our wheat is good!"

A Cincinnati lady, who recently found the gas escaning in her servant's chamber, asked her if she had blown it out instead of turning it off. and was told that she "was not so green as all that; she had only turned it on again a little, that it would be easier lighted in the mornin'."

DREAMS .- All dreams might be trusted if men would only bring their bodies into such a state, before going to aleep, as to leave nothing that might occasion error or pertubation in their

### COUNTRY CHILDREN.

Little fresh violets, Born in the wildwood; Sweetly illustrating Innocent childhood; Brown as a berry—
Free as the mountain air,
Romping and merry.

Blue eyes and hazel eyes Peep from the edges, Shaded by sun-bonnets, Frayed at the hedges: Up in the apple trees, Heedless of danger,

Manhood in embryo Stares at the stranger.

Out in the hilly patch,
Seeking the berries—
Under the orchard tree,
Peasting on cherries—
Tramping the clover blooms
Down 'mong the grasses,
No voice to hinder them,

Dear lads and lasses ! No grim propriety— No interdiction; Free as the birdlings From city restriction! Colsing the purest blood, Strength ning each, muscle;

Donning health armor

'Gainst life's coming bustle! Dear little innecents!

Born in the wildwood;
Oh, that all little ones

Had such a childhood!
God's blue spread over them—
Ged's green beneath them—

No sweeter heritage Could we bequeath them!

# Spiritualism.

### Recently on the passage of the "Andrew John-Celebration of the 22d Anniversary of Modern Spiritualism.

Reported for the Banner of Light.

# CHARLESTOWN, MASS.

The First Spiritualist Association of Charlestown celebrated the twenty-second anniversary with appropriate exercises at Union Hall, Main street, Thursday, March 31st, 1870.

Afternoon Session.—Commencing at half-past two, the afternoon exercises were very interest-ing. An overture by Bond's Band was followed by introductory remarks by Dr. A. H. Richard-son, of Charlestown, who spoke of the occasion

the audience with songs. About two hundred children were present, and adult representatives from Salem, Peabody, Waltham, Chelsea, Haver-The vision lasted but for a moment, and then hill, Lawrence, Plymouth, and other localities, vanished like a lightning's flash. Every one was After the conclusion of the dancing-which all seemed to enjoy—the meeting adjourned till half-past seven v. M., and a bountiful collation was narticipated in.

Ecoling Session.—The meeting was called to order at the appointed time by Dr. A. H. Richardson, who said he did not propose to make a speech, as he had those present who would speak for him. as he had those present who would speak for him. In his opinion the great work in which we, as Spiritualists, are engaged, was just begun. This was the first attempt which had been made in Charlestown to hold anniversary exercises, and he was pleased at the highly encouraging result. He concluded by introducing as the first regular speaker of the evening, Miss Lizzie Doten.

Miss Doten, in commencing, said we did not need to be told that to-day was the twenty-second applyerages of the highly of modern Spiritualism.

need to be told that to-day was the twenty-second anniversary of the birth of modern Spiritualism, or that we were encompassed about on the present occasion by a great cloud of witnesses. We rejoiced not over the birth of Spiritualism, for when we looked back in time beyond the twenty-two years just mentioned we should see that Spiritualism existed then, but the truth we hold the second the second that the second that the second the second that the second that the second the second that t began to speak more clearly to the ear of the times twenty-two years ago. On the present oc-casion we were sitting in the full glow of that light which previously had been but as a glimmering dawn. A new impulse had been given by it to the great heart of humanity, and this light and the completion of one of the grandest that the lips of strong and earnest men had uttered was to-day echoing through our land-the ratification of the fifteenth amendment, by whose power three or four million souls hitherto crushed down beneath the heel of despotism had become free in the nation's eyes. Some might ask if this had anything to do with Spiritualism. Ask of had anything to do with Spiritualism. Ask of those who faced the fire and smoke in the great holocaust of freedom—the late civil conflict—what would their answer be? They would say that when emancipated from the perishing tabernacle of clay they saw revealed the great Spirit of Freedom, and heard her voice proclaim: "All men must be free before God; and as you have bestled account; with gard greaness, as now. hattled earnestly with carnal weapons, so now you must battle with spiritual forces against superstition, ignorance and political chicanery, till the end be accomplished." And those spirits to-day were rejoicing that the great object of their important the property of the control of the con

mediate labors was accomplished.

These witnesses prophesied still further. We only know what Spiritualism has been to us individually-not what it shall be. The speaker said many had been disappointed in its unfoldments, supposing that the great law of spirit communion would by this time be more clearly defined and stablished in the understanding of mortals, but established in the understanding of mortals, but it still lies among the occult forces of Nature. If science were asked with regard to it, it would reply: "I deal with facts, not fancies—there is no truth in your Spiritualism." If Mother Nature were appealed to, her lips would seem to give no reply; but surely as the sun would come and quicken into life the buds and grasses of spring, till the whole earth was carpeted with living green, just so surely should the answer come, and we should learn that there was no chance in God's government—no break in the great line of everlasting life that runs through all being.

The speaker said this lesson must be learned slowly, and in this connection the history of the

slowly, and in this connection the history of the science of electricity was briefly traced by her from the time when the lonely Greek, walking upon the seashore, discovered that a certain stone held in his hand and rubbed would attract minute substances to it, to the vast achievements of our day, accomplished by the slow lanse of centuries of thought and experiment. The saying of the revelator John was considered in a new light:
"And I saw a new heaven and a new earth:
" and there was no more sea." The speaker thought it was not that the old heaven and old earth had passed away, but that they had been made new and the sea bridged over—that there was no more sea, no more division between soul and soul, but in its place a grand capability of

endless communion.

The history of the Atlantic cable, through all its varying accidents, was traced to the culminating point of success. In this connection she made a merited acknowledgement of the services (pecuniary) of George Peahody in assisting on the work. The first cable was laid and in operation four weeks, and yet the majority of the race consider-ed it a failure all that time, and the messages purporting to come through it deceptions. When it ceased to operate, there were those who, with Cyrus W. Field, knew the thing was possible that they had had partial communications through the dark bosom of the ocean, and that the next attempt would be made with added experience. The effort was made, but in mid ocean, owing to an imperfection, the cable parted, and the end disappeared in the deep sea. Did its pioneers despair? No. They made a third attempt, which was successful—the two continents were united, and those who were once enemies could be so no more. When individuals and nations should be thus united, soul to soul and heart to heart with the electric cord of brotherly kindness, then should

the mighty ones in the higher tand were working for them. George Peabody helped the material cable here; he would help the spiritual there! The love which was stronger than death, which had spanned the chasm of separation with a bridge of rainbow dies, was still at work for the perfection of all means to the glorious end. When the cable of spiritual intercommunion has been successfulled in the capital revigers, would return, taking or spiritual intercommunion has been successfully laid, the angel voyagers would return, taking up and perfecting the one that was lost before—the mistakes and misunderstandings of years gone by; there would be then more cables than one—a variety of modes of communication resulting from perfect of communication.

ing from perfected experience.

Some were ready to declare that Spiritualism was not a religion; but its effect upon the inner nature of many of its followers—coming, as it did, with a direct expect to the higher qualities of our with a direct appeal to the higher qualities of our being—had led them to say that previous to its being—had led them to say that previous to its coming they did not know what religion was. Too much must not be expected of this new light of our times, when the brief period of its age—twenty-two years—was considered. Young people who were too good at the commencement of life seldom survived long. It was gradually unfolding, and when it should reach eighteen hundred years—the age of Christianity—then it would be felt that the true religion was established on the earth.

I. P. Greenleaf, of Boston, was next introduced. We meet (said the speaker) to rejoice and mingle our feelings of gratitude to-night, one with au-other, as we look around us and feel the great heart-throbs of that aumanity which has waited heart-throbs of that aumanity which has waited for ages for the coming of this mighty deliverer whose living presence in our midst it is our divine privilege to own. We rejoice that the fact to us is demonstrated that our loved ones are not dead, but that we may listen to words—at least the reflex of them—which they would speak to us. The proof has come to our time, as in no other, that immortality is a fact. The speaker thought, however that this was not the only thing involved in Spiritualism—that angels should wipe the mourner's tears away. The question was the mourner's tears away. The question was urged irresistibly upon us from the great world: "What does Spiritualism mean?" And we were bound in our lives to answer it. Spiritualism was stirring the Church, and as it never had been stirred in our times, putting its plow deep into and throwing up the sediment of Christianity, that we might see of what it was made. Spiritualism was a physician, working for the emancipa-tion of all from the shackles of moral disease, and its work was thorough and keen. As the physician, knowing sickness to attack the weakest spot, discovers the position of the pain by the shrinking of the sufferer from his touch when the point is reached, so this great physician of the soul works deeper into the inner being than any other system of moral ethics, and probes the weak places of him who accepts its healing ministrations. It was not meet, therefore, that we should rebel against the methods which the angel-world was bringing to bear upon us. The Church said Spiritualism was dangerous. He would agree with it that Spiritualism was dangerous to bigotry and misconception of the great ends of our being. Its mightlest power was love—the love which should teach us in kindness to seek, by

which should teach us in kindness to seek, by angel-guidance, to emancipate the race from error and lead all souls to everlasting peace.

Mrs. N. J. Willis, of Cambridgeport, was then introduced. She gave a passing review of the benefits bestowed by the new revelation, whose modern advent was celebrated by the present convocation, and said we did not meet to celebrate the birth of Christ or Chrishna, we desired not to be hantized in the blood of any human not to be baptized in the blood of any human being, but to feel that spiritual baptism which should waken our souls to a fulfilling of their divinest possibilities. Referring to the ratification of the fifteenth amendment, she said that tion of the litteenth amendment, she said that another amendment, or an addition to the one al-ready ratified, should be passed, giving woman her rights, as well. While we, as Spiritualists, should rejoice over the practical enfranchisement of the three or four millions covered by the fif teenth amendment, it was our duty not to rest till the great end of woman's enfranchisement was also attained. Woman should claim for herself the right to occupy any altitude, by virtue of what her own faculties are capable of attaining. While Sheridan was pointing the red hand of war to the scattered Indians of the frontier, those they should sing the glorious song of an endless and self-accomplished redemption!

The Chairman then introduced Dr. John H Currier, of Boston, who said that after the able remarks of those who had preceded him he felt the necessity of assistance in making a speech, and would therefore call on the two Misses Jenion, representatives of the Waltham Children's Progressive Lyceum, to entertain the audience with a song. The young ladies in question being brought forward, sang "Plymouth Rock" in a manner which elicited hearty applause, ending in namer when efficient hearty applicate, enting in an encore, after which Dr. Currier resumed the course of his remarks. He referred to the presence on the platform of Miss Doten, (who was originally from Plymouth,) who was, in our cause, a tree planted which could never die. How glorious had been the results of the twenty-two years of spirit-communion in our land! When he looked among the audience and land! When he looked among the andhence and saw so many who, years ago, were bound by the fetters of the Church, but had been, by Spiritualism, set free—when he perceived the increasing tone of liberality in the public press, when he heard the declaration of the Rev. Mr. Murray Congregationalist minister) at Music Hall, that in the hereafter all the wrongs of the present should be righted, he could but exclaim that a glorious work had indeed been done by our faith for the enfranchisement and elevation of man cind. Those who, like himself, had laid their loved ones physically away in the earth could tell what Spiritualism had done for them; it had been the angel which had rolled away the stone, show-

strong appeal to all Spiritualists to sustain the Banner of Light, whose anniversary he thought ought to be celebrated on the present occasion. For twelve years it had ably represented the cause, and he hoped all who had not subscribed would do so in the commentation. would do so in the coming time. The Chairman then introduced Miss Susie M ohnson, who said that, after three years' absence in the West, she was pleased to meet the familiar. faces of New England, and to see upon the platform so many whom she had long known as among the steadfast advocates of Spiritualism. She spoke of the broad, sometimes impracticable, views generally taken in the first part of any movement and the gradual paramier described. novement, and the gradual narrowing down at last to practical results which the years brought with them. Though only a small portion of the yast number of our believers were represented was number of our believers were represented in the present audience, yet it was a prophecy of what we might expect in the future. She helieved Spiritualism to be not only an acknowledgment of spirit-communion, but a development of the spiritual nature; and all that pertained to that levelopment was spiritual in its origin. Spiritualism comprehended the infinite possibilities of the human soul, whether manifested here or here-after. Christians celebrated the birth of Christ

ing there is no death. He referred, in terms of the highest commendation, to the Children's Pro-

gressive Lyceum movement, and ended with a

after. Unrisuans celebrated the birth of Christ as the advent of an exponent of a brighter and purer plan of salvation, if accepted, for the human race. Spiritualists celebrate the birth of Spiritualism because they love humanity; their system depends not on nicely-balanced creeds, the acceptance of which leads man to happiness, but ambrages the whole human family in the circlism. ceptance of which leads man to happiness, but embraces the whole human family in its circling and salvatory arms. The spirits on the other side, who with us were laboring, would not depsair of success, but work on till the sun should no more rise on masters or set on slaves, whether they be materially or mentally in hondage. materially or mentally in bondage. A. E. Carpenter was introduced, and addressed

come the new heaven and the new earth, and there should be no more sea! After the successful establishment of the cable, the other one was successfully drawn up, though three thousand miles of watery waste had to be explored in the effort. She considered the rejoicings on board the ship, when it was secured, to be not so much that the cable was asfe, as that the divine within man's nature had spoken and demonstrated its birthright to rule over land and sea!

Should Spiritualists despond because their cable, stretching across the boundless sea of ether, did not give them the fullness of their desire? No; the mighty ones in the higher land were working for them. George Peabody helped the material cable here; he would help the spiritual there! The by which it was done should have been a little girl. The great movements in religion and morals of the ages past had been by men—Jesus, Mahomet, Zoroaster, Confucius, were men who made deep impress upon the history of ancient days, and now our philosophy came, heralded by a child! and rather as an interpretation of what before existed than a new creed for the unreasoning belief of mankind. He considered that worsen owing to their neculiar nervous or unreasoning belief of mankind. He considered that women, owing to their peculiar nervous organizations, had done more work for the cause than men—being more receptive and intuitive; and he believed in giving women, therefore, all the rights that they may ask of us as men. Spiritualism had done much for him, though he could not detail it in the limits of a brief speech. He referred to the days of youth, when he was obliged to go away from his home to remain for a long while, and how when he returned, his mother met him at the door with tears of joy, and said Spiritualism taught that in a fairer home than earth could ever know, that mother, now an earth could ever know, that mother, now an angel, was waiting for her son, and would welcome him with tears of gladness as before.

The Chairman then introduced Mrs. Susio A. Willis, of Lawrence. Spiritualism did not come

to her as a theory or philosophy of twenty-two years' growth, but as a demonstrated existence of what had ever been, a current from the fountain of what had ever been, a current from the fountain of the ever-living God, which was flowing and morally extending itself in the hearts of the race to-day. Much had been said of the question of woman's rights. She asked not of Congress a clause added to the 15th amendment guaranteeing those rights, for, God helping her, she intended to have them any way. She asked for nothing, socially or religiously, save what her hands and brain could earn, and this would come to her inevitably; for nothing which she was not willing to fight for. While we celebrated the past, we should resolve that the next twenty-two years should find the spiritual cause further advanced in the path of usefulness, and productive of grander results than ever. She spoke of a mother who had, on the previous year's anniversary, met to celebrate the advent of her faith, but whose child had since been removed from her sight by child had since been removed from her sight by death. Mourning its bodily presence, that mother had been unable to be present, but sent greeting to all, saying her heart was with the cause, and the speaker had seen with spiritual vision that little one, encircled with the glory of the better lund, among the countless throng of invisible witnesses which crowded the present audience

chamber.

Dr. Henry F. Gardner, of Boston, was then called on for some remarks. He said that though he had been alluded to as such an old man, he still expected to celebrate forty more of these anniversaries. He was nearly blind, but that was not the result of age, but a gradual process of disease. One of the speakers had said that disorders generally attacked the weakest place, and he had been troubled for years by a weakness in his head, which perhaps accounted for his being a Spiritualist! He gave some account of the history of Spiritualism, commencing at the Hydesville manifestations, and said it would be seen that the anniversary came quite near "all fool's day," which fact might be significant. He thought Spiritualism was destined to make fools of the whole world —if it was foolish to believe in it. He related the circumstances attending his visit to a circle by one of the Fox girls in the early days of the cause when he was a thorough skeptic and expected to be able to account for all he should see on the ground of electrical psychology—a subject to which he had given some attention; but much to his surprise his theory was completely set aside by the facts which there and elsewhere met his ob-servation, and a thorough study of the manifestations resulted in his conversion to the doctrines of spirit return. The audience before him called up to his mind the time when but few dared to proclaim themselves to be Spiritualists. But now, in the estimation of our opponents, our ranks had grown to the astonishing number reported by the Baltimore Convocation of Roman Catholic Bishing the state of the sta ops, two years ago, viz.: eleven millions, in this country alone; and this growth was not among the ignorant and superstitious, but numbered some of the brightest intellects in the land within its ranks. It was a cause of endless gratitude that the world of spirits had vouchsafed to us a knowlwho never slept were laboring that the red citizen also should ultimately possess his rights.
She thanked God for the advent of Spiritualism, which was destined to elevate, step by step, the whole human family, till beyond the blue ether things of the past, and the fact of the future un-

ending progression accepted by all humanity.

Dr. Richardson then stated that, owing to the lateness of the hour, the remarks expected from C. Fannie Allyn, Sarah A. Brynes and others would necessarily have to be dispensed with.

The hall was then cleared for dancing. The music was furnished by Bond's Band, and the saltatory exercises were participated in till an early hour on the following morning, by a largeand enthusiastic party, who seemed determined to follow the example of one of the speakers, who incidentally remarked, "that having done all he could in honor of the occasion with heart and mind and voice, he was determined to 'celebrate' still further by means of his feet."
Thus ended the twenty-second anniversary ex-

ercises. May the good seed of encouragement sown in the hearts of all present go with the par-ticipants to their several and wide-spread homes, and strengthen the advocates of our cause to do battle still more earnestly with surrounding opposition, feeling assured of a glorious victory at

# BOSTON, MASS.

FRATERNITY HALL .- The Children's Progressve Lyceum, of Summer street, Boston — with riends—celebrated the occasion by an Anniversary Masquerade at the above named Hall, 554 Vashington street, Thursday evening, March 31st. A goodly number were in attendance. Salendid costumes and happy faces—when revealed—com-bined with music by Hall's Band, made a pleasant picture for the walls of memory in the come when the young hearts who enjoyed it shall cast down their summer leaves, and do bat-tle with the winter storm which maturer life brings in its course.

MERCANTILE HALL.—The Progressive Lyceum gave an Anniversary Concert at this hall on Sunday evening, April 3d. A driving storm of mingled rain and snow prevented a large attendance. auce. A very interesting programme was, how-ever, carried out, under direction of D. N. Ford, Conductor; Albert Morton, Assistantdo.; Mary A. Sanborn, Guardiau; Mrs. A. Morton, Assistantdo.; as a Committee of Arrangements. The Lyceum Quartette executed an introductory; recitations Quartette executed an introductory; recitations were given by Misses Abbie Barlow, Alice: Cayvan, Jennie Atkins, Georgie Cayvan, Minnie Atkins, Annie Cayvan, and Messra M. F. Davy, J. M. Choate, Fred J. Kendall, Willie S. French, John Fallon, Warren Doolittle; songs by Etta Bragdon, Hattie Richardson, Hattie A. Melvin, Eva Newhall (her first appearance as a singer and a decided success) and Mostor Charles singer, and a decided success) and Master Charles Young, of Chelsea; instrumental music by Addie Morton; tableau and song (arranged and written by D. N. Ford) by nineteen little misses; flag exercises (an agreeable novelty) and target march and recitations (also written and arranged by D. N. Ford) by some fourteen misses. The performance indicated a steady increase of proficiency on the part of all concerned. Much native talent is in this Lyceum, and the judicious management of its officers seems to be very successful in bringing it before the public.

Alexander Dumas, Jr., has written a flery appeal for the delivery of woman from the false manners of the period, and from the thralldom she suffers from man. The phillippic is very ably written, and is attracting much attention in France.

A. E. Carpenter was introduced, and addressed the audience. He paid a merited compliment to the old workers he saw upon the platform, among whem were Miss Lizzie Doten and Dr. making fortunes out of them. The tide sets Gardner, the latter of whom had grown gray in the service. As far as he, the speaker, was con-

Written for the Banner of Light. AN EARNEST WILL IS NEEDED.

BY MAY KENDALL.

An earnest will is needed, To battle with the wrong, To raise a fallen brother, And help the weak grow strong, To lead the young and erring To change the night of darkness To bright and happy day. An earnest will is needed, To boldly stand for right-Though friends and foes may censure, And right may not be might; To stand for truth and justice,

Await God's holy promise, A blessing he will send, An earnest will is needed, To shun temptation's snare, To see the lurking demon. When all looks bright and fair: And then with manly courage To bid the tempter go,

And, faithful to the end,

And with a bold decision Be ready to say-No! An enmost will is needed, Life's daily cross to bear-Of trials and temptations That meet us everywhere; Of acts that grieve our spirits, Of words and looks so cold. That in the deep, dark shadows Our natures they enfold,

An earnest will is needed, In all the walks of life. To fit us for the battle. To aid us in the strife, To make us moral heroes To give us victory's crown. To lift high virtue's banner, And sin to trample down; To work out well our mission,

Whatever it may be, And thus, ourselves progressing Then, fitted for the glory That waits beyond the shore. The cross shall be forgotten, The crown ours evermore!

### THAT "SAVING FAITH."

The devotees of popular theology of all stripes, are in the habit of claiming much moral efficacy for their tenets and creeds, and neglect no opportunity to spread wide the fact of a man's moral delinquency who happens to be out of the pale of their churches. But their own they cover up most studiously, and shield all who may lapse and fall from grace. Especially do we poor Spiritualists have to take it; and if there is a chancefor linking the name with something evil or criminal it is surely done. It is dragged in many times entirely unnecessarily, evidently with a purpose. Yet I have to learn that our record is peculiarly dark, or that, according to numbers, the ratio of crime or evil practices is higher than the average of other beliefs. Indeed, I believe it is lower. The truth is, what Spiritualists do, comes lout, there is no cloaking or hiding; but others are shielded, and their misdeeds kept as much as possible from the public eye. For instance, a few years since, the pastor of a church, not a thousand miles from this city-quite a popular church-was detected, disguised in a slouched hat, creeping through a gateway leading from a lane, into the house of one of his parishioners, whose male head was away and had been for some time. It came out that his visits of this kind had been frequent; yet this man of God was not silenced, but Conference permitted him to maintain his relation to it and the churches, he having to remove to another field, and nothing more. With a Spiritualist, such an event would have been a "nut to crack," for the churches and their adherents, and the fact would have had the run of the religious press of all denominations. Thus it is that these shortcomings of church members and ministers do not get before the world. If they did, the general sentiment would be that something was "rotten

But I am making my introduction to the incident I designed to call the reader's attention to altogether too long. The readers of the Banner probably remember the awful murder of the Peightal family, near Huntington, Pa., last November. There were murdered an old man sixtyfive years of age, his wife, sixty years, and an orphan boy. The deed was perpetrated most atrociously, and exhibited a deep depravity. Two nersons were arrested, tried, convicted and hung March 9. Gottleib Bohner, one of the murderers. manifested considerable bravado pending his legal choking, and was ministered to by a divine who remarked that he felt his labors to make the condemned man repent had not been in vain. Bohner being a German, it was noised about that he was an infidel; but this he stoutly and indignantly denied, stating that he believed in God and eternity, the latter probably comprehending an endless hell with its molten lava of burning brimstone. So Orthodoxy must take this man, stained as he was with blood, as one of its own. He was no infidel, no Spiritualist, but a "simonpure" believer in Orthodoxy.

Thus we shall find the world if we sift it, and the statistics of our prisons of all kinds will show that the inmates are mainly of those who have been in early life under evangelical, hell-fire teaching. This is a melancholy fact, and exhibits the moral impotency which inheres in the popular theology. Its efficacy is entirely mythical, and did man not have an inspiration to good from other sources, the moral leprosy would be terrible to contemplate. If morals came only through the churches and their creeds, the earth would be a worse pandemonium than Danté or Milton ever pictured. Mankind would become flends and devils. That it is not so, is only owing to the fact that with all the poison injected into the mind, there has been an antidote at hand: the teachings and inculcations of brave souls who have seen the necessity of counteracting the virus so studiously and persistently distributed.

We never can hope to reform the world by theology and the popular modes of faith. There must be something higher, holier and more purifying to hold men to the line of rectitude. If the past is to be our guide, hopeless indeed is our estate. But there is no need of desponding.

Spiritualism is the panacea which must redeem the world and elevate man. Its genius is reformatory, and its principles elevating. Let us, then, labor on in hope; and though the path be thorny, remember that others are to come after us who shall take up the work where we lay it down, and lift humanity far above our present conceptions. The hour demands activity be we all ready for the duty.

WILLIAM FOSTER, JR.

Providence, R. I., March 26th, 1870.

Machiavel says," War is a profession by which man cannot live honorably; an employment by which the soldier, if he would reap any profit, is obliged to be false, rapacious and cruel."

### WISCONSIN.

### Christians, Infidels, and Spiritualists In Conference.

MESSES, EDITORS—It is more than two years since the Spiritualists of this city opened a free hall for free orderly conferences upon the subject of religion. When the parties got fairly face to face in Conference, it was found that the real op-ponents were the Infidels and Christians. One said the spiritual revelations of the Bible were falsethe spiritual revelations of the Bible were false-hoods, the other, truths; between these beliger-ents the Spiritualists stood to keep order and state the proved spiritual facts of the day. At each weekly meeting the opponents met and reasoned together with all the zeal and knowl-edge of persons believing they are right and their opponents are wrong, and they would demolish every argument and position taken against their views. And with senatorial dignity, they some-times in their earnestness attempted to annihi-late their opponent with his argument. These vehement outbursts in imitation of the holy anger of the Christian's God were checked by the chairof the Christian's God were checked by the chair man in the most kindly manner possible, so that the real arguments might be heard.

the real arguments might be heard.

Month after month rolled past, and the conflict continued; most of the meetings were orderly, many of them bolsterous, but all useful to the earnest searcher after truth, because they indicated the public mind on this absorbing subject. How Christian brutality was excused by Christian love; how Infidels would destroy religion, and leave the nearly without an chieft to work and leave the people without an object to wor-ship, and how fearful the Spiritualists were that the undignified scenes in the conferences would hurt the cause. They were sometimes with the Christians battling for the special manifestations of spirit-power; sometimes with the Infidel show-ing that the Bible was not the word of God more than other books. In about eighteen months the Christians withdrew from the contest, after learn-ing that the authors of the Bible were not known, and also that it was not a safe moral guide, be-cause of its contradictions, and that it had been so altered by Jews and Christians, that the original meaning could not be made out, as none of the original manuscripts were to be found Then the Infidels and Spiritualists met face to face, the conflict was earnest, orderly and forbearing, generally. But soon the Infidels began to lose interest and left, until there was but one in the conference to raise his voice, and he the most versatile and charming speaker of them all.

In one thing the Infidels and Christians agreed,

and that was, in the abuse of witnesses to the facts of spirit manifestations. "Professor Hare and that was, in the abuse of witnesses to the facts of spirit manifestations. "Professor Hare was in his dotage," they said, but no want of mental acumen could be pointed out in his experiments. The testimony of witnesses noted in R. D. Owen's "Foot Falls" before the proper testing was by delibed varyang but no proof authorities was by deluded persons, but no proof of it could be pointed out. Persons who had seen D. D. Home's fire tests, his being lifted up and carried about a room, and out of it through a window and brought in at another, were deceived.
Their five senses and reason were of no value to
them in detecting errors. And finally the Infidel
said that such testimony hung witches. To these
we replied that it was for the want of receiving such testimony that witches were hung. Where the proof of spirit manifestation is received, the witch delusion soon vanishes from people's minds, Many opponents say they believe Spiritualism to be true, but that "the physical manifestations are a humbug." These phenomena give us knowledge instead of belief. This every sensible person wants, to correct the errors of the age.

These anti-Spiritualists know that knowledge

is power; and the general belief in our spiritual facts will give great power to the Spiritualists, and many of them would prefer to see present civilization pass away, and barbarism established in its place, to seeing Spiritualism the ruling religion among an enlightened people. Many free religionists seem to occupy this position, and would prefer the bloody orgies of the middle ages. Thus you see them opposing our witnesses, the same as the Southerners did the witnesses that freedom was better than slavery. All history points to one result of the abuse of witnesses of truth; that is, relentless, bloody war. Those who bate these witnesses say let them die the death of martyrs, rather than have our beloved faith disturbed; and rather than have our beloved faith disturbed; and those who love them, say let the ceremonial falsehoods perish with their worshipers, rather than the witnesses to truth. So when the worshipers of false gods are made mad, their destruction is near and the battle begins. Let all American citizens take warning from the results to the Southerners, who abused and killed the witnesses to the truth, and learn that the false shall perish, and the true shall live and be triumphant in this country.

H. S. BROWN, M. D. 425 Milwaukce street, Milwaukce, Wis.

### KANSAS. Notes from a Lecturer.

DEAR BANNER-From Northern Missouri I wrote you last, where the interest in our cause is steadily increasing The eagerness of the people kept me upon the rostrum each successive even-ing, till from over-work and over-exposure my health gave way, and I was compelled to accept a tew days of grateful quiet and rest to recuper ate. Having strength restored. I am out again in this broad and fertile field—the enthusiastic, impulsive, generous, liberal, though critical land of -the growing West.

Verily "opposition is the life of business"; so persecution is the promoter of success. Wherever the churches come out in rank abuse, our philosophy takes a deeper hold, as I found on returning to Savannah, where the absconding re erend who disappointed his audience and failed to lecture as announced on Spiritualism till a more convenient season, had taken the time, while I was in an adjoining town, to heap anathmas on Spiritualism and its advocates, particularly directing his remarks to the "woman who had a familiar spirit," and who taught such a "damnable doctrine as to bring a blush of shame to the cheek of the listener," &c., till the people were aroused to a degree of indignation, and demanded a reply or defence, which I gave them, and sent a challenge to the reverend sir to meet me in public discussion, &c. He has left for parts unknown.

Here I found the people ready for the second course of lectures, after which, bidding good by to many friends, I journeyed on, halting for a day with Dr. Grasmuck and family, at Weston, Mo. an earnest and zealous worker in the cause through whose efforts has been laid the cornerstone of a freer and better religion than the ty-

ranny of the old.

Next lecturing at Olathe, Kansas, where 1 found a few true and tried, and the ever-welcome Banner of Light and Religio-Philosophical Journal household words.

My first lecture was largely attended. My second was on Sunday evening, with every church in session; yet many found it impossible to get into the densely crowded hall, so they waited on the outside, till the crowd adjourned to a larger one.

Although the weather was the worst of the eason, the interest abated not to the last of the course of lectures

From Olathe I went to Gardner; gave two lectures to good audiences, and returned to speak before the Temperance Society, in the M. E. Church—not without some little feeling of bitterbrethren, who evidently were a little piqued when, instead of standing in the lobby—as was hinted me to do—I walked straight into the pulpit, feeling quite at home, and as the everpresent clergymen were on this occasion all out, began the exercises by the customary preliminary of prayer, or invocation, to the evident constenuation of many in the gaping crowd; When will the time come when charitable and humane efforts may be recognized as helps to reform whether they come in priestly robes or in woman-

Ah! what bitter thrusts blind superstition deals! This temperance reform needs all its workers, and yet the Church says, "Let the credit be given to us."

The crowded hospitals during the rebellion called aloud for the soothing hands of sympa-thetic women to bring back the waning lives of invalid heroes, and restore them to loving arms in the far-away homes, and yet these mercies, when given, were recognized only as church offerings, till late and near the closing of the war.

I shall not forget how, even though I gave one year of my life to this sacred ministry, I was even denied a sanitary commission, because not recommended by any church, thereby being debarred from receiving the small pittance Government granted to the faithful nurse; but it has not de-

the face with the same of the

Am inving large authoress here at Port Scott, where I came direct from Olathe.

I am adding zest to the lectures by answering the demand of the people to "show us a sign," by delineating character, rehearsing personal events, describing spirits, &c., at their close, with sufficient spirits. dentaccuracy to arouse the suspicions of the au-dience, (who are skeptical,) that some one has gone over the different places in advance, and posted me in regard to facts, &c.
Thine ever in the work,

ADDIE L. BALLOU. Fort Scott, Kansas, March 25th, 1870.

# ILLINOIS.

### Matters in Chicago.

Our enthusiasm burns as brightly as ever for what we conceive to be the truth, and for it we are as ready as ever to take up the guantlet in its defence. We are taunted by many that the spiritualistic movement in Chicago is "dying out"; but the fact is we were never so strong or efficient as now. With an organization formed in compliance with the laws of the State with the name of Chicago Progressive Lycem, efficiently officered with those enthusiastic in the cause, our prospect for a glorious success in the future bids fair—is almost assured.

Our Lyceum, the nucleus around which at present the spiritualistic and liberal element of the city gathers, was never in a more prosperous con-dition. The officers and leaders for the present vear have just been elected, the Lyceum reorganrized according to the plan adorted, and is now in harmonious working order. Everything goes on without a jar. It has steadily increased in num-bers and efficiency since its organization. The only drawback is the want of a ball. Hall rent is a serious burden. Many here are beginning to realize this, and already the agitation of building, upon the joint stock plan, such an one as shall be an honor to the society, has begun and we doubt not that the final result will be its erection. are not only those here who will do their full

share, but of their means give largely.

The Chicago Lyceum, an institution which for some time was under the control of the Young Men's Christian Association, but which they abandoned as an organization as soon as it became apparent they could no longer control the discussions and keep them strictly to the Orthodiscussions and keep them strictly to the Orthodox line, has given an opportunity for the outside world to learn at least a fact or two with reference to the sublime doctrines we hold. They announced the subject: "Resolved, That modern Spiritualism is productive of more harm than good," and gave the Spiritualists fair showing with the opposition. Henry Slayton, Esq., a promising young attorney of our city, met the champions of Orthodoxy, and by a vote of the audience, the chairman with them, who was much averse to it, accorded him the victory. It has been determined by the society that they will have lectures every Sunday hereafter, if suitable lectures can be obtained. On last Sunday evening, Henry Slayton, Esq., delivered an able lecture on "Spiritualism and its Philosophy," reviewing its rise, wonderful progress, and the decviewing its rise, wonderful progress, and the doc-trines it teachers. Ira Porter, on Sunday next-lectures on the Social Relations. He is an able man, of much force and original thought.

During the months of June and July, Mrs, Emma Hardinge lectures for us. March 30, 1870. John T. Bliss.

### Massachusetts Society for the Prevention of Cruelty to Animals.

The annual meeting of the Massachusetts Society for the Prevention of Cruelty to Amimals was held in the Horticultural Hall, Boston, last week. A business meeting was first held, at which the following list of directors were elected for the ensuing year:

Directors-George T. Angell, Russell Sturgis, Jr., George Tyler Bigelow, Henry Saltonstall, W. W. Morland, Thomas Motley, D. D. Slade, George Noyes, Thomas Conery, Franklin Evans, John Reed, William G. Weld, William Appleton, Joseph B. Glover, John J. May, Frank B. Fay.

At eight o'clock a public meeting was held, which was attended by a large audience. His Honor Mayor Shurtleff presided, and opened the preliension of the nature of genius, or that talent exercises with a few appropriate remarks. He for expression or action which earns the reputa-then called upon the Secretary, Hon. Frank B. Fay, to read his annual report, an abstract of dividuals, and fame has come to them by that law

sult of the society's work in the improved treat-ment of animals. One had now but to raise a warning finger where formerly expostulation at cruelty resulted only in abusive words to the party interfering. But while much had been done by punishing cruelty, the society felt that it had also lessened cruelty by informing the people and awakening their sympathies, believing that to be a more thorough method than a purely ag-gressive policy. Notwithstanding the decrease in the amount of cruelty and the society's lenient policy, seventy-seven cases have been prosecuted during the past year, the classes of which were as follows: Beating horses, sixteen; overdriving, overloading and overworking, twenty-one; driving disabled animals, thirteen; starving horses, four; bagging cows, six; cruelty in transportation, six; failing to provide shelter, four; cruelly killing, breaking and stabbing, seven. Convictions were obtained in fifty-three cases, and the parties were either fined or sent to the house of correction. These cases show but a small proportion of the work performed, as many cases are investigated and found to lack evidence sufficient to convict. It is estimated that at least a thousand cases have received attention in Boston and vicinity, and a very large number by the one hunvicinity, and a very large number by the one hundred agents in various parts of the State. And yet much remained to be done. Within a short time the society had prosecuted a man for beating a horse to death with a fence rail; others for beating with a crow-bar and cart-stake; another for building a fire under a horse; another for piercing a horse with a pitchfork; and during a w storm a Brighton butcher left his cattle in a yard two or three days without shelter, when e thermometer was but ten degrees above zero. It cost him seventy-five dollars and costs, he

These cases were mentioned to show that there is still need for the work of the society.

The secretary then discussed the subject of the ransportation of cattle, sheep and hogs, and recounted the sickening story of the barbarous treatment to which these unlucky beasts have been subjected. The horse-car question was also considered, the secretary saying that the society was ready to undertake a test case, but that it did not want to make a failure—a result prety sure to follow, because of the difficulty of obtaining sufficient evidence. The society would have to prove that the horse-car and load weighed over twelve thousand pounds, which would require a freight of over fifty passengers, and if that was done, the hostlers, driver and conductor would testify that the horses did their usual work next the hostlers, driver and conductor would day, and were neither disabled nor apparently weakened. The importance of some improvement in pavements was next alluded to, and it was stated that an able engineer estimates the loss on horses, vehicles and horse-shoes in the cities of the Union by the past use of stone pavements at \$56,000,000. The bleeding of calves for veal, the secretary announced, had been stopped at Brighton on account of the society's circular, and it was believed was practiced only to a limited extent elsewhere. The practice of clipping horses was deprecated, though not exactly condemned, but the use of the check-rein was denounced as simply a sacrifice for appearance's sake. Allusion was then made to the blessings of drinking fountains, after which the secretary gave a shot at shooting matches, and briefly condemned vivisec-tion. On the subject of horse-shoeing reference was made to the offer of prizes by the Scottish Society for essays on horse shoeing as connected with the comfort and soundness of the horse. The clipping of dogs' ears, the application of muzzles was also alluded to. Speaking of woman's duty and opportunity, the secretary endorsed Mr. Angell's views in a recent letter on the formation of a

ladies' humane society in England. A brief allu-

prived me of the glad greetings of many whom I meet in my wanderings "home from war," who blessed me for my care; nor shut out the freed spirits of the many whose sad eyes looked their fast earthly look into mine, now blessing me "over the silent river."

Am having large audiences, here at Fort Scott, where I came direct from Olather. and subscribers, the treasury would be empty, and the amount on hand was sufficient to carry on the work but a few weeks longer. In London, New York and Philadelphia the societies were well endowed, and Boston was not wont to be heart hind in good works. While the society wished long life to all friends of animals, it was suggested that when they did die, as they must, bequests would be gratefully received. In conclusion, thanks were rendered for the assistance of the press and the police, and to the few representa-tives of the pulpit who have held up the cause.

### OUR NEW PUBLICATIONS.

### Opinions of the Press.

From the American Spiritualist.

REAL LIFE IN THE SPIRIT-LAND: Being experiences, scenes, incidents and conditions, illustra-tive of spirit-life, and the principles of the Spir itual Philosophy. Given inspirationally by Mrs Maria M. King. Boston: Wm. White & Co. Mrs. King is no stranger to the readers of spir-

itual literature. From the first her inspiration has been progressive, and we always write of her last production as the best. We cannot endorse all this volume contains, for the arbitrary divisions in the spirit-life into circles,

societies, etc., so very prevalent among Spiritual-ists, does not impress us as true, nor the methods said to be essential for spiritual progress, but on the whole this is a well-written and instructive

From the New York World, March 8th. Andrew Jackson Davis has spread further and faster than Horace, whose highest expectation was to be read by the thin Danube and the fabulous Hydaspes. "The Great Harmonium" is to be Hydaspes. "The Great Harmonium" is to be read by the banks of the Volga, having been just translated under the malign influence of Mr. A. Aksakof, a St. Petersburgher, into German, and being, therefore, inevitably to be translated into the Volga tongue of Muscovy. What, at this rate, is to become of the blessings of barbarism? It has been one of the chief boons of being a Russian that the works of American seers were scaled into inaccessibility to you. But now that the wall is once down, the Russians will inevitably have Sela-vonic Davenports and Homes, and all the gorgons, hydras, and chimeras dire which have followed in the wake of A. J. D. in his native land. From all these things they have been litherto preserved. Poor Russians! they have been, like Virgil's rus-Poor Russians! they have been, like Virgil's rustics, too happy if only they had known their happiness. But the nelarious industry of Aksakof, has opened the floodgate of misery. It is idle to say that, though you may bring the Muscovite steed to the water of Spiritualism, you cannot make him drink. The same perverse malignity which inspired Aksakof to edit will inspire other Russians to purple. The tables of Moreov will Russians to peruse. The tables of Moscow will tip. The pedal digits of Petersburg will crack resonantly, and the exchange list of The World will groan under the grievous burden of a Bu-charost Banner of Light. And shortly solitude will be so remote as to be beyond the baleful power of the happy and misery-making medium.

From the Trl-Weekly Publisher.

Cosmology. By George M'Ilvaine Ramsay, M. D. Boston: William White & Co. This is the title of a finely printed and bound work of 264 pages, of a purely scientific character, treating mainly of planetary motions and the laws which govern them. While we confess our inability to give a critical opinion in regard to the actual merits of such a book, simply because we have never studied the vast and grand subject upon which it treats, yet we have derived much pleasure from the perusal of the various topics discussed, embracing twenty-three in number, commencing with "Matter without Origin," and closing with "Infinity." All are handled with apparent care and ability. The price of the work is \$1.50 posters. \$1,50, postage 20 cents, and we commend it to all who take an interest in one of the grandest subjects ever presented to man.

### From the Universe.

REAL LIFE IN SPIRIT LAND. By Mrs. Maria M. King, authoress of the "Principles of Nature," etc. Boston: William White & Co. New York: The American News Company, It is continually objected to spirit communica-tions that the spirits of the great and famous who

renew, by this method, their intercourse with us in the body, say nothing worthy of the reputation they had earned in their earthly condition. Is not this criticism founded upon an entire misapwhich we give below, which shows the good the Society has already done. which the poet has expressed, that "t is distance lends enchantment to the view." The change The report opened with congratulation that the influence of the society is so marked after but two years of existence. Few could fail to see the retions while existent here, may well have changed their mode of development in an entirely new phase of existence. If we meet a great man of the present, one of our contemporaries, are we not sure to be disappointed, and to lose that overshadowing reverence with which fame invests the unknown? How then can we expect it to be otherwise with their spirits, when we know that the life of the spirit-world is, in the main, subject to the same laws as this? Emerson says: "If we should meet Shakspeare, we should not be con-scious of any deep inferiority, but of great equality; only he possessed a strange skill of using, of classifying his facts, which we lacked; for notwithstanding our utter incapacity to produce anything like Hamlet or Othello, we see the perfect recention this wit and immense knowledge of life

and liquid eloquence finds in us all."

There is really no such difference among men as is commonly supposed, and opportunity makes more reputation than extraordinary merit.

The book before us has suggested these thoughts as it is an account of conditions in the spirit-life which, when reasonably considered, bear the

marks of truth. From the Waverly Magazine.

EFFECTS OF ELECTRICITY ON CLIMATE.-Some years ago, Andrew Jackson Davis, since known as a great light in the modern movement known as Spiritualism, made a series of scientific experi-ments ir. Hartford, if our memory serves us right, publishing several letters on the subject, which e believe were finally incorporated into a book claiming that rain or dry weather could be produced at, will by the aids of electricity and other means which he explained at length. But for some reason the subject was never acted upon by other scientific men, and the matter has since been probably forgotten by almost everybody. But a writer in one of our daily papers advances a theory that seems to be of the same nature as that first advanced by Mr. Davis. The writer spoken of, says that the railroads and telegraphs all over the country seem to be exerting a remarkable change in the climate. Whether they have had anything to do with changing our own New England climate from its rigor of a quarter of a cen enjoy, he does not say; but he thinks that the absence of the terrible thunder-storms of former times must be attributed to the iron rails which touch and cross each other in every direction, and serve as conductors and equalizers of the electric currents, preventing the terrible explosions which terrified us in former years. The telegraphic wires which accompany the iron rails everywhere, also act an important part in diffusing electricity equally through the atmosphere, thus preventing the occurrence of severe thunder-storms. He also says that the opinion seems to be gaining strength that the Pacific Railroad is working a great change in the climate of the plains. Instead of continuous droughts, all along the railroad, rain now falls in refreshing abundance. The result has been remarked upon in other sections of the West. In Central Ohio, for example, it is said the climate has been completely revolutionized since iron rails have formed a network all over that region. Instead of the destructive droughts formerly suffered there, for some four or five years there has been rain in abundance—even more than enough to satisfy all the wants of farm This change is thought to be the result of an equilibrium produced in the electrical currents. which has brought about a more uniform dispensation of the rain.

[Mr. Davis's ideas on the subject alluded to by the editor of the Waverly Magazine are fully expressed and illustrated in the little work entitled 'The Harmonial Man" in our catalogue of books.]

# Correspondence in Brief.

ith, writes: I have been a constant reader of the Banner of

Iowa. WORTHINGTON .- E. S. Waterman, under date of March

light, I think, ever since it was published, and I must say prize it above all other papers. It has been my meat and lrink, in a spiritual sense. I could not do without it. As an exponent of the beautiful philosophy of Spiritualism it stands unrivated, 3 0 0 Three years ago, when I came iere, there was no paper taken advocating the Spiritual Philosophy. I immediately sent for the Banner of Light, Soon after I sent for two others. We read our papers, then gave them to our neighbors. We gave them many of our deas, until they began to inquire, and to say, "We desire to know of this new doctrine; it looks more reasonable than any system of religion we have ever heard explained," to know of this new doctrine; it looks more reasonable than any system of religion we have ever heard explained," and as they became interested in the new, the old grow more objectionable and absurd, and the cry came up from the masses, "Give us of your spiritual food. Where are your lecturers? We want to hear them; we want to know more of this Spiritual Philosophy; we hope it is true, it is so beautiful." The few believers here, after consulting together, came to the conclusion that the soil was fitted for the good seed, so we sent for a sower, in the person of Mrs. Wilcoxson. She came at our call, and most nobly did she fulfill her mission. She spoke four evenings, to crowded houses. Notwithstanding the rights were dark and rainy, and the roads extremely middy, people came from one to four miles, and filled the hall to overflowing. I will say, in the language of another, "the common people heard" her "gladly," while a few Orthodox Pharisees, who make long prayers, said, "She hath a devil." How like the past is the present! While the angels from the higher spheres were speaking words of consolation to the suffering heart, and pointing humanity everywhere to look to the fountain of purity, as Jesus did, like the Pharisees, religious bigots cried out, "Away with her—she hath a devil." I will say that Mrs. Wilcoxson proved herself a haborer that need, not be ashamed, and fortunate are those who are blessed with her ministrations. Since she was here we have had three lectures—one by Panny T. Young, one by Dr. Wheelock, and one by Lois Walsbrooker—all to good andiences, although on very short notice—and their, remarks were listened to with close attention and evident interest.

MOUNT PLEASANT.—Mrs. P. H. J. Fiske writes (March 18th) that there is a creat lack of spiritual moreidance.

though on very short notice—and their remarks were listened to with close attention and existent interest.

MOUNT PLEASANT,—Mrs. P. H. J. Fiske writes (March 18th) that there is a great lack of spiritual nourishment among the few souls there who have accepted the broader views of our philosophy. She says: Not a lecturer, or medium of any kind, presumes to come this way. We seem given over; but I suppose we may take the blame to ourselves. Mine, I think, Is the only Banner of Light that comes to this office, or at least that is taken in the city, and the post-master has said to my husband, "Alm you ashamed to take that paper?"! But he is n't, nor am I ashamed to have it on my table, and circulate it among all that will read it, and I find less objection than formerly. I know that there is a good deal of the right element here, which a reliable lecturer could bring to the surface. I am acquainted with three very intelligent ministers who live here, but who are so far progressed as not to be acceptable to some persons, and who yet are not strong and well-enough informed to preach this new gospel. When I have read of the good times enjoyed in other places, how carnestly have I prayed that the dawning light might arise upon this priest-ridden people.

idden people.

I have so wished that rister Hardinge would come among I have so wished that rister Hardlinge would come among a. Would there not be a shaking among the dry bones? But it seems too funch to ask—the best wine for the first day of the feast. And yet if in her tour West she should come in this vicinity, I hope she will not pass us by. This place is on the railroad, twenty-five miles from the Missouri river fitteen miles helow Council Buffs. If she cannot come, will not some one who feels competent, and has the confidence of the friends, undertake the tysk of cullightening this people in our new and beautiful philosophy?

### Kansas.

KARANA.

GARDNER.—Alfred Taylor writes: Mrs. Addie 1. Ballou has been delivering a course of bectures in Olathe, Johnson Co., Kansas, and also at Gardner, eight miles southwest, to crowded houses, upon the Spititual Philosophy; and as a pioneer in a new field she meets with perfect success, making favorable impressions and planting truths that will take root and grow. Since she left Olathe the brethren have taken steps for a permanent organization, to employ lectures in the future, to the lamentable grief of the Orthodox hacthern. From what I have observed in different earts. dox brethren. From what I have observed in different parts dox brethnen. From what I have observed in different jetter of Kansas, she is going to take a front seat in the splittual ranks, if the fitends live up to their glorious opportunity. Emigration from all parts of the country to Kansas is immense, particularly from the Middle States. The mind is liberal and receptive, and if the truth is sown it will surely grow and bring forth in due time many fold. New comers to a new country are imbried with fresh aspirations, both tomograf and coleration and says breaker fields and growing to a new contury are imbred with fresh aspirations, both temporal and spiritual, and seek broader fields and greener pastures. At Topeka, Lawrence, Manhattan, Fort Scott and DeSoto, all in Kansas, there are regular liberal and spiritual organizations. At the latter place the friends have built for themselves one of the linest halls in the State, and heautifully decorated it with a variety of pictures, selected by the owner, Mr. Abbott, in the East. DeSoto is located one mile south of Lanape, on the Kansas Pacific Railroad, Joul Moody, of Mound City, Kan., has been lecturing during the winter at Leavenworth, Kansas City, Toneka and Lawthe winter at Leavenworth, Kansas City, Topeka and Law-rence, with good success, and I think, although a Western man, his talent will compare favorably with the leading lights of the old Bay State.

Wisconsta.

Wisconsta.

BOSCOBEL.—lire. Wright, in a business note, says: In this section of country sectarianism holds the people fast, and will not listen to anything that conflicts with their particular theory. When I speak to any of them on the subject of Spiritualism, they always say they do n't see how I can believe in such "nonsense." My wife was a strong Roman Catholle when we married, in 1861, and I was a believe in Spiritualism and a reader of spiritual vector when liever in Spiritualism, and a reader of spiritual papers when I could get them. Now, I am happy to say, my wife is also a strong believer in Spiritualism.

# A Card Extraordinary.

To the American People, Greeting:

I am commissioned to procure the name and address of every person in the United States who takes a friendly interest in Woman's Enfranchisement. In order to compile this roll of honor, I hereby request every such person, immediately on reading this announcement, without waiting mediately on reading this announcement, without waiting long enough to forget or neglect it, to take pen and link, write the name and address legibly, and forward the same to me by mail, postage paid—a trilling cost which you will not begrudge to a good cause. Anybody sending in one envelope all the names in a family, a village or association, will render a helpful service. Three thousand American newspapers will oblige a brother editor by generously printing this card in their columns. The purpose of this registration is to know to whom to send important documents. Friends of the cause are niged to resumd so simultaneous. tration is to know to whom to send important documents. Friends of the cause are urged to respond so simultaneous, ly that their letters shall by hither like a snow-storm. Sign at once, And the day will come when your children and children's children will be proud of the record.

Fraternally, Thirotonic Thiros, Editor of the Independent, Box 2787, New York City.

# Notice.

Osbourn Prairie, Fountain Co., State of Indiana. At a meeting of the Progressive Friends, we, the commit-tee appointed to draw up a statement in reference to the deportment of Sister Mary Thomas Clark, during her late orportunent of steer any Thomas Cark, during her face troubles with Dr. Wesley Clark, heg leave to state that the whole proceedings, in Court and out, prove her to be a most worthy sister, and entitled to all the privileges she has heretofore held in our Society, and that she is in full fellowship with us.

(Signed):

A. Newmans,

Examples Proper

A. Newburn,
Elias Pugh,
Jacob Romaine,
De, Whitehall.

# Passed to Spirit-Life:

From Cazenovia, Madison Co., N. Y., March 7th, Benjamin ngraham, aged 75 years.

Ingraham, aged 55 years.

In the death of Mr. Ingraham the poor have lost a friend and helper: the was charitable, humane and kind in all the relations of the, and, alive to all needful reforms. He was a life-long religiously, but not a bigot. He saw and acknowledged one God as the Father of us all, and all mankind as brothers and sisters in one common family. He leaves a wife and seven children, and numerous relatives and nequalitances, who feel that they have lost a friend.

B. F. S.

From Charlestown, March 27th, J. B. Trumbull, aged 38 cears 5 months.

years 5 months.

Bro, Trumbull's departure from the mortal to the immortal was sudden and unexpected, yet we feel that the knowledge he acquired widte in the form of the truits of our glorious philosophy, will add his spirit in its unfoldment on the other side, and enable hin soon to return, to demonstrate to the living the undylny nature of love. A large concourse of friends met at his former residence on the afternoon of the 19th unit, to perform the last rites of respect to his memory, and tender to the bereaved companion and kindred their heartfelt sympathies. After the singing of two appropriate selections from "The Harp" and remarks by the writer, the form passed for the last time over the home threshold, which will often hereafter be crossed by his resurrected spirit.

J. H. Curmen.

From Wilmington, Mass., March 25th, at 2 o'clock P. M.

From Wilmiegton, Mass., March 25th, at 2 o'clock P. M. John R. Nickles, aged 61 years and 16 days.

His disease was consumption, which had prostrated him formany weeks, and are atty cametated the body. Long and anxiously had be looked and longed for the chance, his only desire being that when the spirit nock its departure it might be without pain and struggle. His wish was gratified, as the chance was like the sleep of an infant in its mother's arms, so peaceful and quiet. He was a firm believer and advocate of the doctrine of Spiritualism from the first demonstrations of the Rochester-knockines, and in his latter years has enjoyed much the messages from filends on-the other shore. Earnest, honest, truthful, as a citizen, friend and companion he was esteemed by a large circle of triends, who will appreciate his example and cherish his memory. The morning of his departure he said that he was going home, could wait no longer, and in his dreams he often spoke the names of friends on the other side as if encaged in conversation with them. His wife and three children, who have lost a husband and father from their immediate how-chold, know that the vel is light that separates them, and the days will be but few before they will be permitted to meet him in that land of love, peace and happiness where the reanion of their home will be etermal.

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OTHER SPIRITUAL PUBLICATIONS The Banner of Light is issued and on sate

every Monday Morning preceding date.

# Banner of Light

BOSTON, SATURDAY, APRIL 16, 1870.

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### " Dying Out."

That is the worn phrase with which the advocates and followers of dilapidated old theology persistently salute every mention of the growth and spread of Spiritualism. The obstinacy with which they jongley it, makes more than suspiclous the Lath they claim as their own. Were they so very serie that Spiritualism is in process of decay, they would be tempted to ask why it is that they have to make this same remark about it so frequently. A thing that is "dying out" for so many years, ought at isometime to be dead. This, among other beasons, satisfies us; that they keep up their monot mous ery as boys do their whistle when hassing through places that excite their four. Another things there is a too evident. simultaneousness about this cry to make one think it sincere and trathful. It has a partisan and prejudiced sound, wholly wide of belief and conviction. It is suspicious, too, from the simple fact that the same ery is set up in localities so far apart, showing that there is a preconcerted plan about the matter. We beg to relieve the over anxious minds of those who think Spiritualism is likely at present to go under. Nothing of the sort is going on which they represent. We tell all persons who are inclined to become fossilized in any such belief, that the phenomena and philosophy and religion of Spiritualism never were more widely and thoroughly believed in than at this very time.

The very point that serves to raise the current talk on the subject, is that Spiritualism is spreading with such visible rapidity in the churches. It is not possible, for very obvious reasons, to make an approximate estimate of the strength of our faith inside the ecclesiastical folds, although the penetrating observer does not fail to be convinced of its operative presence everywhere. Inside and outside the churches we know of a certainty that believers are counted by millions. In our deliberate opinion, there are nearly eleven millions of people in the United States who are full believers in our Leaven-born philosophy. In Europe, Spiritualism is rapidly on the increase, although as yet spirit communion is not so generally acknowledged among the masses there as here. But among the upper and cultured classes, the gentry as they are called, it is as fixed and betablished a fact agany that we can point to in the social state.

One fact is so significant as to deserve to be emphasized continualty. It is that "ministers of the gospel" who have low themselves to investigation; are forced to subscribe their belief to the teachings of Spiritualism, and would enunciate it with individual boldness from their pulpits, were it already organized in a form which challenged popularity. Religious faith and fashion are more nearly related than is generally thought for. Let any one who chooses ask Rev. Mr Hepworth, of New York, if he does or does not believe in direct spirit communion. Or let any one put the same question to Henry Ward Beecher. Or to Rev. Mr. Frothingham, who several years ago wrote for a Spiritualist magazine in New York. These men each and all know, as well as they will ever desire to know that spirits do communicate with mortals; whether they think it politic to utter it publicly or not, is an altogether different

Men of science too, are beginning to investigate the subject of phenomenal Spiritualism, who a few years ago had not the courage to meddle with the "humbug." Does this look as if Spiritnalism were dving out? They now allow the phenomena to be bong fide, but to them as yet inexplicable. But they are fast getting over the obstinate denial of facts which they still have to confess that they cannot understand. We beg you all to persevere, gentlemen scientists, on the road upon which you have entered; sooner or later you will solve the problem and uncover the mystery, by admitting that spirit power, operating through mediumistic physical bodies, produces the very results which are manifested to-day in all parts of the country and the world.

Spiritualism is dying out!"-still sounds up the case-hardened, hide-bound, prejudice-ridden theologian. He shouts it out with a triumphant nir that at once betrays his fear and his irreligious preference. We tell him, however, that the fact is the very opposite; that Spiritualism is more alive than ever; and that it will be in at the funeral of Old Theology, whose death-knell is already sounding in every ear that is open to what is going on around. If falsehood and abuse, if traduction and misrepresentation, if slander and contempt, if bullying and braggartism could avail to crush out a faith so informed with vitality, Spiritualism would have become a dead and done affair long ago. That it not only survives after all this immensurable opposition, but that it puts forth such new and vigorous shoots on every side, is the best proof that could be asked of its establishment in enduring truth. The winds of hatred have buffeted it for a score of years, only to rock its leafy crown into a healthy condition; and to give vigor to its supporting branches.

Who would erase from recollection the vast sum of blessings, physical and spiritual, temporal and eternal, which have been showered upon mankind by the coming of this new and glorious Faith. How very much darker and less inviting would be the world to-day, if its heavenly lights were all extinguished. How very much more desolate and forbidding would our heavens be, if its shining stars were swept out of their eternal places by the rude hand of material unbelief, encased in ecclesiastical covering. We can none of us fairly realize the good Spiritualism has brought with it to mortals. They were halting; their vision was growing dim; they were perplexed with strange and confusing questions; they were discouraged at having to surrender themselves to priests and preachers without receiving what they needed in return; they knew not

sired or declined - until Spiritualism came with gentle healing influences on its wings, dispensing The handful of men who insist with such blind

### The Anniversary.

The twenty second anniversary of the advent of modern Spiritualism has come and passed. It was celebrated in an appropriate manner in Boston and Charlestown, of which we give an account elsewhere in the present issue; Williamsburgh, N. Y., where Emma Hardinge delivered a stirring lecture; Philadelphia, Pa., by an address falo, Cleveland, Chicago, and generally through-

The story of the origin of the present form of that? spirit-manifestations -for the net of spirit-communion is as old as the race itself-in what are the table usually fermed the "Rochester Knockings," has been so often given to the public that it is unnecessary to again review the ground, but the gloriour evidences which greet us on every hand that our cause is advancing demand a passing tribute of thanksgiving. The teachings of those who have passed on have exploded that belief in a future life which was founded upon a bare tradition and which decided any attempt to prove its reality; they have shaken to, its centre that materialistic view of existence which totally ignores an awakening from the long sleep of the grave, and have given us a faith which recognizing the positive The "truth as it is in Nature" has spread its warning rays, and thousands of hearts all over and, indeed, the fir off islands of the sea, are today rej doing in its advancing light. How appropriate, then, in the language of a cotemporary, that we should elabrate the anniversary of "the" oming of that first mysterious rap, which, exelfing only derision in those narrow souls whose mental horizon is bounded by their bodily vision, sounded throughout all space the knell of superstition and the birth of the new Prometheus of Science, the future field who will rule the universe by a knowledge of its laws."

But while we rejoice in the triumphs of our cause, let us remember the work which we, as operative agents with the angels, must perform, There are Gethsemanes and Calvaries, and thorns and crosses, even in this our lower world for the brave disciples of a maturing good to humanity, shadow and substance. That revered instrument As in ancient days, so now, the Great Spirit has spoken not in the whirlwind of Horeb, but in the still, small voice," and thus, rather in quiet, earnest devotion to principle than in stormy and indictive denunciation of those differing with us, shall our cause " have its due course, and be glo-With the earnest prayer that the spirit of that charity which "suffereth long and is kind," may abide with and be exercised by the believers in our philosophy, in the year that is to comeboth with regard to their brethren and sisters of the faith, and the outer world as well-we close the volume of the past, and enter hopefully upon the deeds and duties of the future.

Unchaste Society. The problem of the "social evil" has got to be discussed in this country at some time, whether we petsist in putting it off longer or not. The everywhere, New York Herald tells us that in that city there are ten thousand prostitutes, of which number eight thousand four hundred and ninety depend upon the wages of sin directly for support. In prosperous business times, they earn a more precarious living than when trade is dull and discouraged. Of the three classes of males who frequent houses of ill-repute, the class composed of men, is by far the most numerous. More of from any other place of origin. The majority of coming in third as a reservoir of supply. Five public hospitals be required to treat the diseases worship has not yet been learned. which are the natural penalty of this vice; but matter which will have to be removed before society is protected by science against the increas-

of its best talent. There is an impression that some law will be passed at last, making ten the case of women and minors, whose physical; the case of women and minors, whose physical ing in her hand simply a rose, a little flower. It strength incapacitates them from laboring to the looked at her as she entered; she took a seat be bor, which is his only capital, on just such terms as he chooses. If a man, with a dependent famdustry, he has secured for himself certain advan-tiges, which he considers worth much more than the souther for them, it does seem to the sacrifice he makes for them, it does seem to be a hard matter to deny him the privilege. It is virtually telling him that he shall get ahead in the world so fast, and no faster. As for the corporation, that is pretty certain to take care of itself. But if its products are to be cut down by an arbitrary statute, does it not follow that its profits, in which we insist that the workman shall share, are diminished likewise? We advocate the full rights of the workingman, but not the right of the Legislature to rob him of his only

# "Brimstone Corner" in Danger.

Rev. Mr. Murray goes in, and Brimstone goes out. It is currently reported that not less than three of the deacons of Park-street Church have asked leave to withdraw from that venerable institution in consequence of the "liberal" views entertained and expressed by its present talented

whether immortality itself were more to be de- | all right as far as it goes.

### Plety on the Rampage.

silent blessings everywhere, leading sad hearts zeal in putting God into the Constitution, as if out of their prisons, and opening to all eyes the they could get him in there, bodily, are just now boundless expanse of immortal beauty and youth. Aryling on their plans in Congress. We cut the following extracts from recent daily reports of Congressional doings:

"Mr. Sumner (Mass )-From citizens of Pennsylvania for a recognition of the existence of the Aimighty God in the National Constitution."

And this from the proceedings of the House on the same day:

Mr. Arnell (Tenn)-Declaring that the Christian religion is a part of the common law of the Land, and that, therefore, the use of the Bible in from Thos. Gales Forster, and other services; But- the public schools in the country is eminently wise and proper as tending to encourage and fos-ter virtue and morality.

Mr. Brooks (N. Y.)—What have, we to do with

Mr. Cox (N. Y.) moved to lay the resolution on

The House refused to second the previous ques-

tion, and the resolution went over under the rule,' Both were cases of peritions, presented by the members of the two Houses. It shows the perseverance of this little clan of pictists. It is something more than religion, and not necessarily any part of it. These men do not appear to understand that, if their petitions could be granted, after setting in motion all the machinery of our federal system for its accomplishment, it would only be the Deist's, and not the Christian's religion that was thus formally vindicated. It is true that the Supreme Being is nowhere named in the Constitution, It was no oversight, but and scientific certainty of eternal consciousnesse done of a deliberate purpose. The Declaration of reveals that every act has immortal consequences. Independence does name the Supreme Being several times, but we venture to assert that very few persons are aware of it who have not looked our broad nation, the countries of the Old World, particularly for it in that instrument. And even when it occurs, we know that it fails to excite any such profound emotions of respect and gratitude as these plous petitioners pretend for it, if it be

set in the Constitution. Let such pedants in religion try to comprehend, if they can, that it is the spirit of a thing that gives it all its meaning and value. We might have a Constitution taken bodily out of the Book of Deuteronomy, yet be the most cruel, hardened and irreligious people on the face of the earth. And we may have the Constitution that is our presentdeserved boast, without the name of Almighty God occurring in it from beginning to end, and still be the most free, elevated, charitable, kindly, progressive and religious people on whom the sun ever shone. Such difference is there between expressly declares, in one of its provisions, that officers of the general government." shall be bound by oath or affirmation to support this Constitution," showing that it respects an oath no more than an affirmation. And it adds, " But no religious test shall ever be required as a qualification to any office or public trust under the United States." The object of this "but" is, to assert that the taking of an oath shall not be regarded as a religious act, and thus open the door to sectarian ambition and meddlesomeness. The petition for the Bible in the public schools introduced into the House is all in the same vein with the "God and Constitution "business, Both emanate from the same workshop. We warn, our countrymen that, if they banneh on any such experiment as this, we shall soon have religious wars rather than religious belief and practice

### Silent Worship.

At one of the meetings of the Radical Club in this city, which are usually held at the house of one of its members, one gentleman offered some reflections on the subject of worship without words, illustrating them with much force and aptness. He spoke in a way that showed his proclerks, fast young men, students and country-found faith in direct spirit communion for how else could impressions be received from above the sinning females are farmers' daughters than thy mortals unless under conditions of utter silence, to begin with? The gentleman in question such women are twenty years of age, and their said that he had seen a plain-dressed Quaker, a average life thereafter is set down as five years. sharp, politic business man, who attended a cer-Three-eighths are American girls, Massachusetts, tain silent meeting, and when a friend expressed surprise that he should so spend his time, he reeighths being foreign girls, the emigrant ship plied that every silent meeting was worth \$500 to comes in to account for their easy debauchery, him. He was carrying on his business plans, Of these foreign-born prostitutes, the Irish fur- and always succeeded in them. He was a Quaker nish fally one half, and yet they are notoriously in form and dress, but not in spiritual feelings. chaste at home. The reformatory institutions of The speaker firmly believed that the source of the the metropolis have succeeded in reclaiming highest inspiration was in absolute silence, either one some fifteen hundred in the past year, but the alone, or associated in the bond of spiritual relawork-only widens with application to it. The tionship, friend with friend. But all persons do sanitary committee of the New York Board of not see this, and are not capable at once of expe-Health have made a recommendation that all riencing it. It is because the lesson of silent

As a very striking illustration of this power of there is a false sentiment of delicacy about this silence, he related to the meeting the following anecdote:

"Some years ago I was in Rochester, when one ing virulence of this wide spread evil. The whole of the worst criminals ever prosecuted was under question is yet to be overliauled and openly discondennation, and some of us were trying to enseed. The Ten Hour Law.

The Legislature has been discussing this new law during the week past with the aid of some of its best talent. There is an impression that So vile, so brutal, so inhuman, almost satan was this man, that the keeper told her that sh hours the limit of a day's labor. No one ought would be insulted, and that it was not at all to question the wisdom and humanity of it in proper for her to go in. She persisted, and finally the case of women and minors, whose physical was admitted. She went into his presence carryfull extent of avaricious employers' desires. But side him without saying a word. In the absolute there seem to be two sides to the matter, as it side not of a Quaker meeting they sat a few minapplies to the interests of full-grown men. One week she looking kindly at him, he looking astonapplies to the interests of full-grown men. One listed at her. Presently she passed the flower to side reads, that no manufacturing corporation bis bands. He took it and held it a fnoment, and ought to have the power to compel any one to then he absolutely melted at her feet in tears, and work more than ten hours a day; the other after a period of weeping, the strong, desperate, wicked man, talked with her and contessed, his wrong, and was made conscious that he had a moved by ambition and thrifty desires, ought to have an unquestioned right to part with his lameaning. We are to be helpers one of another and we an, and ought so to live, as to see and feel the God within us, and especially to see and lly, has a desire to work twelve or fourteen hours feet God within us, and especially to, see and the feet God to be in the poor and unfortunate, a day for a stated time, until, by his strained in- and so make our appeals to them, either silently

# Music Hall Spiritual Meetings.

Mrs. Emma Hardinge will give her third lecture, and the last but one this season, in Music Hall, next Sunday afternoon. Don't let this opportunity slip by without hearing her grand lectures. Her first lecture, on the 31 inst., was pronounced by all to be a masterly effort. The theme - " What has Spiritualism taught us?"was treated in a manner that met the expectations and hearty approbation of a large audience. who braved the storm that they might enjoy the intellectual feast. We shall give our readers a report of this lecture soon.

# Verification of Spirit Messages.

In our next issue we shall resume the publication of verifications of the spirit messages redeived at our public free circles, and continue to do so every other week thereafter. We wish those who read the messages published each week on The Round Tuble's article on "ghosts" is our sixth page would inform us of their correctness as far as they know.

### Harry Emerson and his Manifestations in Lawrence, Mass.

MESSES, EDITORS-I thought a line or two might be acceptable. I want to keep you posted in regard to my whereabouts, so if any individual or society devices a private or public scance you may be able to inform them where I may be found. • • • I am having perfect success here—crowded bouses every evening. The manifestations are splendid. I have made some strong converts to our great faith, by giving them more privileges than they asked for. A Mr. Forbush (on the jury here) has held me tightly by the shoulders and arms, and my coat was taken off i spite of his exertions to prevent it, and that with nearly light enough in the room to see each others' forms. This was at the house of Dr. Howland. Mr. Wadsworth, editor of the Lacrence Eagle, held my hands in his own yery tightly, and two were put on my arms, one after the other. Nearly half a minute's time elapsed be-At the residence of Dr. Kenney, on Newthere was a perfect duct sung by a male and female voice. I, meantime, was sitting entirely lpless, bound and gagged. For these few items have the lest of references, which you may have if you desire, to strengthen my statements. I am stopping with Mr. J. C. Bowker, Superintendent of Atlantic Cotton Mills. I will remain here this week only. I don't know where I shall go next.
Yours, &c... HARRY EMERSON.
Lawrence, March 30, 1870,

We have received a copy of the Esser Engle, printed at Lawrence, Mass., under date of April 2d, containing the following account of one phase of Mr. Emerson's mediumship, which we copy, being desirons that the strictest investigation shall be applied to all the phenomena and their earthly channels, to the end that the truth may be arrived at:

THE HANDCUFF TRICK EXPOSED.—This hand-cuff trick which has been performed by Mr. Harry Emerson at different places round town for the last two weeks has been thoroughly ventilated, and found to be a perfect humbug. At a sitting Thursday evening at a place on Newbury street, an extra key was found upon him, concealed in the bottom of his watch pocket. He went away, terribly riled, after it was found in his pos-session. He then went to his hoarding-house, and it is supposed found another key and went to the Station House, and asked to be locked in tell and see if he could not take the handcuffs off. It so happened that some that were at the seance were at the Station House before him, and before they gave him a chance to test his skill another key was found concealed upon him. Policeman Sullivan at last had to unlock the handcuffs from him, and this "hero of tricks" went home thoroughly exposed.

P. S.—The above is the version of the affair, as given by those present. Mr. Emerson, however, asserts that these extra keys were put in his pocket by those wishing to injure him, and feels himself very much wronged by the treatment he

Since the above matter was put in type, we have received another letter from Harry Emerson, dated Lowell, April 31, in which he says:

"I have been having perfect success in Law-nce, notwithstanding the mean trick that was played on me, and palmed off for an expose. do n't know as you have heard of it. Last Thursday evening, at a scance, a number of men clubbed together and brought some handcuff keys and while in the pretence of searching me, put them in my pockets, so they could say I had duplicate keys to use in the handcuff manifesta tion. I traced their story up pretty well, and found it just as I supposed—a plan to injure me.

I have been giving scarces since that every evening, and my audiences are none the less. The handcuff test is still performed by me, with just as good success, and defies all attempts at

We have not personally witnessed the manithe account published under date of Feb. 26th. on the endorsement of Mr. J. L. Cambridge, of Lowell. As will be seen by reference to the above extract, the editor of the Esser Eagle does not question the reliability of the medium except as regards the handcuff test.

# Jew and Christian.

A sermon was preached, a few Sundays ago in a Jew, "He does his duty as a man, a citizen, a member of society," his performance is ascribed to the influence of Christianity, and not at all to that of Judaism. And whenever a Jew expounds the doctrines of his religion, and shows that they are in no sense behind the times, the whole sect is said to be "coming nearer to Christianity." Dr. Lillenthal proceeds to examine the subject, to show the baselessness of such reasoning. He proves that Judaism is inferior neither in dogma nor morality to any other denomination; and that the civilization and progress of our age is simply human in the broadest sense of the word, and not merely religious, and especially Christian. And he further shows that Christian civilization is as great a misnomer as Christian Jew. We should be glad to follow him through his series of interesting texts and moral maxims, to demonstrate the parallelism of the two sects in their profession of what is holy, pure and true; but we are obliged, in the limits of this paragraph, to advert to what it would fully justify us in developing. The learned rabbi demonstrates, at any rate, that Christianty has never advanced the cause of science, of religious freedom, or of civil liberty. He searches history in vain to substantiate the claims of professed Christians, and contents himself with the conclusion that all progress is made by an aspiring humanity.

# A Sixteenth Amendment.

Now that the fifteenth amendment to the Constitution has become the law of the land, many of those who worked for its accomplishment will lend their energies to secure another. The New York Standard remarks that each advance step renders easier every succeeding one. The adoption of the Fifteenth Amendment prepares the way for a Sixteenth. All bail! the auspicous hour. All friends of impartial freedom and of a true Republic, should seek earnestly the initiation and adoption of a Sixteenth Constitutional Amendment, which shall guarantee to the women of America equal political rights with men. Every argument by which the ballot can be properly claimed for men is equally applicable to women. Let justice be done, and the ideal Republie, which shall know no political distinctions on account of race or sex, be attained right speedily!

# The Discussion at Mariboro', Mass.

As previously announced, a discussion of the Spiritual Philosophy took place at Marlbord, commencing March 28th, lasting several evenings, between Daniel W. Hull and Rev. A. Morron, an accredited Orthodox minister. A person who listened to the discussion informs us that the argument appeared to be all on one side; for when Mr. Hull made a strong clear case, backed up by facts, his opponent would respond by telling a story, repeating vile slanders, or attempt to dispose of facts by ridicule. Well, what else could be do? for it is utterly impossible for him

### Papal Infallibility.

This subject is stirring up the nations of the Old World at the present time to an extent the American people are but little aware of. The celebrated Dr. Newman, writing to a London cotemporary, says: "I deeply deplore the policy, the spirit, the measures of various persons, lay and ecclesiastical, who are urging the definition of that theological opinion [Papal infallibility]. I have neither lutention nor wish to deny; just the contrary. But on the other hand, I have a firm belief, and have had all along, that a greater power than that of any man or set of men will overrule the deliberations of the council to the determination of Catholic and apostolic truth, and that what its fathers eventually proclaim with one voice will be the word of God." Putting aside the possibility that unanimity may not be secured, and that therefore the fathers may not proclaim the dogma with one voice," these words of Father Newman are adopted by all who are unprepared to quit their church if their wishes are disappointed Meanwhile, the liberal journals in Italy, Belgium and France, warmly discuss the propriety of any interference of civil governments in the matter. Those who are for treating the council with indifference, argue that the syllabus which Count Daru and Count Beust protest against, has really constituted the theoretical teaching of the church for five years; it has been received, adopted, explained by all the bishops, and what change has it produced in civil society? The church lives its way, and the world lives another-as two parallel lines which never meet. Both sections of the liberal party, however, agree that the French troops ought not to assist by their presence in the counfry at the condemnation pronounced from the height of St Peter against all the principles upon which French society rests; and the withdrawal is much better effected now than later, when it would look more like resentment or spite.

### The New England Women's Club.

The woman's movement is to be sustained and sympathized with by all persons who would see injustice dethroned, and both sexes permitted equally fair chances. We go in for it with all our mind, heart, soul and strength. But the dilettanti thing called the New England Women's Club aims at something very different. It wants to make a half dozen women Aspasias, and the equals of distinguished men, but scorns to think woman a natural sisterhood. It has its salons for literary and dress receptions in its club house in Tremont Place, but invites the plain and unbefriended workingwoman to pass an occasional evening by herself in rooms in the building of the Charity Bureau. Not that all women are adapted to the society and personal intimacy of all other women, any more than all men are equally adapted to the society of all other men. But it is the spirit of the thing that fixes its character. The Women's Club is exclusive and fastidious, cultivating the humanities as they are translated out of Greek books, not as they are to be found illustrated in the common life of every day. There is the danger to which such organizations are exposed. They are capable of exciting more discontented feelings among women as a body than they are conscious of now. We see no possible good from experiments like these. Nothing of a leveling character, either, is demanded; but some comprehensive and simple plan, wisely adfestations in presence of Mr. Emerson, but gave justed, that shall tend to lift up burdened and depressed woman by encouraging her. Reading learned essays in millinery is another affair. Blue-stocking tea drinkings have nothing to do with it. The reforming women must be of larger heart and brain than all this comes to.

# Prof. Howe's Grammar.

Our readers will be pleased to learn that Prof. Howe has at last published his " Seven Hour Sys-Cincinnati, by that learned rabbi, Rev. Dr. Lillen- tem of Grammar." It is a neat little work of fifty thal, on the close practical relations which subsist pages, handsomely printed in good large type, bet ween Judaism and Christianity; and one reads and comprises everything necessary to constitute with no little surprise the cited proofs of similarity, so far as the declared theory of each is to be points are entirely original, exhibiting much rethe practical grammarian. His views on many pted. The rabbi says that when it is said of search and experience, and securing with miracudent. Instead of the tasteless statistics and dry exercises of the text-books, his illustrations are mostly poetic gems, affording lively outlets for the soul, removing the duliness of the study, and casting sunshine along the entire pathway of the science. The work is designed for all classes of adults; it can be read through in an hour, and, in this day of rapid reform, is just such a work as the growing intelligence of the people demands. Sold by the Professor at 18 Boylston street, Boston, where he can be addressed.

# Newbern, N. C.

N. Frank White is still at work in the South. He can be addressed at Newbern, N. C., until the 15th of April; thence he goes to Baltimore to lecture through May. We learn that the interest in Spiritualism, in Newhern, has increased greatly since Mr. White's sojourn there. The Congregational Chapel, where he lectured two evenings in a week, besides Sundays, was crowded. He has also held three circles per week, at which the spiritual tests were astounding to many. The ministers in many of the churches have taken Bro. White for a text, and made him the target for their denunciations. And so the good work goes on. People will seek information concerning the truths of Spiritualism whenever a good opportunity offers.

# J. W. Van Namee.

We had the pleasure of meeting our co-laborer, Bro. Van Namee, last week. He came to Boston on Lusiness, and after a few days sojourn, among us, returned to Elmira, N. Y., where he is permanently located. He is a very sensitive and highly developed medium. We witnessed several excellent tests of spirit-presence and identity given through his medium powers while here. He is so clairvoyant that the spirit-world and its inhabitants are as familiar to him as this. His obliging, frank and honest nature peculiarly qualify him. to be a hearer of dispatches between the two worlds. Long may he be sustained, by mortals as well as spirits, in his noble work.

### Anniversary Exercises at Temple Hall. On Thursday evening, March 31st, the Boylston-street Spiritualist Association celebrated the twenty second anniversary of the advent of mod-

ern Spiritualism, at their hall, No. 18 Boylston street, Boston. The place of meeting was crowded, and the utmost harmony and good will prevailed. Remarks from several speakers declamations by Lyceum children, readings by adults, and a collation, served to make the meeting interesting. Dancing followed, with good music, till about twelve o'clock, when the numerous company dispersed. Quite a liberal sum of money was donated (during the exercises) to the Associa-

We shall publish in the forthcoming issue to refute the great truths of Spiritualism, or dis- of the Banner of Light an interesting paper by pose of the facts in relation to its phenomenal Judge Edmonds of New York, entitled " Spiritual Intercourse with James T. Brady."

### Movements of Lecturers and Mediums.

A. E. Carpenter will accept calls to lecture in any part of Massachusetts or in the New, England States. Subscribers to the State Association fund can renew their yearly donations when he visits their towns. Address him care of the Banner of Light office.

Mrs. Nellie J. T. Brigham is engaged to lecture in Troy, N. Y., during April.

C. Fannie Allyn will lecture in Everett Rooms, New York, during this month.

Daniel W. Hull is lecturing this month in Willimantic, Conn. In May he goes to Vineland for acquited themselves with great credit. four Sundays; thence to Renssalear, Ind., where he lectures during June.

Sarah A. Byrnes is speaking in Plymouth, Mass., this month.

Mrs. Emma Hardinge speaks in Chelsea next Sunday evening.

Isaac P., Greenleaf's address is 1061 Washington street, Boston. He is one of the most reliable, sound and eloquent speakers of the day, and should be kept constantly at work, for he is capable of doing a vast amount of good by his logical lectures.

Dean Clark is in Salisbury, Vt., recuperating, after his two years' hard labor in the lecturing field in the West and in Pennsylvania and New York. He will be ready to commence work again by the first of May. He is a gentleman, and a talented, eloquent and forcible lecturer. Such men strengthen our cause. He would like to make engagements for July and August on the

sea-coast, if possible. Confer with him at once. Mrs. Juliette Yeaw speaks in Milford, Mass., April 27, June 12 and 24; in Plymouth during May; in Worcester June 5 and 19.

### New Publications.

HELEN HARLOW'S Vow, by Lois Walsbrooker, is another and the latest of the effective tales of this most popular writer of excellent fiction. The anthoress of "Alice Vale" could hardly be suspected of writing an indifferent story, or one with an impotent moral influence. In the present tale, so handsomely presented on its fair, open pages, from the press of William White & Co., the reader will realize how deeply one woman can sympathize with her wronged sister. The wretched outcasts of the world, often such by the fault of hard circumstances more than by their own act, will be grateful for the champlenship of so elequent and pathetic a pen as hers. In these moving chapters is skotched a personal history of suffering that the world ought not to pass by unhocded. It is time the wrongs of society were righted with a swift promptness. The day for reflecting upon them and casting up their chances and possibilities has gone by; we now need to push on with active work, and finish up what is to be done, to the full extent of our ability. The gifted authoress has portrayed characters and scenes in this book which will long haunt the recollection of her readers, we believe, to the spread of benevolence and justice on the earth.

THE CAREER OF THE CHRIST-IDEA IN HISTORY, by Hudson Tuttle, comes to us in fresh and attractive typographical form rom Adams & Co., of this city, and is, indeed, a worthy twin to his former book, "The Career of the God-Idea in History." In these two treatises the author has comprehensively and thoroughly discussed the fundamentals of all religion. When his "Career of the Religious Idea" supplements these publications, as it will in due time, we shall have a complete review of a subject in which every civilized being takes an undying interest. Mr. Tuttle takes up, in the present volume, the idea which informed and inspired Christ's life on earth, from the first appearance in the dim distance of time, in the far East; pursues the history of it until it develops with a fresh power in Judea, and thence demonstrates, in his clear, impressive and conclusive mannor, its progress in the establishment of Christianity, and the spread of its influence. The history, in fact, forms a story, as well as a compact presentation of the philosophy of a religion. We commend it to the thoughtful perusal o all progressive minds and true Spiritualists.

THE OVERLAND MONTHLY has once more made its appearance on our table. . We are indebted to the American News Company for it. San Francisco can well be proud of this first-class periodical.

THE WESTERN MONTHLY for April is before us with its usual variety of choice reading. It is rapidly pushing its way to the very front rank of the magazine army. Chicago can say "Our magazine" with a good deal of pride.

PROP. Howe's Seven-Hour System of Grammar .- In a pamphlet of about fifty pages, Prof. Howe has succeeded in dont, thus doing away with a large amount of uscless matter to be found in the cext-books now in vogue. It is sold or one dollar.

AMERICAN ENTERPRISE, an elegantly illustrated sheet, published in New York by the American News Company, is the latest novelty in the advertising line.

THE TECHNOLOGIST is the title of a new monthly devoted is a valuable work.

THE REPORT of the Massachusetts State Visiting Agent of impressive than in the old way. the Board of Charitles will be read with interest. Just printed by Wright & Potter, State Printers.

Spiritualism in Boston and Vicinity. MERCANTILE HALL.-The regular meeting of the Children's Progressive Lyceum was held at this hall Sunday morning, April 81-upwards of one hundred and thirty members and officers being present. Singing, silver-chain recitations, declamations by some twenty children-mostly girls-songs by Eva Newhall, Hattle Richardson, Cora Stone and Charles Young, the reading of a poem entitled "The Drummer Boy," by Alice Barnicont, of Charlestown, and banner and target marches completed the session.

In the evening the Lyceum gave a highly interesting entertainment, an account of which will be found under the head of "Anniversary Exercises."

Temple Hall -Two circles-one in the forenoon at halfpast ten, the other at three o'clock in the afternoon-were hold at this hall on Sunday, April 3d, with the usual success which attends these meetings. In the evening, there being no regular speaking, the time was occupied by a general

The Children's Progressive Lyceum holding its sessions in this hall, has changed its hour of meeting to quarter past one o'clock on each Sunday afternoon, to accommodate the Association's second meeting. On Sunday P. M., April 3d, the order of exercises generally observed by the Lyceum was carried out, in addition to which remarks were made by visitors, readings given by Mrs. Dana, declamations by two scholars, and songs by Misses Georgie and Alice Cayvan,

Dr. York, Conductor, reports that this Lycoum will give an entertalument at Temple Hall, 18 Boylston street, on Thursday evening, April 14th, commencing at 8 o'clock. Exercises to consist of speaking, sluging, readings, instrumental music, tableaux (under direction of Mrs. D. Adams) and dancing, which latter will commence at ten o'clock. Admission to entertainment, including dancing, 25 cents.

CHRISEA.-Although a severe storm operated to keep the people within doors on the evening of Sunday, April 3d. yet a good audience assembled to welcome Mrs. Emma Hardinge at Granite Hall. Her lecture comprised a general review of the subject of Spiritualism, and was listened to with marked

CAMBRIDGEFORT. - The Children's Progressive Lyceum held a very interesting session at Harmony Hall, Main street, Bunday A. M , April 3d.

In the evening of the same day, Mrs. Agnes M. Davis addressed the Spiritualists at this hall, her remarks being directed to a consideration of the benefits of Spiritualism, as related to a belief in Christianity.

On Wednesday, evening. April 6th, the Lycoum gave a very pleasant complimentary party in honor of their Assist- fice. ant Guardian, W. H. Bettinson, whose faithful services they

desired to acknowledge. CHARLESTOWN-Union Hall .- Rev. C. H. Ellis, of Salem Ohio, spoke at this place, Sunday evening, April 3d. Subject, "Progression."

Mrs. M. Hooker is doing a good humanitary work in Micon, Ga., in healing the sick by the laying on of hands.

### ALL SORTS OF PARAGRAPHS.

The reason we do not notice Burr and his asseverations is because we have no faith in his sincerity. Every article he pens betrays vindictiveness.

We notice, by the California papers, that Mrs. Laura De Force Gordon is working zealously in the cause of Woman's Suffrage. She and Mrs. Laura Cuppy Smith addressed the Legislative Committee in the Senate Chamber recently. The hall was densely crowded. Both ladies

The First Auniversary of the National Woman Suffrage Association will be held at Cooper Institute, New York, at ten o'clock on Tuesday morning, May 10.

Our friend Dr. Hayward and his estimable lady are doing much good in the West, we understand; he in the healing line, she giving tests. Their address is 151 Park Avenue, Chicago, Ill.

In Emma Hardinge's great work, " Modern American Spiritualism," she speaks of Hudson Tuttle's "Career of the God-Idea in History" s follows:

"A remarkable and startling work in breadth of design and theological influence is the God-Idea in History." This astounding exposition of all the theological myths and mysteries which have distracted and delinded mankind will be hailed by every scholar, candid investigator and profound thinker, as the book of the age, and one whose inevitable mission is to revolutionize the whose inevitable mission is to revolutionize the realm of opinion, which has been for centuries drifting about amidst the fogs of sectarian mystery, to find a clew to the problems of theology."

Mrs. Hardy, the trance medium, is giving public circles at her residence, with marked suc-

Ram Our readers will not fail to read the advertisement in another column of the Empire Mutual Life Insurance Company. Its liberality, united with reliability, along with business ability and energy, have given it great success.

A Mass Convention for the advocacy of woman suffrage, under the auspices of the American Woman Suffrage Association, organized in Cleveland, Nov. 24, 1869, will be held in the city of New York, during Anniversary week, in Steinway Hall, commencing May 11th, 1870, at ten A. M., and continuing morning, afternoon and evening, May 11th and 12th. To be followed by a meeting of the Brooklyn Equal Rights Association at the Academy of Music in Brooklyn on the 13th inst., morning, afternoon and evening.

The Cambridge (Mass.) school teachers have voted forty-six to eight, in favor of continuing flogging in the schools. Flogging, therefore, is to be added to the Massachusetts list of great moral deas -The Universe.

The teachers (who no doubt like the flogging system) do not make the rule, but simply enforce it when allowed to do so by school committees. Flogging has been forbidden in the Cambridge

There is said to have been of late years a marked decrease in the number of executions in France, owing to the reluctance of juries to convict.

The Montana Democrat tells of one of their ministers preaching from the text, "God created man in his own image." Then he commenced, "An city for nigh onto fifteen years."

A fashionable clergyman in Chicago always refers to Satan's abode as "a place of eternal uneasiness." Drawing it mild.

Lady Franklin, now nearly eighty years old, recently arrived at Rio Janeiro, on the way to Vancouver's Island, where a settler is said to Porter as a libel. Every one who knows Herbert have a letter from Sir John, or relating to him, Spencer knows him to be one of the noblest, which he will not deliver except to Lady Franklin in person.

Once in the sacred precincts of any home, adcondensing the essen lal elements of grammar into a very mitted to its privacy, sharing its life, all that you moral questions of the day he is true as steel. small compass, but sufficiently comprehensive to the stu- see and hear should become a sacred trust. It is Even Prof. Porter should know that while many as really contemptible to gossip about such things English Christians were justifying the murders of books and forget to return them.

Mr. Edwin Booth, in his new rendering of " Macthe visible presence of the ghost of Banquo in the especially to engineering, manufacturing and building. It banquet scene, but " seems to fill the empty chair by his acting," so as to make the scene much more

> Last week there passed the Lower House of the Massachusetts Legislature a bill exempting \$20 of any man's wages from being trusteed for family necessaries. The bill was at first rejected by a large majority, but Mr. Sweetser so forcibly represented that it was most prolific of injustice and wrong; that a widow's earnings could be trusteed for liquor furnished her dead husband; that it was the most fruitful source of profit for young and unscrupulous lawyers, and of securing the payment of unjust debts, that the House reversed its previous decision, and passed the bill by a vote of eighty-one to forty-two.

The immigration to Kansas this spring is unprecedented.

A little girl in a Western town, after studying for some time a picture of the Magdalen reclining on her face and weeping, suddenly turned to her. mother and exclaimed: "Mamma, I know why Mrs. Magdalen is crying. It is because Mr. Magdalen does not buy her clothes enough."

The new five cent pieces for 1870 will be ready in a few days. The token currency of ten, fifteen and fifty cent pieces, made three months ago, has not yet been issued, owing to the fact that no act of Congress has been passed to that effect.

In Congress, April 4th, Mr. Julian of Indiana presented a joint resolution to amend the Constitution of the United States by adding the following article:

ARTICLE 16 - Section 1 - The right of citizens of the United States to vote shall not be defiled or abridged by the United States or by any State on Section 2.—Congress shall have power to enforce

this article by appropriate legislation A Louisiana negro who was paid his wages re cently in silver coin, thanked God that he had

'got some money that rats could n't chaw." The Daily Advertiser says a missionary in India lately preached on the subject of faith, illustrated by the story of Abraham and Isaac, with such magnetic eloquence that one of his native hear ers immediately went home and slaughtered his son and offered him to "the big God" as a sacri-

Miss Caroline Godsey, the "sleeping girl," of Tennessee, is still living, and as usual, awakes and remains awake nine minutes eleven times in twenty four hours. Twenty years have passed since the sun shone upon her. She looks well, and is said to be very beautiful. So says a paper from that section. ..

A pretty kettle of fish-boiled salmon.

THE BANNER OF LIGHT,-This publication has ust started out on its 27th volume, bright and beautiful as a morning flower. It has been much improved in every way. It is printed on good white paper, and none of our exchanges presents handsomer appearance, or is better printed. The Banner struggled hard for many years for an existence, but by the untiring energy and perseverance of its proprietors, it has gained a position and standing that may well be coveted by any ournal. Aside from its peculiar religious notions, it has a literary character equal to any of the journals of this country, and it has attained a success and patronage which places it beyond the reach of want. It is one of the ablest exponents of the "Harmonial Philosophy." It is bold and fearless in its advocacy of what it thinks to be right and just. It is first and foremost in all the oforms of this stirring age. The Banner is worthy of the success it has attained, and the friends of progress and reform should always give it a hearty welcome, and endeavor to give it a still increasing circulation,-Sturyis (Mich.) Journal.

The Chinese have earned \$68,000,000 in Califor-

Capt. Edward H. Savage has been confirmed as Chief-of-Police for the city of Boston,

"Do you believe in second love, Mr. McQuade?" Do I believe in second love? Humph! If a man buys a pound of sugar, is n't it swate? and when it's gone do n't he want another nound? and is n't that swate, too? Troth, Murphy, I do believe in econd love!"

Pennsylvania spends \$60,000,000 a year for whiskey and other drinks.

Paris has, according to the latest estimate, 1,-000,000 inhabitants.

A smart old Western lady, being called into court as witness, grew impatient at the questions put to her, and told the judge that she would quit the stand, for he was "raly one of the most inquistive old gentlemen she ever seen,"

During a fine starlight evening lately, a three year old philosopher, after a silent and apparently profound scrutiny of the heavens, asked his mother abruptly where the stars came from. Mamma replied: "I do n't know, Willie." "Yes you do, too," "No, Willie, I don't know where the stars came from." "Well, you bet I do. The moon laid 'em." This was a "settler" for mamma's ignorance.

Words cannot heal the wounds that words can

They have fined a Nevada "minister" \$25 for performing a mock marriage, the victim being a girl of twelve years.

The Legislature of California has passed an act to prevent the establishment of Coolie slavery in California."

Dr. O. W. Holmes said that "it would be a blessing to the human family if all the medicine in the world were thrown into the ocean, though it might be a damage to the fishes."

### Prof. Porter, or Prof. Huxley.

EDITORS BANNER OF LIGHT-Prof. Noah Porter, of Yale College, closed the course of "Evanhonest man is the noblest work of God," and, gelical Sermons" preached in Mt. Vernon Church pausing, looked over the audience and said: "But | against modern rationalism. In the course of his I opine God Almighty has not had a job in this sermon the Professor spoke of Huxley, and Mill, and Spencer, and said that not being Christians they could have no idea of Christian morals, or any morals. Did Prof. Porter mean what he said? And is this the weapon which the highest Christian culture must use against rationalism? I have the honor to know Prof. Huxley and Herbert Spencer, and I fling this accusation back to Prof. purest, truest of men. And every one knows that for integrity of purpose and for moral courage Prof. Huxley is the peer of any man the age can boast. Every one knows that on all the great as it would be to steal the silver or borrow the Eyre in Jamaica, the strongest, clearest, deepest protest which the conscience of England had to utter, came from Prof. Huxley. Did not that beth" in his theatre in New York, dispenses with ringing letter of Prof. Huxley have as good morals in it as that dreary, drowsy, two hours sermon of Prof. Porter?

As I read history I have not learned that Religion and Morality have always kept company. Cabot was very religious. I doubt not he was Evangelical. I doubt not he would have had a bitter word for any poor rationalist or naturalist of his day. He furnished the officers of the ship that went in search of the fabled Cathay with instructions. Officers and crew were to be very religious. They were to say prayers twice every day, and when they touched any strange land they were to entice the natives on board the ship, make them drunk and then steal their goods! Of course they "could have some idea of morals," because they accepted all the Saybrook Platforms of their day. But I very much fear that my own moral sense is objuscated. I have "no idea of Christian morality," if to entrench one's self behind a text and libel the highest thinkers and purest men of the age, is the morality of Christians.

# CURRENT EVENTS.

Another alarming earthquake was felt at San Francisco, Cal., April 2d, at 11:50 a. x. Its duration was six seconds, the direction was from southeast to northwest, and the mothe direction, was from santhasas to intrinses, and the interior vertical. There was no danger to life, limb and property, but there was intense excitement for a few moments. All animals were terribly frightened, and several runnways resulted from the fright. The City Hall, where the courts were in session, the Merchants' Exchange, the Mercantile Library, the Custom House and other large buildings were between the acceptance of the holds. instantly vacated, and a panic was created at the hotels, The streets swarmed with people in a mement. It was raining at the time. Prior to the shock the barometer was bserved to 'all very rapidly.

A pertible explosion of a bolier took place in the Folding Chair Factory on State street, near Hooker's Carringe Facto-ry. New Haven, Co u., April 1st. The explosion demol-ished the building and blocked up the canal and railroad track, and buried some twenty-five persons in the ruins. everal lives were lost.

It is reported that official information has been received that the British Government intends to place Capt. Eyro on trial before a regular naval court martial, in which case it is believed that he will be found guilty of the charges made igain-t him, and severely punished.

The western bound passenger train which left Olney Saturday night, April 2d, on the Hannibal and St. Joseph Railroad, when about twenty-four miles' from Quiricy one of the sleeping and two of the passenger cars were thrown from the track down an embankment, and completely demolished. Twenty-five passengers were more or less intured—ten fatally.

The report of the Superintendent of Freedmen's Schools shows that there has, during the past year, been a large in-crease in the number of schools, teachers and scholars, an improved system of instruction and much more tolerance of the schools on the part of the whites. There was an exciting debate in the French Corps Legislatif, April 5th, on the interpellation concerning constituent power, but it ended in a strong vote of confidence in the

The democratic majority in Connecticut is about 600. The Senate is republican by one majority. The House is republican by a small majority.

Late intelligence from San Domingo states that the chief nts of the annexation of the republic to the United tates are the priesthood. Conscription riots are active in Spain.

Boston Music Hall Spiritual Meetings. JUST PUBLISHED BY WM. WHITE & CO., April 17th, Lecture by Mrs. Emma Hardinge.

The third course of lectures on the philosophy of Spiritualism will be continued in Music Hail—the most elegant and popular assembly room in the city— BUNDAY AFTERNOONS, AT 21 O'CLOCK,

until the close of April, under the management of Lewis B. Wilson. Mrs. Emma Hardinge will lecture during April. Vocal exercises by an excellent quartette,

# Spiritual Periodicals for Sale at this

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. percopy.
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Dovoted to Spiritnalism. Published in Chicago, Ili., by S. S. Jones, Esq.

Price 8 cents. THE LYCHUM BANNER. Published in Chicago, Ill. Price THE LYCEON BANKER. Photished in Unlergo, III. Price 10 cents.

THE AMERICAN SPIRITUALIST. Published at Clevoland, O. Price 0 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

# Business Watters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. A9.

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

M. K. CASSIEN answers sealed letters, at 185. Bank street, Newark, N. J. Terms, \$2,00 and four blue stamps. 3w A16.

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

DON'T SUFFER your hair to fall off when a

bottle or two of NATURE'S HAIR RESTORATIVE will check it. Spleodidly performed, and clear as crystal. All wide awake druggists soll it. See advertisement.

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

VALUABLE AND RELIABLE.—"Brown's Bronchial Troches" will be found invaluable to those exposed to surdon changes, affording prompt re-lief in cases of Coughs, Colds, etc. For Public Speakers and Singers and those who over tax the voice, they are useful in relieving an Irritated Throat, and will render articulation easy. As there are imitations, be sure to ONTAIN the genuine.

AWAY TO SCHOOL! Away to School! away to School! The Boys, delighted, go; There to obey each wholesome rule, And daily wiser grow. How joyously the hours they spend, Beneath the Teacher's care Beneath the Teacher's care,
And when the hours of study end,
They "home again" repair,
What happiness doth each one show,
With HAT, SHOES, COAT and PANTS complete,
Bought at the store of GEORGE F...NO. Corner of Beach and Washington street.

### 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 Plunchettes, Spence's Posttive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars malled free May 1.—tf

# WARRIEN CHASE & CO.,

No. 827 North Fifth street, St. Louis, Mo., Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., and all other nonular Liberal Literature, including all the Spiritual Papers Magazines, Photographs, Parlor Games, Golden Pens, Sta-

### GEORGE ELLIS, BOOKSELLER,

No. 7 OLD LEVEE STREET, NEW ORLEANS, LA., Keeps constantly for sale a full supply of the

SPIRITUAL AND REFORM WORKS

Notice to Subscribers of the Hanner of Light.

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

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As I gazed, and as I listened, there came a pale, blue-footed

By willed with hirld light;
Her body bent with sickness, her lone heart heavy laden;
Her body bent with sickness, her lone heart heavy laden;
Her house had been the goodess street.
Her day had been the might:
First wept the angel sadly sthem sintled the angel sladly,
And caught the maden in edgy onshing from the open door;
And I heard a chorus swelling.
Grand beyond mortal's teding.
Enter, sister, thou art pure, thou art sinless evermore.'"

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We ack the reader to receive no destrine put forth by apriris in these columns that does not compart with his or her reason. All express as much of truth as they perceive

notes be because the statements much agree with the facts,

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Room No. 4; (up stairs.) on Monrox, Tristory and Titles-bay Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time to one, will be admitted. Seats reserved after which time no one will be admitted. Sexis reserved for strangers. Donations solicited.

Mrs. Conast receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. w. She gives no private sittings.

23- bonations of flowers for our Circle-floor are solicited.

### Invocation.

Oh ye angels and Ministers of Mercy, come nigh unto God's dear humanity, and build thy alters in every human heart, and cause every human, soil to worship the one God, who is a spirit, in spirit and in truth. Come to those who are op-pressed and downtrodden in the earth; come and speak words of life to them; come and extend the soft hands of thy love to those who are weak in nature's way; come and give health to those who are sick; come and raise those who are morally weak; come and give sight to the blind; come, oh come with your divine gifts, and scatter them abroad among humanity; come and fill the secret places of every soul with truth; drive our error in all its forms; come and make every soul free in-deed; come and teach them the way to save them-selves; come and baptize them with your love. and point their away from the rule scenes of mortal life to those that await them in the here-after-for ye are of the kingdom of our Father, ye are the uninisters of his will, we are the divine agents that go, to and fro, among those who have need of the Father's blessing. Almighty Splrit, need of the Father's blessing. Almighty Spirit, we bless thee, in behalf of bumanity, for the gift of this handsome day; we bless thee for the gunlight; we bless thee, our Father, for all the gifts that then dost bestow upon humanity; we also bless thee for all the dark shades that come across. humanity's pathway. And, oh our Father, we ask that thy children may, day by day, learn more of thee and the love, more of thyself, and more of that which binds them so closely to thee--love, truth and wisdom. Be with us in our prayer; be with us while we remain with humanity. with us when we part from them, and remain also with them; for thou art the spiriteever present in all things, in all places—Guide us in love, in wis-dom, in truth, for thine is the kingdom, and the power, and the glory, to-day, and forever. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.- If you have questions,

Mr. Chairman, I am ready to consider them. QUES -By a correspondent: Why is it that questions propounded to spirits, and sealed up in an envelope, are soldon, if ever, answered cor-rectly in these it starces when the person proposing is not present and the question is not known to the medium."

to the medium."

Ass.——our, correspondent has, at the outset, penned what is not true. Why is it that they are seldon, if ever, answered correctly?—We are quite sure that they are as often answered correctly as the centrary. It is better that the parties from whom the inquiry proceeds should be present, because them their own magnetic life can be used in giving the abswet-net their minds, simply their magnetic life. In other words, the spirit who answers the question can come more directly into rapper with the question through the magnetic lite of the questioner, they being present. In that sense, it can be answered better when they are here

Q.—From Bradford, England: Spirits say that the spirit-world has no actual hors stande-no-where or anywhere—and yet the spirit is substance and must occupy space; that they have mansions with beautiful lands upos of ornamental grounds; gardens with real flowers, real birds, All these must occupy space. Where located and who prepared the mansions, &c.? Is all space tilled with them? or what is there where

A - We have ever taught you that the spirit-

world is everywhere where a spirit can exist. It matters not whether that spirit is encased in the body physical, or has patted with the body by death. But there are localities more specially to the condition of advanced seleits is the surface of, the earth. It is a spiritual scientific fact-material science has not recognized but spiritual science has that every planet peling subject to the law of progress passes out of the material condition, after a given length of time, into a spiritful condition. Planets pass out of the material into a spiritual orbit. In other words, they have grown so refined that they can no longer sustain physical life, and are well adapted to sustain spiritual life. There are mansions of beauty there, works of art of every kind that you can conceive of, and many that you cannot. Nature, there, puts on her most glorious robes. She is the refined, the spiritual, of what you have the crude, the material. The tree is there far more beautiful than here; the water is far more clear, more transparent and beautiful; the skies are clearer, but there are sometimes clouds there. are clearer, out there are sometimes clouds there. Spiritually, not materially, discerned or used. Those worlds that have progressed beyond physical being, have entered a spiritual being. They are spirit-worlds proper. But your own earth is also a spirit-world, because spirits, embodied and disembodied, find their homes here, dwell here permanently, and will till they have outlived earthly conditions till they have no more work to do here, then they will go

O .- Do you associate with spirits from other

selves? A.—We do associate with spirits from other planets, and, in the main, they are of the same form as ourselves.

Q.-You and other spirits speak of a substance, the components of which I have never heard described—magnetism, vegetable and animal—as being the clixic of life, the viral cord which conbeing the clixir of life, the viral cord which connects the body and spirit. Now, as all disease depends upon the magnetic state of the body, it follows that if magnetism could be produced in quantity, as electricity, and applied by mechanical means, all disease could be cured by it. Can magnetism be produced by mechanical means; and if so, what is the process?

A.—First, be it understood that magnetism and electricity are one. They are terms used for the

electricity are one. They are terms used for the same element. Magnetism can be as readily produced by mechanical conditions as electricity, of course, because they are one. They are the vital force that belongs to every sphere of existence. Each particular class of atoms gives its force a name. For instance, those atoms that are aggregated in animal life, give their force the name of animal magnetism, animal electricity; and min-eral life the same. Each base, or parent, gives a name to this subtle element, but it is all one. Re-

# solve it down to its first starting-point and it is one principle of life, vitalizing force-that exists in the rock and in the human body. Feb. 7. Samuel P. Severance.

Say that Samuel P. Severance, of South Boston. sends a blessing to those he has left—his family. Bay that I soon shall try to give a message here to let them know how I am situated, and to say how I have the Good law. how I like. Good day.

# Annie Carter.

I want to speak to mother. A lady told her that I could come, and that I would come. I was sick a little while ago, but I got better. Some ladies and a gentleman came and gave mother some things, when we had n't got anything, and I got well. Then I went out and got cold, and got sick again; and then I went away and left mother. And this lady—who is a nice indy—she gave my mother money and a heap of things when I was sick—and gave her money to take care of me with when I died. And she told mother that I could

come back and speak to her, if God would let me come back. And when I got well in heaven, I a physical form. I feel heat and cold; I could not pass through they said it was they and some other children that brought the people to give my mother things. I only been away from mother since last night. The dector said I had congestion of the lungs.

My name is Annie Carter. I lived in New York. I was most nine years old. And tell that lady—thow much I thank her; and tell her it's true, I can come to mother. I suppose I shall live in heaven. It was a beautiful place where I lirst come, and I reckon I shall be very happy soon as mother gets happy. They said I could see father. Palmer to go to see mother otten, and tell her all her hice things she can about me, because she knows about folks that live where I do, and my mother do u't, only what she tells her. She told her I could come. Tell her how much I thank her, won't you?

I want to go to my mother. Can't I? [Yes; that hely will assist you.] They said fer I came.

O—Does color or complexion could; I could not pass through fire without heing burned, in a physical form. I feel heat and cold; I could not pass through the conditions of Nature would affect me, as you. But let me pass out of the physical, and go beyond its sphere, and I am no more affected by these natural elements.

Q.—Does insanity affect the spirit after it leaves the body?

A.—Only relatively. There is no permanent effect left unon the spirit. It is but a temporary shadow. There are no insane spirits. They said they in the heat and cold; I could not pass through the said type and to pass through applysical of the interactions of the lungs.

Q.—Does color or complexion code; I could not pass through the conditions of Nature would affect me, as you. But let me pass out of the physical, and go beyond its sphere, and I am no more affected by these natural elements.

Q.—Does insanity affect the spirit affer it leaves the body?

A.—Only relatively. There is no permanent effect left unon the spirit. It is b

that lady will assist you.] They said after I came [Q.—Does color of here they would take me to my mother. Will to the spirit-land? they? Do you suppose they will? [Yes.] I am sick here. Do you suppose they will take me from the external, it must be supposed by will the word to my mother? They said they would. I the external, it must be supposed by the supposed to the supposed to

### Theodore Shurburn.

When I first contemplated coming back to speak I thought I should be able to give consola-tion to one in particular that I hope to reach. I tion to one in particular that I hope to reach. I have learned that I cannot give it as I hoped to have learned that I cannot give it as I hoped to have learned that I cannot give it as I hoped to have learned that I calor as in feature and form. The negro is the I did hope to console him by telling him that he was not my murderer. We fought a duel, and I was killed. He has been in great distress of mind ever since, saying he murdered me; and he mind ever since, saying he murdered me; and he have consone other murderer. But I did that of one sufritual resence God has made all is no better than any other murdered me; and he is no better than any other murderer. But I did not so understand it at the time; I do now. But I am just as bad as he. If I had been the best-shot I should have killed him. You see I was n't; so he killed me. But I can give him this assurance: that he has all eternity to outlive his error. in—to rise above all those feelings that produces murders. There is no fixed state after death any more than before. The law of progress stretches through all future eternity. We can outlive our evil natures as fast as the wheels of progress will turn for us. There is no fixed state of dampation bereafter. He need not fear it. I should be poorly off if there was. But I am all hope, and perfectly well satisfied that there is a good God, a wise God, a just God, who is earing for each one of us; and it matters not how many mistakes we make in life, finally we shall forget them all, and

beyond all these things that produce hell for him by and by. So shall 1. I am just as much a murderer as he. I did not commit the act; I did not separate him from his physical-life because I did not desire to. He has my full and free forgiveness, and I shall do everything I can to lift the shadow from him, and to help him on till he comes where I am. Then he will be better able to help himself. If he needs further ad, if I am able to piye it, I shall always be ready to.

I am Theodore Shurburn, from Sayannah, friend--James Houston, Sayannah. Feb

Mary Elizabeth Plummer. I lived in Newburyport, I was eighty-three years old when I died. My name—Mary Elizabeth Plummer. I was called Aunt Pelly Plummer I have been gone thirteen years. I am dreadfully anxious to communicate with my children and grandeldldren, but I don't want to come in this way to them, only to let them know I want to come. I want some medium-private-

here on this side, and I don't believe I should if the truth of what she calls her blessed religion.

Scance conducted by Theodore Parker; letters answered by Charles H. Crowell.

# Invocation.

Infinite Jehovah, thou who art the one God over all and in all, we praise thee for the glori-ous revelations of thyself that thou art making through the science of this age to thy children, Lo! the mountains and the valleys, the ocean and the dry land, birds, beasts, flowers—all works of Nature and of art, have become revelators of thee, inspired by thee to preach thy cos-pel. Oh, Living Spirit, may we understand thy pure cospet, and follow its lead; may we see thee, our Father, where then wouldst have us see thee; may we wership thee in spirit, because thou art a Spirit, Almighty Father, thou infinite good of every age, thou hast no need that praise thee; but we feel to praise thee, and we praise thee; but we feel to praise thee, and because of our needs we pray unto thee. Con-scious as we are of our weakness, we ask thee for strength; conscious as we are of our igno-rance, we ask thee for wisdom. Oh, Spirit of all Wisdom, give us to understand the law, and give us, our Father, strength to walk in the way. May our duty be so plain that we can always understand it; may we, our Father, ever hold-thee closely by the right hand of love and instice, never seeking to depart from thee. Bless us this hour; consecrate us, our Father, anew to some holy work; make us to understand more clearly thy love toward us; give us to know that whether we are in sorrow or in joy thou art with us, and thy kindly hand will sustain us, great heart of love will ever bless us, and head of wisdom will ever protect us, and finally lead us out of human darkness into divine and perfect light. Amen.

# Questions and Answers.

I should say they were not pleasing to He being a spirit that would rather avoid. all such scenes than participate in them, of course be cannot find pleasure in what is being done with his remains. He views it only as a sort of adoration that is paid to wealth—not to goodness; for he says, Had I died a poor man, with a heart overflowing with love for humanity, it would have been otherwise with my remains. They do not pay these honors to goodness, but to gold; therefore it is an idle display to big salest. to gold; therefore it is an idle display to his spirit. Q.—What effect have the conditions of the at-

them, and water will not drown them. But when to allow me to return and watch over her, and I

A.—Yes, Q.—Does color or complexion go with the spirit

am A.—Yes, relatively. Since it does not proceed from the external, but comes from the internal to the external, it must of necessity be deep-seated. It is incorporated with the entire physical life of the being, and more than that, it is a part of the spirit hody-belongs to that-therefore the spirit body is affected by it, is colored by it, if you please. In that way it is translated from the physical to the spiritual world, and affects the spirit after death. The Indian is the Indian still in color as in feature and form. The negro is the

that of one spiritual essence God has made all nation of the earth, yea, of all universes, however far distant from this planet. I believe in one principle of life. It is the same in this table that it is, in you and me. The Bushman and the Anglo-Saxon in essence are one. In expression they widely differ, but in essence they are

Q -Whence comes divergence of complexion? A.-Climatic influences produce this in a very large degree-outward circumstances. The conditions of a race produce its characteristics, organic Q.—What will be the resu't of the large emigra-

A -It must result in the elevation of the Anglomake in life, finally we shall forget them all, and sixe above all the conditions that produce those that exclude, that isolate themselves from all inharmonious effects for us.

I have seen many of his people since I came here, among them his father. He regrets that his the face of the earth. That is the case with the I have seen many of his people since I came dwarfed in intellect, and very soon are lost from here, among them his father. He regrets that his the face of the earth. That is the case with the son ever took such a step, but he knows, as I aborigines of this country. They are fading a way, know, that there is all eternity for him to outlive simply for the want of amalgamation with a all the evil there is in his nature. He will pass a higher race. The inhabitants of this country are beyond all these things that produce hell for him destined to take a grand place in the scale of interesting th tellect, and it is principally owing to the tide of emigration that flows from all points of the com-pass, bringing the physical, intellectual, moral— in fact, the wealth of all the different conditions from which this emigration flows, to this centre, sowing the intellectual soil with seeds that will

sowing the interlegant son with seeds that will spring up bearing fruit to the glory and honor of the great guider of human events.

Q—Can you tell what will be the result of the suspension of government work in the navy yards, and how long it will last?

A.—In my opinion it will be quite long enough to produce enough of human sorrow. Your gov-ernment has just issued from a dark cloud that has benighted its intellect, has clouded it most thoroughly, and it cannot see always the better way to remove these apparent evils. It seeks for the best way, but cannot always see it. Those who are holding the governmental reins are, to their shame, oftenor found seeking how to replenish their own private treasures, than how to care for this grand republic, and lead it out of the darkness into which ignorance has plunged it. But we thank God it will not always be so, nor so I can communicate to them—not in this public way, you see. I've got a good many things to tell the family that will be of great interest to them. Don't forget my name, will you? Good day.

Good day.

d

An old acquaintance of mine said if Spiritualism was true, he would like to know it; and if Captain John Bixbee would come back and tell what were the last words he ever said to him, he would believe it. That would settle the case with him. Well, 'taint a very pretty place to come of gaining health sho said to me, "George, if it should happen that you do not live to come back to us, and you find that grandmother is right, and you find that grandmother is right, to us, and you find that grandmother is right, back and tell what I said to him, but I remember it very well. It was this: "If God ever fashloned to us, and you find that grandmother is right, a more consummate rascal than you are, I should like to see him. He would be a curiosity." The last words I ever uttered to him; the last time we ever met. I meant what I said, and said what I meant. In all probability he knew if I came back I would say what I meant, if I had the chance of saying anything at all.

Well, I've nothing further than that to say to him. I haven't met a more consummate rascal here on this side, and I do n't believe I should if the truth of what she calls her blessed religion. here on this side, and I don't helieve I should if I were introduced to the fabled lower regions that the Orthodox preachers tell us about. There, now! Not very complimentary, to him. For the sake of his family I withhold his name—not for his own sake. If he calls upon me again I will perhaps give it. Maybe he wants more proof. If had left the carth. I know I have passed beperhaps give it. Maybe he wants more proof, and that was—let me see: seventeen years ago this very month—ean't remember the day of the month, but it was this very month, seventeen years ago. Good day, sir. Hope he will believe.

Feb. 7. tion, I suppose. I went away with the hope of getting well, but really, I did not much expect to. I think after I get acquainted with this new life. I shall like it better than the one I have left. I was twenty-three years and a little over four months old.

# Michael Minley

[How do you do?] Well, that's a hard question naswer. I don't know at all how I do. I suppose that dead people are neither sick nor well, that is, they aint down the way they are here, Always about the same, I suppose. Well, sir, I got a brother here in Boston, and I come to let him know that I've gone to the other i world, and that I am comfortably off there. I died in St. Johns, and the people where I was don't-know anything at all about I had a brother, so they didn't send any word to him at all. I've been waiting to see if they would n't find it out in some way, and send him word. I've been gone over two months, and be has got no word of it at all. I was sometimes in the habit of drinking too much, and I got a fit after it, and died in it. Yes, sir, I make you my confessor, because I got none any better. Faith, I confessor, because I got none any better. Faith, I was always sorry about every such thing, but somehow or other I was always getting into trouble in that way. I had no sooner got absolved from the sin, than I'd get into it again. Now my brother's name is James Minley, and my own name is Michael, and what I came here for is to let him know that I am dead, you see, and I was told more than a month ago, I should think—if I keep the reckoning of the time here—that I could come, and by way of our church I could reach him. That is, when he goes to confession the priest would tell him that I was dead, and leave him to find out about it. There are pleuty of Catholic priests in this world where I am, and they tell us we can approach our friends that we left here through the church, that we can come this way, and they will be some the same come this way, Quis.—To-day unusual honors are being paid to one departed, (George Peahody.) Can the controlling spirit tell us how he himself views those honors?

Ans.—Judging from his remarks concerning that I do not want him to write to our people in the old country that I may not want him to write to our people in the old country that I may not want him to think of coing there to see anything about it. But they want him to think of coing there to see anything about it. and they will inform our friends about it. But going there to see anything about it, unless he is well able to because it is all right. I have a decent burial, and it is all well. I don't know at all but I am in purgatory, but it's a very good place,

I want to tell mother that I have found the rest Q.—What effect have the conditions of the atmosphere upon the spirit as to heat and cold?

A.—Spirits are not sensibly affected by the conditions of Nature, except they are car rapport with them. Heat does not affect them; they can pass through fire unharmed. Cold does not affect them and water will not drawn them. But when the conditions of Nature, except they are car rapport with them and water will not drawn them. But when the collection of the collection they come into close rapport with material condi-tions, then they sense the effects of Nature. For of action till she too can join me in the spirit-instance, I am a spirit in my proper state, living world. Tell her I have met little Davy here. He

had grown so I never should have known him. had grown so I never should have known him. I was thinking of him as a little boy seven years old. I found him a young man, a beautiful spirit. So I know that children become perfect in form as well as in intellect in the spirit-world. Tell her I am most of the time with old Aunt Olive, our old servant we had at the South. She used to record talk with write and could have he our old servant we had at the South. She used to see and talk with spirits, and could never be beat out of it. She used to tell of their coming to her, and what beautiful things they told her. We did n't believe it, of course; but tell mother she told us truly. She was a medium. She is the

How do you do, mister? Mr. White told some of us children to come here and say that he was getting along nicely, and that he should come back as soon as he felt impressed to: and I could come best, so I did. I am Nellie French. [Did you know Mr. White?] Yes; I used to talk to him, and he asked if some of his children that are round him could n't come here and bring a measage for him, and so I 've come to tell you, and to bring one back to him. So what will I tell him? [Tell him all is going ou well here. Where is Mr. [White?] He is way out with his friends. I do n't know where it is. It is way out there. I do n't know where it is. [Do you know Mamie Emerson?] I seen her. I do n't think he is. I do n't know. We want him to stay away. Can't he? [Yes; tell him to stay till he gets better. We will try to get along without him.] Well, I shall tell him. 'Aint got any flowers, lave you? Wo children will have to work harder, won't we? Good by. Now I'm going like a bird.

Séance conducted by a Jewish Rabbi, called Joseph Lowenthall; letters answered by Charles II. Crowell.

Scance conducted by a Jewish Rabbi, called Joseph Lowenthall; letters answered by Charles II. Crowell.

Invocation.

Holy Spirit, do thou come so near us this hour that there shall be no discord between thee and our souls. Do thou shed thy love so clearly upon us this hour that we shall be renewed in thee. Do thou hold us, oh infinite spirit of good, ever in thy keeping, and when thou doth bid us go forthministering unto those who have need, give us of thy strength; inspire us, oh Lord, with thy truthwith thy love, with thy mercy, with thy justice, with thy love, with thy mercy, with thy justice, and I want mother to know that father found me after I died. [In the spirit-world?] Yes, and I was n't afraid at all; and I like where I am; and I do n't have to go to school only when I want to, and have a with thy love, with thy mercy, with thy justice, and make us, oh our Father, who art here and everywhere, one with thee in spirit. May we be conscious, oh Lord, of thy nearness to us, and fear no more that thou will absent theself from us, or that we can depart from thee. We thank thee, oh Lord, for thy promised blessings toward us. We praise thee for nature and for art—for all those grand and holy scenes by which thou hast surrounded our souls and through which we learn of rounced our souls and through which we tent to thee. May we hear thy voice sounding over the rough billows of life, saying unto our souls. "It is I; be not afraid." For thy kingdom, oh, our Father, is one of love, one of peace, and one, we trust, to which every soul shall enter in thine own perfect time. Amen. Feb. 10.

### Questions and Answers.

QUES,-By A. Johnson, M. D., New York: I send the following questions for the spirits of your circle to answer, the reconciliation of which, I consider of the utmost importance to humanity viz.: the dual nature of man. It is a well estab-lished fact that the spirit does communicate independent of the animal senses, which indicates two entities. The animal nature has its experi-ence, while we are informed that the spirit is as

James Robinson.

James Robinson.

James Robinson.

James Robinson.

James Robinson.

I suppose the way is just as free for me as for anybody else, is n't it? [Yes.] My name, when it was here, was James Robinson. I lived in Anderson street I believed about these things before I died. Never been back; been dead most three years, and been good while coming back. Thought I'd come right away, but had no chance to come, somehow. I don't know what I had; the spirit—to me these are terms seeking to express but one idea—while it sojourns in the tabernacle of physical life must express itself in accordance with the laws of this physical life, It is a power playing upon a machine. You would not not say the way is just as free for me as for anybody else, is n't it? [Yes.] My name, when I was here, was James Robinson.

I suppose the way is just as free for me as for anybody else, is n't it? [Yes.] My name, when I was here, was James Robinson.

I suppose the way is just as free for me as for anybody else, is n't it? [Yes.] My name, when I was here, was James Robinson.

I suppose the way is just as free for me as for anybody else, is n't it? [Yes.] My name, when I was here, was James Robinson.

I was here, was James instrument is the instrument, and the performer is distinctly separate from it. The dual nature of humanity is being slowly understood. Step by step you are coming into an understanding of what you are, but growth in this direction, as in all others, must be slow. You cannot readily understand how you, as an individual, can be in two places at one time. Many of you do not be-lieve this, but it is a fact. The body may be here, the spirit thousands of miles away, communicating with its friends, talking through its spirit-body. The science of this world is slowly rolling away the stone, and by-and-by the angel will ap-pear in fair white robes. You will understand courselves better, and as you understand your

of dress that we see in every age. Whatever an individual conceives to be beautiful, that they desire to appropriate to themselves. The savage thinks he looks better when he is in full paint. So be paints bimself. The modern belle thinks the same, so she paints herself. The savage and the modern belle both gain their love of the the model in both gain their love of the heautiful from Nature and Nature's God. As yet they do not know how to fully and perfectly express this love. When they do they won't paint their faces. And in all probability they won't load themselves with useless articles of dress I say when they learn better they won't do this, But by slow degrees man, in the external come to know of the gens, and their glory and their use, that lie in the internal of his being. This love of the beautiful is one of the most beautiful of all God's gifts to man. But at present it is poorly understood, and is therefore made an

Q.—In what way can we most effectually 2.—In what way can we most effectually strengthen our executive faculties?

A.—Sound health is an absolute necessity to executive ability. We may see exhibitions of great executive ability where there is poor health, but I speak of it as a permanent gift, a something which abides with us, which don't come thing which abides with us, which do not come for an hour and then leave us for a year. Then practice in all that will tend to strengthen the executive powers is necessary. Cultivate and strengthen the organ of firmness, and let justice

Q.—By "Inquirer": It was stated last week by the controlling influence that punishment for wrong doing in this life was inflicted by another for the same in spirit-life. Now if repentance has been experienced by the wrong doer here, will his punishment be permitted to extend in the other life by any revengeful spirit that might have power to inflict punishment?

A.—There are ignorant spirits outside, as there are inside of physical hodies, and so long as

to see and talk with spirits, and could never be beat out of it. She used to tell of their coming to her, and what beautiful things they told her. We didn't believe it, of course; but tell mother she told us truly. She was a medium. She is the same dear Aunt Olive that she was here. She has been very kind to me, done many things for me since I come here, and now I want mother to meet me where I can speak with her. I have much to tell her. Much about father; but not here, at this place. Tell mother it was best that I went as I did, for had I remained here I should have only suffered all the time. She must look at it rationally, and feel satisfied that it was best. Uncle Philip, says she had better go south as soon as she can and attend to matters there which need her attention. From Charlotte Beaumont, to Lydia A. Beaumont, of St. Louis.

Nellie French.

and can sall and ride when I want to, and have a good time all the time. And tell her that father wants to see her, so he can tell her about what he wants her to do. Will you tell her? [Yes.] And I am a good boy here, tell her. I do n't run away now at all. Tell mother, won't you? Father wants to come and see her. He aint going to scold her for anything; he only wants to see her. He is real good now. [What is her name?] Her name? Day [Whot alas?] Fillen Tell her I He is real good now. [What is her name?] Her name is Day. [What else?] Ellen. Tell her I am a real good boy now, won't you? [Were there any boys with you when you were drowned?] Yes, there was Willie Brown, and Johnnie Joslin, and Hugh Molvin was there. He pushed me. I shouldn't have gone in If he had n't pushed me. There was lots of other boys I didn't know There was lots of other boys I didn't know.

### Stephen Calrow.

Be kind enough to say through your paper for me, that I, Stephen Calrow, of Georgetown, D. C., would be glad to communicate with my brother Wallace in any way which he may think best. What I have to say to him I shall not say

note with the laws of this physical life. It is a thought I could come back right away. She's power playing upon a machine. You would been looking for me, expecting, if anything was scarcely understand me were I to tell you that true in it, I'd come. Been here great many times you, every one of you, as spirits, stand outside and apart from your physical bodies and play not like what I thought it was. I thought everyupon them as a musician would play upon an instrument. But it is so. The animal life, or electrical vitality that belongs to the body, does its share of the work in keeping in tune all the functions of the animal body. It does not think; aspire. It can be inspired according to its own degree, but it never aspires. The spirit body and anybody else sell, 'cause it won't do for anybody degree, but it never aspires. The spirit body and a anybody else self, cause it won't do for anybody the spirit are one. The animal hody and animal life is another distinct entity, precisely as the instrument is the instrument, and the performer is distinctly separate from it. The dual nature lave to do was to want a thing and I'd have it; but 'taint so; you do n't get it. The folks that does the most good here in this world—they have the very heat places and the best things, and if they don't do any good at all, they don't have much, I tell you. Tell my sister I have met father and mother, and have met a good many of our folks; some I did n't know till I come here. I'd like to have her investigate this thing and see, and not be made a fool of either by it; think the spirit-world is a beautiful place where you are going to have everything you want, be-cause you will get disappointed and are worse off than if you had n't known anything at all about

solves you will understand your God. But it is not for me or any other spirit, however exalted they may be, however wise they may be, to return, giving you what knowledge I may have upon the subject. It must grow up with your consciousness slowly, in order that you may understand and appreciate it.

Q.—Don't you think the artificial adornments worn—by men, and especially by women, detrimental to the ormal growth and development of the human spirit? Would it not be better to adorn ourselves more in harmony with Nature and physical health?

A considerable with everything that was done for me, tell her, and perfectly satisfied with what she did with the hundred and thirty dollars I left. It is all right, tell her. I am just as well off as I could expect to be. If I'd only known anything about how thirgs were—but I expected I was going to be rich in this world, and have overything I wanted. But I aint got it: did n't do good enough here—did n't earn it. [Will she get your message?] Yes, I look out for it. I was a colorated in an here—makes no difference, I suppose, [It and hydrology in the could with the hundred and thirty dollars I left.

I am satisfied with everything that was done for me, tell her, and perfectly satisfied with what she did with the hundred and thirty dollars I left.

It is all right, tell her. I am just as well off as I could expect to be. If I'd only known anything about how thirgs were—but I expected I was going to be rich in this world, and have overything about how thirgs were—but I expected I was going to be rich in this world, and have overything about how thirgs were—but I was a colorated in the could with the hundred and thirty dollars I left.

I am satisfied with everything that was done for me, tell her, and perfectly satisfied with what is a literal did with the hundred and thirty dollars I left.

It is all right, tell her. I am just as well off as I could expect to be. If I do inly known anything about how thirgs were—but I expected I was going to be rich in this world, and have over A.—The human race, without exception, is endowed with the love of the beautiful, from the rudest savage to the most highly cultivated mind. The soul instinctively worships anything that is beautiful whether it he a rose or a work of art.

I do have had just as good as the best of 'em it 1 and done the good here; but I did n't. Thought I was good instinctively worships anything that is people get disappointed as well as colored people. I tell your Good day, sir. I very much obliged Feb. 10.

Scance conducted by William E. Channing letters answered by L. Judd Pardee.

# MESSAGES TO BE PUBLISHED.

Monday, Feb. 14.—Invocation; Questions and Answers; Alfred II. Henchman, of Boston, to Philip Henciman; Lem-tiel Potter; Mamie Emerson; Capt. Ellhu Dayls, of New-Bedford, to friends.

Alleca II. Heichman, of Moston, to Thilly Henchman; Lemuel Potter; Mainlo Emerson; Capt. Eilhu Davis, of New Bielford, to friends.

Tuesday, Feb. 15.—Invocation; Questions and Answers; Richard Coleman, of Davenport, Jowa; Betsey Ricker, of Thomaston, Me.; James Devine, of Manchester, N. II., to his brother.

Thursday, Feb. 11.—Invocation; Questions and Answers; Philip Galway, to his friend James Kelley; Mary Ann Marden, of Boston, to her children; Alfred Hunting, of Beston; Jimmy Ramoon, of Augusta, Me., to his mother; Lizzle Tower, of St. Louis, Mo., to her sister; Clarence Houghton, to Georgiana Houghton, of London, Eng.

Monday, Feb. 21.—Invocation; Questions and Answers; Mrs. E. & Emerson, of Newric, N. J.; Manile Emerson; James T. Farnum, of Lasalie, Ind., to his brother; Edwin Cudworth, Co. E., Sich Mass.; William Benson, to his family, in Liverpool, Eng.; Elizabeth Grey, of New York City, to her sister.

Thursday, Feb. 24.—Invocation; Questions and Answers; Rudolph Zaidleha, to his brother; Emma Hill, of Pensacoln, Fin., to her parents; Charile Adams, of Augusta, Me., to his mother; Deborah Barrows, of Boston, to her relatives.

Frank Kilder, of Boston; Johnnle Joice; Benjamin Wadlegh, to his brother, in Ohio; Jennie Emerson, of Detroit, to her mother; Reuben Stevensen, to his brother, in Boston.

Tuesday, March 1.—Invocation; Questions and Answers; Eliza Williams, died in Jacksonville, Fin.; John King; David Parker, of Bononeville, Mo., to his relatives.

Thursday, March 3.—Invocation; Questions and Answers: Lucy Stacy, to her mother, in California; Charles Gould, or Marblehead, Mass., to his friends; Matthew Young, of England.

and.

Monday, March 7.—Invocation; Questions and Answers;
Villiam II, Dresser, of Boston, to his brother; Polly Cutts.

of Portsmouth, N. H.; John Bovee, of Columbus, O., to Alexander Hendee; Mahala Davis, of Boston, to her sister. Tuesday, March 8.—Invocation: Questions and Answers; Rebecca Noyes, of Boston, to her nicec; Matthow Finnegan, of Killoe, Cork Co., Ireland; George D. Prentice, to his friends, in Louisville, Ky.
Thursday, March 19.—Invocation; Questions and Answers; Samuel Locke, of Rye, N. H.; Esther Brown, to her aunt. Esther Bailey, of Tewksbury. Mass.; Annie Plummer, wife of Capt. Wn. Plummer, of the ship "Seabird"; Mrs. Magoun, to her son, in Boston.

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

Tuesday, Murch 15.—Invocation; Questions and Answers; Henry D. Aimida. 27th Mass., Co. D. to his brother, in Boston; Thomas "Inlock, Jr., of Portsmouth, N. H., lost on the "Oncida"; Rebecca Field, of Wells, Me., to her son.

Tursday, March 11.—Invocation; Questions and Answers; Samuel K. Head; Captain Bassett, of the ship "Java"; Samuel Harding, of Harrishur, Penn.

Monday, March 21.—Invocation; Questions and Answers; John A. Cummings, of Boston; Daniel Kenny, of Halifax, N. S., to his family: Annie Gardner, of St. Louis, to her mother.

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

Thursday, March 23.—Invocation; Questions and Answers; Alvin Sickerson, to his friends on Cape Cod; Samuel K. Head, of Savannah, Ga.; William Denny, of San Francisco, Cal., to friends; Caroline Corbin, to her son, in Atlanta, Ga.

Thursday, March 29.—Invocation; Questions and Answers; John W. Bartiett; John Singleton, of Charlestown, Mass, to his father; Joel Nason, of Boston, to his nicee, Elizabeth; Jano Elion, of Philadelphia, to her grandchildren; John Bark

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# Miscellaneons.

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"What has become of the negro? is a question often asked. In traveling from one extreme of the county to the other, and after much inquiry, I am safe in saying that there is not one-third of the danters in Jefferson county who have their complement of laborers. Many are riding to and from search of hands daily. The general demand is for two, or three, or four to make up the deficiency, but on one plantation there was a demand for the meagre information that I can gather, there will be at least one-sixth less negroes in the field this year than were engaged last year within the limits of this county. Where are they gone? The colored population will form an interesting, and I am almost certain a melancholy feature in the census of 1870. They are disappearing from our midst, and no one can account for the fearful fatality among them. The increase of the race is nothing in comparison with what it was under the reign of slavery.

### ALARMING.

The church of the Lord Jesus Christ, worshiping at Lowell-street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, creeting:

Beloved in the Lord, believing that yet a little

while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress, we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinc tion of sect or name, to meet us at our place of worship.

worship.

And when the mighty voice shall be heard, saying," Alleluia, for the Lord God omnipotent reign-eth, let us be glad, and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife bath made herself ready," may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of

We copy the above from the World's Crisis as part of a notice and call for a conference, for the purpose of showing our many readers the silly nonsense that in large part makes up the heartreligion of this church. It would hardly be believed by our thousands of intelligent readers, scattered as they are all over the enlightened portion of the world, that there are, in Boston, people so ignorant, stupid and superstitious, in sufficient with sufficient means churches and meetings and papers, after so much light as Spiritualism has shed on this subject during the last twenty years, and yet such is the lamentable fact. People who persist in keeping their eves closed to the light, will not see it however brightly it shines, and however closely around them. There are scores of persons in Boston that. can and would cladly prove at any time, that the day and event they refer to has come and taken place, and that they are as blind to the fact as the Jews were to Jesus's birth and his mediumship. in fulfillment of their Scripture; but like the Jews they will not, and hence grope on in darkness and

# A CALL.

Hon. William Strong, Hon. Joseph Allison, and a long string of Reverends and D.D.s. have signed a call for a meeting in Phila lelphia, to be holden June 10, to take such steps as are necessary to have their God-or Gods-put into the Constitution of the United States. These fauntics go on holding meetings as if there was a chance for ultimate success, and no doubt they feel some confidence in gaining their point by perseverance and tenacity; but they greatly mistake the spirit of the people in this country if they expect them to hold their necks and allow the yoke of religious tyranny to be put on it as it once was, and to some extent still is, on the necks of the European nations. We think that even the Irishmen who have found an asylum of religious liberty here, and have escaped the crushing yoke their native land wears, would resist with us a bondage which might soon be as galling as that they have escaped. A church and religious tyanny against the consciences of a people forced to submit , to it, is the worst of any tyranny in the world, and, since we have, as a nation, thus far prospered without it, it is hardly probable we shall quietly submit to a churck in the State that can call on the Government to enforce its authority. If, as they say, they only seek to insert a declaration. in the Constitution, to be followed by no action, then certainly it is useless, to say the least, and may better be left out, but no such cat can becovered by that meal.

# THE INFALLIBLE CHURCH.

A writer on society in Rome says more than seventy per cent. of the children born in Rome are illegitimate. What a comment on a city where the government is entirely subject to the church-that of all others is the strictest in its system of marriage, and grants no divorces - a church which is itself infallible, and only binds on earth what God binds in heaven either before or at the same time, and where nearly the whole of the adult male population is united both in wedlock and to the church! No country in the world has a stricter system of marriage, nor a more devoted people to Christianity, and yet there is not a looser system of social life in the world, according to travelers. And yet there are some writers who would turn all the progressive | tute, on Friday, April 8th, 1870.

movements of the age backward toward the Mother Church and her irrevocable system of marriage without divorce, except by death. Spain is probably the next most religious and most deprayed Christian nation in Europe. It is evident that both in Europe and America there is most depravity where there is most old-fashioned Christianity. In this country the highest al system of religion, and the most rational system of marriage and divorce.

### FEMALE SUFFRAGE.

Mrs. E. Morris, the female occupant of the judicial bench of Wyoming, is described as married, about sixty years of age, more fat than fair, and a believer in Spiritualism, and a different organiza-tion of our social as well as our political sys-

The above is going the rounds of the press as of woman's suffrage are waiting the trial of its effects in Wyoming. We are expecting a success still better trial and triumph; but we cannot see get it into the National Constitution at present, when it is not adopted by a single State, and of course if carried through Congress, it would fail of ratification by a sufficient number of States. However, we do not oppose any effort the women and their friends see proper to adopt, to secure any and all their rights, and our tongue, and pen, and vote will ever be with them, even itself, sufficient to destroy them, especially when twhen they attempt to enjole the Orthodox, and coax them to vote for female suffrage, with a hope that the women when permitted to vote will help them put the Jewish Johovah and Christian Christ and part of the Scripture into the Consti- sand fold, and war will become inevitable. tution, which we believe they would not do if they could, or could not if they would. We will soon

### CHRISTIANITY.

The Index, a new independent paper published at Toledo, Ohio, says: "The Christian name, whatever else it may include, necessarily includes forty. The larger plantations are generally better supplied than the medium or smaller ones. They love to huddle together in large numbers. From a protection or other than the first of God. Any other love to huddle together in large numbers. pretation or other, the Christian confession is the boundary line of Christianity." It further says, "The corner-stone of Christianity is faith in the Christ. The corner-stone of free religion is faith in human nature." These we consider the true boundary lines of the two systems, and we canformer or excluded from the latter. To us free mode of perfecting the human character and attaining its highest development. The same paper says, " Religion is the effort of man to perfect ' himself." We have no objection to this definition, although it does not quite seem to reach to the root of the mental element in human character. We believe religion to be natural and universal, and to only need cultivating and unfolding to bring man into religious harmony, which we believe would be barmony within and without, or with man and God, or with Nature and himself, and hence complete. In such condition man would need no saviour, and to reach it he only needs teachers and guides, but not atonements and sacrifices.

### CHURCH AND STATE.

The Illinois Constitutional Convention have adopted the following section by a vote of forty-

acad my, seminary, college, university, or other institution of learning controlled by any sectarian denomination whatever; nor shall any grant, dopurpose whatever."—Mich. Paper.

which dress:
purpose whatever."—Mich. Paper.

# "THE ICONOCLAST."

and strikes with the above name, and issued at applause. Washington, D. C. It is small, but may grow larger, and its blows are sharp and pointed, and customary graceful and happy manner, concludno doubt will make the chips fly. We hail with ling with a few words of earnest encouragement steps toward the union of Church and State in this country, which is the evident design of those attempting to break up our public schools, and insert one or more Gods in the constitution with final result, old members as well as new ones are part of the bible. We notice several instances of cheerfully coming forth with their liberal contrirejoicing of late by the advocates of these measures over their success in getting a Christian judge into the Supreme Court in the recent appointment | deed, we almost fancy we see the doors of the of Judge Strong, and also boasting over a Christian Governor of Missouri. Of the latter we can assure them his office is elective, and that the legislature is not quite so sectarian. There never was a time when it was more necessary for every friend of liberty of conscience to be aware that "eternal vigilance is the price of liberty."

# воокв.

A correspondent in New Hampshire requests us to name some of the most worthy and commendable books in our literature, and says he has no money to spare for the worthless ones, &c. We have too long a list of good books to name in a reply, but can recommend especially the works of A. J. Davis, beginning with Nature's Divine Revelations, the works of Judge Edmonds, the works of Hudson Tuttle, The Seers of the Ages, Emma Hardinge's History, Real Life in the Spirit-World, Gospel of Good and Evil, Denton's Works, Future Life, Dawn, Woodman's Reply to Dwight, Finney on Bible, Errors of the Bible, What is Spiritualism? Poems from Inner Life, Footfalls, Branches of Palm, Question Settled, Gist of Spiritualism, Planchette, or Despair of Science, and many others we could recommend, and some we cannot, that we leave for others to notice. We can assure our friend that the trash in our literature is not equal in proportion to that in any of the church literature we are acquainted with.

The colored citizens of New York celebrated the adoption of the Fifteenth Amendment to the Constitution of the United States by a grand procession and public meeting at Cooper Insti-

# Free Thought.

### The Indian Question from the White Settlers' Standpoint.

MESSES. EDITORS-Your paper is getting better and better. Success to you, in everything but your Indian policy. That don't suit our case at and best society is where there is the most liber- all; nor would it yours, were you brought in contact with them. The Indians on our reservations, maintained by Government, go forth in parties, (frequently with passes,) to sweep away the stock of our people, and when they are pursued to the reservations, and what is left of it found in their possession, they are allowed to go unpunished, and the owner has to content himself with what he can get back. They don't kill any one unless they are in the way, while engaged in carrying out their business operations: but interference results in death.

In Colorado, the people complain bitterly of their red brethren. Instead of remaining quietly on the reservations, or hunting in the mountains. they range through the settlements in parties, visit the houses of the farmers, and force them, by threats, to cook for them, and supply their other wants; and when they find the men absent, they commit all manner of outrages on the defenceless women and then decamp. The settlers threaten vengeance if a stop is not put to these excesses, and well they may. The wonder is, that war has not already been declared against them. How would you like to have your family come in for a share of these friendly offices?

Now, do you, or can any reasoning human being, believe that kindness, and a let-alone policy, will ever give us protection against such things? Not a bit of it. It will only increase them a thou-

They must be punished for every outrage they commit, just as a white man would be for the see how far they make Wyoming a Christian same offence. Confinement, in the first stages, would be amply sufficient to maintain peace and protect us; but impunity is disastrous to us, and more so to them, in the end.

The let-alone policy would answer every purose, if the Indians would practice it, but when it is all on one side, the thing is run into the ground

I believe in every one getting their just dues, be they black, white or red, and anything beyond, is injustice to somebody.

Lop-sided views, or a lop-sided policy, do not denote a level brain, or they prove that the owner don't understand both sides of the question. Give the white man ample protection, and I will insure not see how Spiritualism can be included in the justice to the Indian; but if they are allowed to commit crimes with impunity, an exasperated religion is natural and rational, and the only true people will avenge their own wrongs when they pass the limits of endurance, and an Indian will then find no defenders, except amongst those who have never had a taste of his quality—and amongst us, who has not?

> . When we suffer wrong at their hands, we do n't like to have Government ignore our rights to protection, and put them on the back, as though it was all right, and they could do so again, would you? I think not. Try it and see.

Truly yours for the right, La Junta, New Mexico. S. B. WATROUS.

### The Spiritualist Association of Wil-Hamsburgh, N. Y.

EDITORS BANNER OF LIGHT - Mrs. Emma Hardinge delivered the concluding lecture of her course before a numerous assemblage of the members and friends of this thriving association, on the 31st of March-being also the anniversary of the "Rochester knockings." Mrs. Hardinge's discourse was upon the philosophy of the dark circounty, city, or town, township, school, district, cles, and as usual, her thrilling eloquence seemed municipal or other corporation shall ever make any appropriation or pay from any public fund whatever anything in aid of any sectarian purpose, or to help support or sustain any school, trifled. At the close of the lecture a few questions trined. At the close of the lecture a few questions were answered-evidently to the gratification of all who could gain an entrance to the Hall-after which the Secretary read the following brief ad-

outpose whatever."—Mich. Paper.

If straws show which way the wind blows, those who are trying to unite Church and State by butting both of the Bible Gods into one constitute of your output for the Bible Gods into one constitute of your output for the Bible Gods into one constitute of your output for the Bible Gods into one constitute of your output for the privilege of the Bible Gods into one constitute of your output for the privilege of the Bible Gods into one constitute of your output for the privilege of the Bible Gods into one constitute of your output for the privilege of the Bible Gods into one constitute of your output for the privilege of the Bible Gods into one constitute of your output for the privilege of the Bible Gods into one constitute of your output for the Bible Gods into output fo who are trying to unite Church and State by putting both of the Bible Gods into one constitution may take this as a sign which way Illinois will go, and may as well put down at least three-fourths of the Western States the same. The two Evangelical Judges of Ohio, and the other distinguished sectation characters who try to aid such a movement, will find they are not wanted such a movement, will find they are not wanted such a movement, will find they are not wanted such as movement, will find they are not wanted such as movement, will find they are not wanted such as movement, will find they are not wanted such as movement, will find they are not wanted such as movement, will find they are not wanted such as movement, will find they are not wanted that among the intelligent citizens of Williams. by the people to serve in public capacities after they betray the sectarian character that compels them to desert the people for the church. When less than one-fourth of the people are in the churches they need not expect to rule this nation.

Ger visit iniscity again, we neg you to remember that among the lutelligent citizens of Williams burgh are to be found thousands who know how to appreciate your valuable services, and that this "Association" will always provide a hall for churches they need not expect to rule this nation.

This was put by a gentleman present in the form of a resolution, and carried by acclamation, Another hammer on the orthodox rocks appears with loud and long-continued vociferations of

Mrs. Hardinge replied to this address in her a hearty welcome every aid to prevent the first for the success of our cause in this vicinity, which was readily responded to by the audience.

The manifest enthusiasm of the occasion was kept up to quite a late hour of the evening. As a butions, and even our Orthodox friends (better late than never) are wishing us God-speed. Inchurches flying open for our reception. But their tardy and graceless invitations we shall not be in haste to accept, knowing that our true mission is rather to the lost sheep of the house of Israel than unto those who are continually crying, Lord! Lord!" unto many of whom the sentence is already gone forth, "Depart from me, for I never knew you!"

I send you the inclosed obituary notice of the sudden departure of one of our deeply lamented and most estimable lady members, cut from the Brooklyn Daily Times:

"MRS. WRES.-The subject of this notice, Mrs. Eleanor Oliver Wren, was born in London, England, August 18th, 1810. The deceased was the mother of twelve children, nine of whom are living. In 1817 Mrs. Wren came to this country, and was always an ardent Republican in principle. On the breaking out of the late Rebellion. ple. On the brenking out of the late Rebellion, she enlisted as Matron of the Sixty-first New York Volunteers, being accompanied by four of her sons to the war. In 1862 orders were issued assigning matrons to permanent government hospirals, and deceased then left the service and settled in Washington, instituting a private hospital, at her own cost, for the treatment of sup-posed incurable soldiers. Her efforts in the cause called forth the commendation of President Lincoln, and many prominent generals and legis-lators, who all testified as to her efficiency. A lators, who all festified as to ner emciency. A resident of Williamsburgh for many years, she was well known and respected by all her friends and acquaintances. The deceased lady was brought up in the Episcopal Church, but upon the advent of Spiritualism, twenty years ago, became a convert to its doctrine; and until her death, as long as she was sensible, claimed to have constant and personal communion with the inhabitants of the unseen world."

The numerous friends who knew her best could have said much more in her praise. She was a mother in our Spiritual Israel, whose demise has

thrown a large circle of friends and a numerous family into grief, lamentation and mourning. Andrew Jackson Davis spoke at her funeral How different were his sound, philosophical and edifying remarks from the ordinary senseless mockery of religion observable on such occasions - according to the general practice of modern sectarian professors! But their days are numbered and coming events foreseen by many

### Matters at North Scituate, Muss.

AN OBSERVER.

DEAR BANNER-The cause is steadily progressing, in spite of croakers. As an Association we held semi-monthly meet ings at Conthasset Hall, North Scituate, during the last year, and gained a number of new members to commence a new year's work for progression. We celebrated the 22d anniversary of our sacred truth, on the 31st, by a good time generally, closing about twelve o'clock. Dancing, by the music of the "South Shore Quadrille Band," was one of the principal amusements of the evening, refreshments being lavishly furnished by the ladies of the Association.

During the past year Bros, Lynn, Greenleaf, Currior, and Sisters Yeaw, Hubbard, Davis, Felton and Rudd have dispensed to us the spiritual food as regular speakers, while last, but not least, was the lecture delivered, as our last for the year, by our own townsman, Chas. H. Whittaker, who prefaced his lecture with the reason for his writing it. It was a well written lecture, and full of strong points aimed at the popular theology of the day. We hope others will call Bro. Whittaker out.

Our Lyceum is gaining in numbers and influence—though three months ago I had my doubts as to its having more than one year's existence-and now is established on a sure foundation. We are out of debt, or nearly so, and have nearly \$100,00 worth of equipments and a cabinet organ; and we give occasional exhibitions, which are very popular. Past day we celebrate, as a Lyceum, by an exhibition at Conthasset Hall, North Scituate, with recitations, dramas and tableaux. Yours for the cause, D. J. BATES.

Cohasset, Mass., April, 3d, 1870.

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