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NO. 6.

Written for the Banner of Light. THE TRUE POET. BY J. ROLLIN M. SQUIRE.

A fountain, the true poet's life, Whence flows unequaled consolation: His fancies rear in nooks and dells. Grottoes and bowers, wherein he dwells, With beauty rife, where worldly strife Cannot disturb his meditation.

More wondrous than Aladdin's ring. And far too oft his sole possession, His "pen and ink" whose genii stand, Like slaves awaiting his command Ready to bring him anything That may adorn or aid expression.

He heeds not how the seasons wane, From smiling Spring to Winter heary, Sinco lie, 'midst Winter's icy gleams, Lives in the Spring-time of sweet dreams, Sowing the grain, in many a strain, Whose harvest shall be rich with glory.

He sings of Truth, of Wrong's decay. Of Joy that yet shall spring from Sorrow, Of Sin and Error, that shall censo, Of Freedom lapping Earth in Peace, Whose gental sway, scarce felt to-day, Grows wider with each dawning morrow.

The future whispers in his car, While others stand at gaze and wonder, And voiceful in his cadenced lavs. The mysteries of coming days, Which drawing near shall yet appear And rift Earth's selfishness asunder.

Nature, to him, in honeyed speech, Speaks from the forest's leafy portals, From brook and grove, from sighing breeze, And all her matchless melodies Imbued with each, his efforts reach A power that makes his songs immortal

Ho reads, where others trace no line, Ear h's eloquent, suggestive pages, And though to-day withhold the bays. Blind to the worth his art displays, A power divine the wreath shall twine, And he be crowned by future ages.

His is a world-encircling power. Cloaked with no grim and threat'ning terror, Armored with Truth, his humblest song Gives battle to Earth's Hydra, Wrong, And every hour finds some new flower, Where grew the noisome weeds of Error.

Howe'er the ages roll, his light Lit by the flame of inspiration-Is quenchiess, and to Fame belongs. As those of old, whose deathless songs Winged with delight, escaped the night That closed forever round their nation.

> Written for the Banner of Light. SPRING-TIME-ETERNAL.

EX LITA BARNEY BAYLES.

Blustering March at length is with us, and with fluttering

Heralds forth the advent of the long-awaited Spring; Fill thy checks, and blow thy loudest; when is o'er thy din April with its tears and sunthing softly shall come in: Winter feleles and snow-fields all too long have stayed, Noisily the elements now welcome in the maid! Roughly blow the breezes, but brightly shines the sun. Each in its own chosen way declaring victory won: Soon the pure white covering from the earth shall be with

Even now, the robin-red doth usher in the morn; May shall enter quietly, with all her buds and flowers, And June perfume the balmy air with arching apple-bowers Now the bounding human spirit with new joy is rife, As the sap starts up its tree-veins, gain we newer life: As the May and June approaches bring the sweet spring

So the buds and blossoms open in these hearts of ours. We have felt thy cruel rigor, Winter, stern and cold, Freezing all our hopes within us at thy presence hold. So we now, with glad rejoicings, hail the coming spring, With the red-breast and the blue-bird bid our souls take wing

Heaven aid us, weakly mortals, truest strength to gain. From our upward pathway may we never shrink in pain, Heed not Winter's icy coldness, nor at changes pale, Keep a fire within our bosoms, that shall never fail. Then the elements may darken, and the wild storms blow. Over all our earth's green bosom lie the gath'ring snow. Loves may perish, friends forsake us, sorrows be our drink Keeping bright our allar-fires, we shall never sink !. Turn we to our inmost spirit, loarn on that to loan, Keeping our Immortal being from defilings clean, Then the angels o'er the river shall most sweetly smile. And within our hearts be Summer's music, all the while! Dayville, Conn., March, 1870.

> Written for the Banner of Light. A PRAYER.

BY II. H. BROWN.

Oh ye angel ones who min'ster To us in our every need, Come and bring the heavenly manna. That my hungry soul may feed! Come; and all through life's journey, Gulde me on my darksome way; Let your presence break that darkness-Come and help me, oh, I pray!

As ye guide me, make me willing Evermore to be thus led; And from off the Bread of Heaven, Be my famished spirit fed. Teach me courage, faith and patience Teach my longing soul to wait-Wait, until above this midnight, Giorious light of morn shall break!

I am told that o'er my pathway, Shines a "Star" to be my guide; And that friends from "o'er the river." Linger ever at my side, In this fuith, then, will I labor: And if trials come to me.

Well I know they will but aid me-"As my day, my strength shall be." Yes, yo guides, I'll wait in patience. And will never more rebel:

He doth send them, and forever He in love doth all things well. Thanks, oh Father, for this knowledge-Praises for this inward peace : Though my tongue may sometimes falter. In my heart they ne'er shall cease! New Boston, Conn.

SPIRITUAL INTERCOURSE WITH JAMES T. BRADY.

> Prepared for the Banner of Light BY JUDGE J. W. EDMONDS.

This gentleman was a lawyer of distinction in the city of New York. He was born in this tion: country, but of Irish extraction. He had the qualities which have so often distinguished the Irish character. He was generous, impassioned,

About the time of my elevation to the Bench, i. c., in 1815, he began to be distinguished, and from that time until his death, in February, 1869, be occupied a most prominent post among the lawyers of the State. He and I had never been on very infimate forms, though there was a mutual regard which made us always welcome to each other. He was a professed Catholic, though not much of a religionist. He never spoke to me about my belief in Spiritualism; and whatever his feelings on that subject may have been, they but which I recognized as one I had several times never disturbed our friendly relations.

In the last year of my judicial term, when, in consequence of the strong and very universal prejudice against my religious belief, I avowed my determination not to become a candidate for reëlection, he was one of those more eminent members of the bar who remonstrated against my retiring; and he was warm and decided in the expression of the opinion that my belief would not of him in his most elevated condition, and not as interfere. .I told him that I was confident that it would; but as he thought otherwise, I consented that he might try the experiment. He did soconvention, and very much to his chagrin was wofully defeated. He told me afterwards that he was astonished-that he had never before found his fellow Irishmen, in such bodies, unwilling to oblige him in any matter of the kind on which he had set his heart; but now, on the subject of my nomination, they would not even listen to him, but were determined on my defeat. I assured him that I was not at all disappointed, for I knew better than he did how strong was the feeling against me in the religious part of the community.

Sixteen years have since passed away. His brother now, by a recent election, fills the place on the Bench which I once occupied. James T. went to his long home in the early part of last year, and I now linger on the stage, a crippled old man of more than three score years and ten, When he died, the members of the Bar had their usual meeting on the occasion of the death of the distinguished ones among us. I was present at the meeting, but took no part in it. At the next monthly meeting of the Law Institute, however, I did take a part. The Institute is an association of lawyers of the city, formed for the purpose of procuring a library for the use of the profession. It has a very large and valuable collection of law books, and has its library room located near the ourts, and of easy access to them. It is resorted to every day, and Brady, at the time of his death, was its President.

The proceedings on that occasion were the following:

"At a stated meeting of the Law Institute, held the stated meeting of the law institute, and in their library room, on the 8th of March, 1869, Charles Tracy, second Vice-President in the chair, and Clarence A. Soward, Secretary protem., Judge Edmonds offered the following respitation:

Edmonds offered the following resolution:

The Law Institute of New York would be unfaithful to its own emotions if it omitted to add its sigh of regret to the current of sorrow which has so lately flowed in our midst at the lamented death of its late president, James T. Brady. It was within these walls, consecrated to the learning and wisdom of centuries of our profession, that its members so often witnessed his presence with pleasure.

It was here that his generous and genial nature was wont to pour itself out, to the delight of the young and the old, the grays and the grays.

gny and the grave. It was here that we were accustomed to see him, prepara tory to some forensic effort, skimming, as it were, in bird

like flight over the thousands of volumes, and seizing by in stinct the eternal principles of law and justice treasure It was here that, after some startling outbreak of his gonius in the courts, he would meet us in the most sincer unconsciousness, on his part, that the effort which had held his auditory in breathless attention, was anything more than

any one could do just as well.

It was here that to his younger and less gifted brethren of the profession he was ever ready with his advice, his assistance and his cheering words of encouragement.

And here ought to originate some more enduring monument that shall not only help to perpetuate his memory amid the busy and engrossing life of the profession, but preserve for future guidance the example of his integrity, his genius, his courtesy, and his generosity.

Resolved, therefore, That a committee he appointed and charged with the duty, in behalf of the Institute of tree.

charged with the duty, in behalf of the Institute, of pre-paring such a memorial of him as shall best comport with our regard for him and his claims to our lasting love and

Mr. A. J. Vanderpoel moved the following as an amoudment and addition, which, being seconded by Mr. Tracy, was adopted:

'Resolved, That the Committee be instructed to procur a marble bust of Mr. Brady, to be placed in the Institute.' The resolutions, as amended, were then unani mously adopted, and John W. Edmonds, Edmund Terry, Edward Patterson and Clarence A. Seward were appointed the Committee." In consequence of those proceedings, a marble

bust of him was ordered, and a printed memorial containing the proceedings of various public bodies prepared and circulated. The bust was presented to the Bar on the anniversary of his death, February 9th, 1870, and I

was selected as the mouthpiece of the Committee

in performing that office.

During the year succeeding his death I had been, as usual, in the habit of visiting a medium, through whom I would have communications with old friends who had preceded me to the land of spirits, and among others with Brady. I would occasionally hear from him. But on the 6th of November, 1869, he wrote me as follows through Mrs. Staats my medium:

the link which bound me to the authority of the Church. Fear, I have learned, is not respect; nor is it reverence. Association makes one to cling to that which is but pride; and the outgrowth of pride is a doubt and darkness which pride seems not to own; and the intellect spurns all that sim-plicity which belongs to the spirit because of education. I know now you were right. I coveted your faith in life, yet thought it weakness to own

ber last. In the hands of the sculptor, Macdonald, the bust of Brady nat progressing rapidly, but I had not had time to go and see it.

One day I received a letter from Mrs. Staats, the medium, enclosing the following communica-

"MY DEAR FRIEND-I have made repeated trials to reach you. I now succeed in doing the next best thing. I desire you to go to Macdonald Irish character. He was generous, impassioned, and ask him to change the expression of my witty and eloquent, and of a genial nature, so that he was as much beloved for his social qualities as admired for his genius.

About the time of my elevation to the Bench.

greatly.

This is fine amusement for me, to be able to assist, after death, on my own bust.

Thanks for your interest and regard for your faith, now realized by your

Disenthralled friend, JAMES T. BRADY." In consequence of this note, I went to the art ist's studio and examined the bust. I was struck with an expression which the artist had given to the mouth. It was an expression seldom seen, witnessed in his loftiest moods, when addressing me sometimes on the Bench. I told the artist of Mr. Brady's criticism, and that I was not surprised that he should not have recognized it, for I hardly believed that he had ever had that expression on when he beheld himself in a mirror; but I had seen it, and advised that no alteration should be made, for it gave the beholder an idea

he would be seen in every-day life. On the 31st day of Dec., I visited the medium to have one of my ordinary sittings. This was after got himself elected a member of the nominating I had received Brady's note and had examined the

> Among other communications, I obtained the two following-one from Ogden Hoffman,* a brother lawyer and old friend of ours, who died some ten or twelve years ago, and the other from Mr. Brady. It was Mr. Hoffman that, at this interview, first addressed me. It was in these words:

> "MY DEAR FRIEND-I have come in to belp Brady along. He is doing finely, and delighted at being able to reach you. I told him that face was just right-that I had seen him look just like that. He had an idea that a closed, compressed lip gave him a natural expression of firmness; but as had said to him, in his bag, and loftiest mootls, his muscles relaxed and dilaxed more than he was aware of. Your criticism was just, and we are satisfied with it. Your friend, OGDEN HOFFMAN,"

The next communication was from Brady him

"I thank you, Judge, most sincerely. You met us at the artist's. We were interested, and left it to your decision with the artist. It was the only means I had of reaching you, and it gave me great joy to see you respond so readily to my request.
We shall rejoice when you join us, and will sit down together, not exactly singing praises to Moses and the Lamb, but taking to our spirits more of the glory which belongs to this life, continued under every advantage which the soul desires. God ble s you, Judge, and believe me, J. T. B." Your friend.

In due time the bust was completed, and the 9th of February, this year, the anniversary of his death, was selected as the day on which it was to be presented by the Committee to the Institute.

As the day approached. I was cogitating what should he the line of my remarks on the occasion of its presentation. I. at one time, thought I would tell the story of his intercourse with me on the subject of the memorial, but I doubted the expediency of doing so, not because I feared the effect upon myself, but because I doubted whether the public mind was sufficiently prepared for it to make it advantageous. So I determined that sometime at my leisure, before the appointed day, I would consult Brady himself about it, and also about availing myself of that opportunity to denounce the favoritism and delinquencies of the Bench. But I had settled upon no time for such consultation.

On the afternoon of the 4th of February, I thought I would attend to the matter that evening, but after dinner it stormed so badly that I abandoned the idea for that day. I was sitting silent in my parlor, when my thoughts took a strong direction toward my wife-stronger even than usual, and I felt so strong a desire to commune with her, that, maugre the sleet and snow, I sought my medium and had an interview with my wife, Mr. Brady and my brother, which interested me very much. I give so much of it as is germain to the matter in hand, and omitting only what was pertinent only to myself.

My wife began: "MY DEAR HUSBAND-I could not resist the temptation to bring you down here this evening, and when I tell you that your friends crowded about me urging your presence here, I know that ou will excuse us for driving you out from your comfortable quarters, facing the wind, away down

We promise it shall do no harm to you, and we know that you will be better satisfied upon your return to dwell on the pleasant memories of so many that come to cheer and bless you

Not that alone. You will have the satisfaction of knowing that you make others happy. Hence there is nothing more to be said on that point.

I had promised Mr. Brady that he should have

* I ought to add some facts connected with my intercourse with Mr. Hoffman. Just before his death, he and I were employed as counsel—on opposite sides—in the celebrated Parish will case, which occupied some one hundred days in ployed as counsel—on opposite sides—in the celebrated ratish old friends who had preceded me to the land f spirits, and among others with Brady. I would ccasionally hear from him. But on the 6th of lovember, 1869, he wrote me as follows through Irs. Staats, my medium:

"Good evening, old friend. I dared not break to link which bound me to the authority of the lurch. Fear, I have learned, is not respect; nor it reverence. Association makes one to cling that which is but pride; and the outgrowth of ride is a doubt and darkness which pride seems of to own; and the intellect spurns all that similicity which belongs to the spirit because of lucation. I know now you were right. I coveted our faith in life, yet thought it weakness to own ... God bless you, old friend, and help you to member

JAMES T. BRADY."

ployed as counsel—on opposite sides—in the celebrated Parish will case, which case, which case, which case, which send the said case, which count of the third of court day of his absence. How the close of the third or fourth day of his absence. How the close of the third or fourth day of his absence. How the close of the third or fourth day of his absence. How the close of the third or fourth day of his absence. How they had come one hundred days in the remarkable of the third or fourth day of his absence. How they had come one, and told me he was dead! I had not then supposed that he had been seriously, much loss dangerously iii. His spirit continued thus visible, while he allow the supposed that he had been seriously, much loss dangerously iii. His spirit continued thus visible, while he allow the supposed that he had been seriously, much loss dangerously iii. His spirit continued thus visible, we rede along a mile or more. Then another passenger got into the stapped and recognizing an acquaintance—they were dealing in the dealer had been serio

The next time I heard from him was in Decem- the best of the hour, and he shall, for he is genber last. In the hands of the sculptor, Macdonald, erous, noble, and true, and his spirit-life will soon
be bust of Brady note: progressing rapidly, but I be seen as belitting so exalted a nature as he pos-

Mr. Brady then addressed me, and I give the whole of what he wrote:

"FRIEND JUDGE-I can searcely wait the moment given me to begin this communication to you. So much have I to say to you, that I never found myself more perplexed than at this instant

how to express my thanks and my gratitude.
I used, as you know, in order to prepare a set t used, as you know, in order to prepare a set speech to study up my points, get my cuto from the circumstances of thefday, hour, and case, and it by chance some larking inspiration or latent fire was kindled, it was but momentary, and was gone without my knowing its effect, or whence that I was up to my mark, and that I had by some stroke of policy succeeded and carned my money, satisfied my client, and was ready and willing to rest upon the reputation I had won. I hade inysolf the machine you saw me, and if I had loftler moods, I certainly thought I owed it to the most severe discipline and hard study which I subjected myself to, rather than to the inspirations which come from closer proximity to

he spirit world.

I know—now that I have learned the modus operandi of spirit communion and intercourse— that I was fearfully stolid, gross and mundane in the extreme. Hence when I looked with you upon that face in the hands of the sculptor, I wanted you to decide if ever you had seen such gleams of inspiration, such tints of glory on my face as that which I beheld. I was astonished when you said you were satisfied; and you may rest assured, my dear friend, that that one thing has gone further to convince me of the control of spirits than all the arguments ever adduced in its favor. That there, in my face, as now seen by me from the spirit-world, is recognized a likeness of me when in my exalted moods, is indeed

wondrous! wondrous!
I have reflected again and again, and I can and do say in all candor, had I have known, in my earthly career, what I now know, I should have been an enthusiastic believer in that which I thought a pitiable delusion in you. But how, my friend, am I to express thanks to you—you, the only one who has attracted, or rather welcomed me from these domains of thought-these wide realms where man meets man on the foeting of equality of spirit—where there are no mistakes, no pitable incongruities to blind the eye of pity with the veil of materiality, and drive charty from the heart and life of man—where reason makes a faith which truth can bid stend fast for ever—where love is immortal, and hope a present perennial joy in the reality which is forever in your sight, and within your grasp.

When I look upon all these glories, and attempt to narrow them down to man's ideas of God, or to fit them to sectarian limits, I say, How tion, or to it from to securian units, I say, now is it possible that man has lived so long a stranger to himself, and entirely ignorant of the glorious legacy of life! Alas! for that ambition which seeks fame in the world of letters—that studies and plods in the beaten path of man's authority, imitating that which men admire and call greatness!

No man is great who lives a slave to that power which bids his thoughts revolve around a lesser star than he himself may be; and no man knows true greatness until be is free from all that leaves a lurking fear within,

There is no boundary to thought, no limit to the power of the soul. It is and has been eter-nal, and whatsoever it is capable of thinking, that it has the corresponding power to do.

I could teach, methinks, now; and were it possible for me to stand again in that dusty, dingy old court room, I am sure I should tell something new to lawyers; for of all men who linger on the portals where old fossils belonging to past generations live, I know of none who have relinquished them so reluctantly. From the majesty of ignorance they strive to weave garments-royal robes with which to make wrong appear the right. Cunning and tact, long, long ago the right. Cunning and tact, long, long ago strove to rob truth of its eloquence, and right of its might. Sharp practice has kept pace with the greed of gain; and the majesty of the law, as uneted out to-day, is but a by-word that mocks at justice, and despoils truth of the beauty of her glorious proportions. Eloquence has no chance, when burlesque and slang, with foul-mouthed

profanity, lead the press and the people.

Do I regret this? Believe no, I do; for never before have I seen humanity and society as now see them; never before has the veil been removed, and the hearts of men laid bare as they are this moment to me. And why? That I might see the state of those who labor for money -who waste the gifts of the soul, and bring down or attempt to drag the spirit into the vortex of that fearful tide into which pride brings the

Ay, friend judge, write on; keep moving the mighty waters. The age demands liberty, pre-pares the way, and the model Republic which Cicero sang of may yet be looked for as inaugu-rated by the bar—for heaven knows it never can come from the pulpit so long as they preach

Much as I have written, it is not a drop in the ocean of thought which wells up, now that I have you here, where you know that it is I, talking almost face to face with you. No man need wonder why a spirit does not seek an immediate friend. What use for me to whisper to my sister that my spirit died not, nor is it buried? Is allefree to accept the truth? Does she express it? Nay! though every emotion and instinct of her inner life accept it, she dares not take it first—best of all—from me. What wonder, then, that I have to you with the burden of my spirit, to pour out this much that I have long striven to give you! The welcome which the spirit meets when silently and alone your soul answers to mine own, no man can know, save those who have experienced it. Earth has no bond more pure than that of friendship, which grows out of the law of spirit attraction—no light so pure as that which seeks the waiting latent bud to hid it. yield its perfume and rejoice in its bloom. Thus has your spirit been to mine—the one strong ray which shone in through the chink where I had taken myself, waiting for such as I knew you had to give. God spoke through you, and answered back from me, and both our spirits say ımen

God bless you, friend Judge; and let me assure you I shall be one to welcome you to these purer courts, where justice and truth cannot be adulterated with man's ambition, nor tarnished by the miserable authority which holds man beneath himself to a something which his every as-

God bless you again and again, and believe me, Yours in kindness and love, J. T. BRADY."

With the following few words from my brother the interview closed:

"MY DEAR BROTHER-We have joined you here in this happy circle, where so much light has been shed upon you. Only think, my brother, of your father, mother, slater, children, wife and friends innumerable, seated about this room, listening with joy and gladness to the strains of

trath as poured out in gratitude and purity to you! Your work is not yet done, and we are thankful that you are able to do it. Always in love, your own happy brother,

I had not put to Mr. Brady the inquiries which as I have said, I intended to consult him about, for I saw plainly enough that, by indirection at least, he had answered my thoughts and clearly indicated the course I was to pursue. I accordingly pursued it, and these are the remarks I made on the unveiling of the lust:

Andra John W. Edmonds addressed the mosting. He stated the proceedings which took place at a meeting of the Law Institute, of which Mr. Bridly had been President, held soon after his de-mise, appointing a committee to prepare a memotial of him, and to procure a marble bust of him to be placed in the Institute. The speaker then said:

"In behalf of that committee I am now here to

report to you our action and unfold to you the work we have accomplished.

I should be unfaithful to the feelings of the com-mittee, if I should, in the performance of the duty now devolving upon me, omit to call attention to what they deem the deep significance of this, the

greatest effort ever made by the bar of New York, to do honor to the memory of one of its members.

The event which is now being consummated in your presence is not merely in commentoration of the yirtnes which adorned his private and political life, though their disinterestedness at once warmed the hearts of the good, and put to shamo the aspirations of the selfish, not so much in memory of his wit and chaquence, though the one was 'as gentle as bright, and ne'er bore a heart string away on its blade, and the other was as rapid and deep and as brilliant a tide as ever bore freedom aloft on its wave," not so much to call to mind the warm-heartedness which ever placed at the service of the friendless his powers and his purse; not so much even to bring to the view of the be-holder that gleam of inspiration, those tints of glory which, in his lottler moods caused his face to glow with the elevated expression which the artist has so happily portrayed in the figure be-fore us; but rather to perpetuate, and, by the force of his example, extend the influence of that offy and even fastidious integrity which marked

his whole protessional career.

No man that ever practiced among us had a livelier sense of the duty which that integrity imposed arou him as a lawyer-daty to his client. to the suffering and the friendless, to his brethren of the procession, to the judges on the Bench, to the administration of justice among men, and to the whole people.

Who ever knew him to betray the secrets of

his client? Yet midd his varied employments, how often must be have been intrusied with secrets affecting life, liberty, reputation and proper-

Who ever knew him to abandon or even neg leet the cause of his ellents? Vet how often must it have happened that his advocacy of that cause has conflicted with his wishes and his in-

Who ever knew him wrongly to advise his clients when such advice would have given the ex cuse of his sanction to a false position, though it would have poured wealth into his pockets? Who ever knew him to falsify his word to a brother in the profession, or by sharp practice to take advantage of a slip of his adversary?

Who ever knew him to pander to popular pre-judice by a willing adversey of a palpable wrong? Who ever knew him to be so unjust as to imfence the chullition which zeal in a client's cause might have made obnexious? No! in none of those things did he fail or even falter in the ourse which the sternest integrity demanded of him, and in these respects be has indeed left us an example well worthy our admiration.

But it was in his deportment, toward the indidary that his example stands out before us in noontide splendor. He saw-none more clearly -how painful was at times the position of the udges, and how after was their dependence on judges, and now inter was their dependence on the bar for protection. Aware, as he was, of the hostility to which the judges were exposed from the wrath of disappointed litigants; beholding how much the system of an elective judiciary had exposed its members to the assaults of the unthinking, who came to look upon them as occupying representative positions, which they could control, rather than independent ones above the noisy clamor of the multitude; conscious that the purity of the Bench-the last anchor of our safety -was in danger, not from actual corruption, but from suspicion of partiality and favoritism; and seeing how the very height of the judicial position forbade its occupants from entering into any controversy of self-defence, he was fully conscious that it was the bar alone which could preserve the ermine from contamination, and he never shrank from the duty thus devolving upon the whole brotherhood of the profession.

He performed that duty with characteristic wisdom—not by clamoring from the house-top, but by so deporting himself in his professional life that no judge could even be suspected of impro-priety through any act of his.

Of this integrity he gave a striking example when his brother was elevated to the Bench. From that hour—and so during the whole residue of his life—he abstained from ever practicing in the court over which that brother presided; and this in the hey day of his reputation, when he could have commanded retainers without stint. Noble act of integrity that it was! Thus, not merely guarding himself from what to his sensitive nature would have been offensive importunities, but screening that brother from all imputation of nepotism or partiality—an imputation at all times most damaging to a judge-but also proffering to us an example from imitating which we cannot, dare not, must not shrink.

which we cannot, dare not, must not shrink.

That example, cherished as we shall cherish it,
will be: as wide-spread in its influence as is the
fame he has left behind him, and as enduring as
this memorial that will henceforth be so constantly before us; and thus, through his brothers of the profession, will be contribute his aid toward the attainment of that model republic of which Ciceo sang, and which was so long an earnest aspira-

tion of his inmost soul.

Let us on then, Mr. Chairman, and brethren of the bar, guided by his example, and listening to the voice which thus speaks to us from his tomb -let us on and faint not in our determination to maintain the might and majesty of the law, and o preserve unsuffied and unsuspected the purity of its administration.

Sirs and gentlemen, our task is done, and this memorial of his greatness and your appreciation of it is now at your command.

I afterwards received from his brother, Mr. Justice Brady, of our Superior Court, the following letter. He is not, I suppose, aware of the intercourse I have had with the spirit of his brother:

" Feb. 9, 1870. My DEAR JUDGE-I beg you to accept my thanks, and those of the family, for your noble and disinterested devotion to the memory of James T., displayed by word and deed. I know that, beyond the desire to serve his country and

his God, he had no greater, ambition than to dehis God, he had no greater, another than of deserve the tribute which his professional brethren have paid to his memory: Such is the immortality which he coveted and won, and I greet it, in his name, with unbounded gratification and professional profes May God keep his memory green with them for:

ever more. Yours very respectfully and truly, J. R. BRADY.

Hone J. W. Edmonds "

THE MEDICAL PROFESSION.

MESSIS. Epirons-Volumes of equally suggestive matter as that contained in the following extracts from the India Journal and the Troy Press might be readily obtained, all going to show the atter worthlessness of me ligal practice and practtitioners of both former and oresent times:

STATES EVILLANCE CONTROL THE BOOK OR -An American student in Paris south to the Medical Greete the following

you have about the the home, for evine between Botures, and Palmet tell you plans by nong, and he in the Aerthony's that I know nothing in the world about patholery, another man physicis in the fact in the fee has patholery, another man physicis in the destriction for his headers, such another materia shed made. In Turn, if appeal What Sekhoun about all Robert West sendence, as the school of Modifieder. Glocks, which we fermence, and the school of Modifieder. Glocks, which we fermence the his nothing but tradition processing and to instruct another his made, and we grate the seven study as any others. I repeatiff, it was his warming best traditional forms and the second product type of the seven deal such as the seven day. We can produce typh is seven, their varieties everyday. We can produce typh is seven, their varieties the seven day were an always to the objection of a depending to emerical many themselves and I second similar to the fact of the production of

of directs. We are facts in the right splitt, and I date say A contrary of so the accumulation of facts may enable it specessors to form a medical species; but I repeat it to in A contorious of the accumulation of facts may enable our specified some includes orenest but I repeat it to you, there is ho such thing now as moderal science. Who can tell mode as the Leart 2 Nobelov, only you tell me doctors currespeople. Learnt you, people are care if the doctar 2 Nobelov, only you tell me doctors currespeople. Learnt you, people are care if litt how are they car. 12 (10 of them. Nature does a great deal) imagination does a good deal, doctors do 2 nobelov deal imagination does a good deal, doctors do 2 nobelov deal imagination does a good deal, doctors do 2 nobelov deal imagination, what I did when I was the local physician at Hotel Deal. Some three or for thousand patients passed through my hands every year. I divided the patients into you, closely high hands every year. I divided the patients into you, closely high moderns without having the locat aleas why or wherefore; to the other I gave bread I ills and colored water, without of coarse, letting them know anything about 1, 200 and ourse longity, gentlemen, I would create a thort of vision, to whom I gave bothing whatever. These last would fire a good deal, they would feel they were included, sock people always feel they are megleoid, unless they are well drugged 0 9 for maliciples. In I they would create who have exactly by came to their season, and all the persons in this third class got well. There was a little mertality among those who were catefully drugged according to the dispensary.

A Man Wine Separas grown large an according to the dispensary.

those who were carefully drugged according to the dispensary.

A Man Who Selecter thou Disperse as to become? Disasoners as some deather than the called on a Troy dester, who considered his symptons in no wise dangerous, and recommended a pleasure trip. The patient went to New York City and grew worse. He called on a surgeon at Bellevine Hospital, who pronounced for this use of the stomach and liver, prescribed for him, but did not relevablem. The surgeon was feedly fixed enough to admit that he did not know what has discussed in him, but did not relevablem. The surgeon was feedly fixed enough to admit that he did not know what has discussed as the patient's langs was entirely constrained presented one for he patient's langs was entirely constrained at the other was built discussed. The sufferer than extended the was eithering from dispension and patient on a mick at those water for t. The man grew to better. Finally he applied to a called and Thomsonian physician at Bonnington, at immediately go whetter, againing some twenty pounds of these in a few mentle. Recently he called on a cole bested Williams by some the examined him, and said a tumor was ferming be tween the stomech and liver, but that his larges were entirely sound. He told him, however, that he could not have being. Some then the patient has followed the advise of disease the fixed him, however, that she could not have being. Some then the patient has followed the advise of disease as probably only an against varied even of disease as probably only an against the disease of disease of Divinity, for

Doctors of Medicine and Doctors of Divinity, for some doubtless wise but inscrutable purpose of discipline known only to God, have been permitted to athlet the bodies and the souls of menfor a reward since the world begun. But I think the signs of the times denote that their days are numbered, and that before another century passes both the one and the other profession, together with their adjuncts, the drug shops and the creed shops, will be consigned to oblivion. The attempts that have been made and are now making by the two insolent fraternities to force the National and State Legislature into their service, that they may compel men to gulp, without questioning, the body poisons of the one, and the soul poisons of the other, are but the later spasmodic symptoms that herald their death. The immortal spirits of the myriads of victims who have been robbed of their earth lives by the lancet, the mercury, the opium, and other poisons and malpractices of the one, and by the dungeon, the gallows, the rack, the cross, the stake, and the countless wars engendered by the other, have at length risen in judgment against them, and their doom is certain. In vain will be all their organized efforts, in vain all their proffered alliances with the civil or military or ecclesiastical powers, whether at Rome or at Washington, for they who content against them are mightier than they, and must and will prevail. And when these two of the unclean reptiles that were seen by the clairvoyant of yore proceeding out of the mouth of the dragon, the beast, and the false prophet, receive their doom, let the doctors of the law, who are doubtlessly symbolized by the other slimy, slippery creature, look well to their ways, lest they too be brought to judgment, and east into the same pit with their fellow deceivers and oppressors of mankind.

It is now more than thirty years since, that I

chanced to be thrown frequently in company, at a watering place, with three of the most distinguished physicians in North America, viz.: Dr. Faugh, of Quebec, who stood at the head of his profession in Canada, Dr. James, who stood at the head of his in Albany, and Dr. Francis, who stood at the head of his in New York. All were old, experienced and highly successful physicians, in a pecuniary sense, at least, and all had retired from business. At the time I held a tolerable, or at least a better position in what is called "socie ty" than I do at present, and I associated with these distinguished men on friendly and easy terms. They were all candid and truthful men, and one day I took the liberty to ask, that they would individually tell me whether they thought human life or health was prolonged or promoted by the practice of medicine, or not. They each and all answered me deliberately, to the full and entire effect, that though there were many experienced physicians who did do good, there were others who did harm, and that as a whole, the profession might be wholly abandoned without detracting from the average health and longevity of the human race. And yet this is the fraternity who, with in-tolerable impudence, is now seeking and in some cases has succeeded in obtaining legislative en-actments to compel the so-called free citizens of this country to swallow ad infinitum their poison ous drugs and nostrums, whether they will on not, and shut out from medical practice the angel assisted physicians who have within the last twenty years been raised up and commissioned from on high to work in the cause of humanity and whose real cures can be numbered by thou sands to the one of those who persecute them. think I may safely say that there are scores of "spirit physicians" now in the medical field, from the practice of any one of whom more cases of healing can be shown, by clear and satisfactory evidence, than can be equally well proved out of the practice of the whole medical faculty of any town or county in the land—but enough for the present. THOS. R. HAZARD. April 4th, 1870.

Spiritual Phenomena.

A VISIT TO MRS. KEGWIN, JEFFERSON-VILLE, IND.

DEAR BANNER-Being compelled, on my trip. down the Ohio, to stop at Louisville, Ky., I determined to stay a day longer and pay a visit to Mrs. Kegwin, at Jeffersonville, Ind. On crossing the river and inquiring for Mr. Kegwin, I had the pleasure of being introduced to him at once-he being on his way home. After stating the object of my visit he cordially invited me home with him. I was received very kindly by Mrs. Kegwin, and, after some conversation in regard to the growth of Spiritualism in that locality, Mr. Kegwin called for the stand, for the purpose of showing me how the angels manifest through student in Pairs sonds to the Mohert Grieffe the following showing the appening of a lecture by Magenche, the celestrated from physician and physicials 1. know it is table, with drawer, covered with a shawl. A penicalled assemble seemed indeed. It is to the glabered tible, with drawer, covered with a shawl. A penicalled assemble seemed indeed. It is to the glabered tible, with drawer, covered with a shawl. A penicalled assemble seemed in the state. Mrs. Kegwin, taking the chirtians. We are at the contract to the world around mechanics to the world around mechanics the sand, when almost immediately the pencil with a shawler at health and the contract of the stand, when almost immediately the pencil was heard writing rapidly, and at length gave three taps, signifying the communication was finished; the writing was plain and written across the slate. The spirits promised if I called in the evening some of my spirit-friends would communicate to me. Writing was also done on the slate, it being under the stand, covered by the shawl; and Mrs. Kegwin holding it, her hand outside of the shawl, exposed to view.

In the evening I received several communications and several good tests, placing my hand under the shawl and having it grasped and shook by spirit-hands, and the state wrenched out of my hand with such force as to break it when I attempted to resist the power. A pin was placed on the slate, and, on touching any part of the outside of the shawl covering the stand, my hand was pricked with the pin; during all this time Mrs. Kegwin holding the slate with one hand and the other on the stand, sitting off from the stand, no one being in close proximity to it except myself, there being no change for even an attempt at deception without immediate detection; and, since Mr. and Mrs. Kegwin both refuse to receive any kind of remuneration, there is no object for them to practice deception, for, I assure you, it cannot be at all times pleasant to have your time almost entirely employed by hundreds of visitors, skeptics and believers, who are daily receiving light from the other world. I question if there are any of our Orthodox divines who would desire to be so employed, without money and without price. Mrs. Kegwin is a very retired lady, not very conversational, but answering readily all questions pertaining to her mediumistic powers. These people are freely sowing seed that will soon spring up and yield an abundant harvest. What a bright reward is awaiting all such willing instruments for the promulgation of truth to mankind! Truly it may be said they are laying up treasures in the summer-land where 'neither moth nor rust doth corrupt." I would advise all who desire to be convinced of the communion of departed spirits with mortals to visit E. G. GRANVILLE.

From the St. Louis Democrat. THE GIRL'S STATEMENT TO CAPT. KOHLHUND.

A young girl, about lifteen years of age, called miration, on Captain Chris. Kohlhund, of the Second Poe District, a day or two ago, and related the

the corner of Sixteenth and Morgan streets, and is tifteen years old; has lived at the house five days. She told Captain Kohlhund—who, by the way, is a tirm believer in ghosts and goblins way, is a firm denever in glosis and gooding-that a man appears to her every night, and tells her that he was a Mason, and was murdered about four years ago. She says the man is about the size of Mr. Huzza, the "trunkist;" has a fair complexion, and brown curly hair; that there is a deep gash in his throat, and a cut on his head. He wears black clothing, all covered with blood. His name is Joseph Scott. He told the girl that had boarded in the house with a man named hilip Amburg—a tall, dark-complexioned man, with black eyes and long black moustache and whiskers, now residing in Philadelphia; that he was murdered by this man four years ago.

The girl said she first saw Scott on last Thurshouse, the girl said, "If there are any spirits here, in the name of the Lord, let them come." Scott cried out. "Zoola!" Jennie told scott cried out, "Zoon! Zoon! Jennie ton him that was not her name, and she would not answer to it. He then said, "Jennie! Jennie!" She said, "In the name of the Lord, will you tell me what is the matter with you?" He replied, "Come, and I will show you." Scott went down the steps into the cellar, and Jennie followed him. He took her to the east side, and said there was where he buried \$3000 in gold. He then took her to the north side, and showed her where Amburg had buried him after cutting his throat Scott then told her to go to the Freemasons and report what she had seen. She promised to do so, and he bade her good-by, gave her a kiss, and

ranished into the air. The girl further stated that she saw this man every night; that he came to her bedside and sat on the side of the bed. He said to her, "Jennie, will you get my bones buried?" He told her to exhume his body, dig up the money, pay his fu-neral expenses, and keep the balance of the con-cealed treasure. She follows the business of painting, and Scott wants her to take the money and set up for herself. The last time she saw him he told her he would confer upon her the

nim he told her he would confer upon her the power of curing all kinds of sickness.

Whatever may be thought of this strange statement of the girl, it is certain that she is fully impressed with the truth of it. She went to Freemasons' Hall, and to several prominent Masons who finally sent her to the police office, where sh related her story in an earnest manner, and seem ed anxious that something should be done to re-lieve her spiritual friend of the bloody habili-

A GHOST IN MIDDLESEX.

The Age, London, Ont., publishes the following on the authority of a gentleman "whose word may be relied on": "Mr. Kenneth McRea, one of the most respectable farmers of Ekfrid, had taken a load of produce to London, Ont., about five weeks ago. Being detained by business he did not leave London till a somewhat late hour As he was driving along the Longwood's road, in the Township of Ekfrid, shortly after midnight, an apparition suddenly presented itself. It seemed to be a human being of gigantic size, its waist reaching to the horses' heads. The unwelcome visitor terribly frightened both Mr. McRea and his horses, climbing un several times between the latter over the neck voke and pole, apparently to unbook the trace chains, until, by the use of some pious ejaculations, he temporarily disappeared, only to repeat the attack again several times. On ing in all created forms from which to take patattempting to turn south, on No. 20 Side Line, to his own residence, the spectral stranger again confronted the horses, on which they absolutely refused to go further, wheeled round, and came all-wise Creative power? back to the Longwood's road. The same troublesome spirit continued, no matter how fast they went, or how they zigzagged their course from one side of the road to another, until at last, pass. that will bear abundant fruit of spiritual underthat will bear abundant fruit of spiritual undering Coulthard's mill, they turned up the lane to
Mr. Coulthard's house. Mr. McRea made a noise,
waking up the family, and on bringing a light,
the horses were found to be dripping with sweat.
No efforts could induce them to go any further, so
that Mr. McRea staid there till morning. He was
perfectly sober at the time, and vouches for the
above statement.

that will bear abundant fruit of spiritual understanding. We cannot safely ignore this trust in
Divinity. Neither can we reasonably confine ourselves within the narrow limits of a creed; for
the beliefs of to-day may be the alphabet when
compared to the advanced education of the future.

Asia Brillian and

SPIRITUALISM IN NORWALK, O., WITH SOME GENERAL REMARKS.

BY CEPHAS B. LYNN.

THE INTRODUCTION.

Elder Miles Grant was one of the leading instrumentalities in introducing Spiritualism into Norwalk. That is to say, he did his share in bringing the subject before the minds of the people, during a discussion with our young brother, M. Henry Houghton, which commenced Tuesday evening, May 25th, 1869, and was continued for three successive evenings. Prior to this discussion there was but one family (Ira Lake's) in the place who were avowed Spiritualists.

We take great pleasure in informing the Elder, that, notwithstanding his labored efforts during and immediately after the debate-which consisted principally in the elaboration of his beautiful. demon theory "-Spiritualism has come up into organic life in Norwalk, and proposes to live to a ripe old age. The Crisis has past and gone-de-

PRESENT CONDITION.

The First Independent Spiritual Society is a fact in the State. Meetings are held every Sunday, in St, Charles Hall, one of the fluest in the we do n't believe it. city. During the last six months, Dr. M. Henry are at present negotiating with some of our best's

ism, he is eminently fitted to grace the rostrum and dwell in the hearts of the people year after

regret manifested, as the Doctor, with his worthy | confidence in him. lady and little "Cliffy," took their departure for the East, a day or two since.

ties of holy friendship, instead of this wild fanaticism which has been extant, to such a lamentable degree, among us. Radicalism is not fanaticism.

The Society at this date (April 6th) numbers fifty persons, with a good prospect of continual increase. Orthodoxy is strongly entrenched here, where the meetings were held, and had plenty and vet there is a large liberal element, as, in fact, of opportunities to investigate the matter if he there is almost everywhere. And it is a source of gratification to know that this liberal element exists, as a rule, among the intellectual, cultured and refined.

Now if in a short time to come the philosophy of Spiritualism can be properly presented to this class of mind, Norwalk will be blessed with a large and flourishing society, dedicated, in the largest sense, to the highest spirituality, to progress and reform. And we have faith that it will be done. The immortals have said so.

THE WORKERS.

Yes, we want to mention the workers! We have received a new inspiration meeting these friends just struggling up into existence as Spiritualists. Their energy, zeal and devotion to the truth as they see it, calls forth our warmest ad-

Ira Lake, Esq , and his estimable lady stand in following strange story:

Her name is Jennie Debonnaire. She lives at rest for the weary itinerant, calls to mind descripthe foreground. Their home, a divine haven of tions we have read of the enchanted dwelling places of the blest, beyond the skies. John Recksford, a young and energetic business man, critical yet caudid, ranks among the interested ones. Messrs. Brotherton, Bassett, Woodward, Vredenburg, Ingolls, Cherry, Stafford, Jocelyn and many others stand firm in the faith, consecrated to the unbuilding of a broad humanitarian religion.

The great want, just now, is TEST MEDIUMS.

Oh, how the people plead for them. In the good time coming, mediums for physical manifestations and for direct personal spirit-control will be con- stranger. sidered necessary auxiliaries to societies, and will exist as such. They will be looked upon as being nearly as essential as the preacher.

When a few more years have circled round and taken their places on old Father Time's record; when the principles of Fraternity shall have ripened into Love's beautiful harmonies; when the organic forces now beginning to act shall have reached comparative perfection, the facts of Spiritualism will be universally known and adopted. And we must not forget to enforce the following idea upon all who admit the facts of mediumshipfor it is the secret of our success as a people-viz.:

That there is enough in the facts of modern mediumship to elaborate a new religious philosophy

That the recognition of the facts of mediumship morally obligates one to accept, and be publicly identified with the conclusions legitimately drawn there-

Let this course be carried out and we shall not have so many Spiritualists hiding their light under a bushel, and what is far worse, contributing liberally to support church doctrines, which in their very souls they abhor. Norwalk, O., April, 1870.

CREATION'S MYSTERIES.

How foolish to question the power of Deity! Can we consistently investigate the mysteries of Creation's source, before we are barely familiar with the crudest forces of created matter? New creeds and new schools of philosophy are ever remodeling human thought, giving fuller scope to the investigation of the thoughtful reasoner. and producing a bountiful harvest of new truths; all tending to strengthen the belief in a Supreme and ruling Mind.

I would not dare to set a limit to the freedom of thought, but I do claim that our conclusions should be drawn from scientific analysis, restrained by the healthy influence of a trust in a Divine power.

All nature is a grand system of order; and it is the aim of every true philanthropist to preserve order in society; and how to attain to this is the perplexing theme of the greatest scientists of the age. May we venture to ridicule the futile efforts of pigmy man (with lessons of wisdom aboundtern) to realize anything better than an all-absorbing selfishness and discordant state of society, when unaided with the soul inspiring belief in an

Look up with loving trust and fertile thought; build on the truths we have, to a higher standard of enlightenment, planting seed in our affections compared to the advanced education of the future. St. Louis, Mo. H. F. A.

CONNECTICUT.

The "Mystery."

Elder Miles Grant, of the World's Crisis, quote Elder Miles Grant, of the World's Crisis, quotes from the New York Tribune, relative to Mrs. Blair's paintings, heading it, "The Mystery," and then locates his wonders in Winsted, Conn. He says a committee chosen by the audience blindfolded Mrs. Blair according to the regulations prescribed by Mr. Hull and other Spiritualist friends, when, to the surprise of the people, it was found that she could paint rose-buds and roses with much rapidity and with ordinary skill. This wonderful performance, says the loquacious

This wonderful performance, says the loquacious Elder, convinced some that Spiritualism is true. Now the Elder knows very well that the painting, of itself, convinced no one of the truth of Spiritualism; and he further knows that, as one of the avidances of Spiritualism has and all the of the evidences of Spiritualism, he and all the opponents of Spiritualism in Winsted could not explain the matter to the satisfaction of his friends, and that he utterly failed in the attempt.

He further says some intelligent Spiritualists went home and had their eyes bandaged in the same way; that they did sketch pictures, read, add up figures, etc. After all were satisfied that these persons could do wonders, like Mrs. Blair, they were howest enough to say that they could they were honest enough to say that they could see under the handage. Now if any Spiritualist in Winsted made any such statement to Elder Grant, we cannot find that person in our vicinity, and of course we are skeptical about believing it;

Elder Grant made statements on the rostrum Houghton has ministered to this people, gaining their esteem and confidence more and more from bug; that he had seen the painting done that day month to month. The friends have determined to maintain regular speaking the year round, and are at present negotiating with some of our best admitted that his medium was not blindfolded, are at present negotiating with some of our hest minds to fill their desk.

There is some talk of having Mr. Houghton return and settle as the regular speaker. Cultured, highly inspirational, and blessed with the sweet painter, and he was not blindfolded. He also frankly told the Elder Grant's mediums can't be found! The only man that he could induce to paint was a Second-Adventist—a practical painter, and he was not blindfolded. He also frankly told the Elder that he was satisfied Mrs. Blair could not see while painting. He produced in the interpretation of the religious significance of Spiritual to grace the restriction. the audience; these were painted at the house, or shop. I believe, of his medium; at all events, not in the hall. Elder Grant refused to bring any of his candidates forward and have them blindfold-It did our soul good to observe the genuine ex-hibitions of sympathy, tender regard, and sincere their names, and many candid people lost much

egret manifested, as the Doctor, with his worthy confidence in him.

The Elder further says, "We earnestly invited The Elder further says, "We earnestly invited The East, a day or two since.

We need more speakers whose ministrations the people that the thing was not a trick." The facts are these: Mr. Hull, when Mrs. Blair was shall be of a nature to bind our people together in there, invited and urged the most rigid scrutiny in the matter of blindfolding her, both in public and at her boarding place. She remained here some

ten days.

After she had left to fulfill her other engagements in a distant part of the State, a certain doctor of pills set up the cry of "humbug." Although he lives within a stone's throw of the hall chose to, the doctor was fair enough, after Mrs. Blair was long miles away, and he must have known that fuel, to send to her boarding place to see if he could have a sitting. Bro. Hull, knowing these things, would not impose upon Mrs. Blair so much as to ask her to come again to Miles the course of Blazic. Winsted to satisfy quibbling Doctors of Physic or Divinity.

Feeling that Elder Grant's attack on Mrs. Blair and Spiritualism demands some notice, I hope to see this published in your valuable paper, the Banner of Light. West Winsted, Conn., 1870. LEWIS ANDREWS.

TEXAS.

Spiritualism in the "Lone Star" State.

DEAB BANNER—Perhaps your numerous readers would be interested in learning something of the progress we are making in the "Lone Star" State. And as facts are always in order, I will give you a few, which have startled to life some of the old fossils of the church. It is now nearly a year since Dr. Pierce and his wife came among ages mediums and teachers of the new dispensaus as mediums and teachers of the new dispensation. I was formerly a Universalist, and com-menced investigating Spiritualism without much prejudice; nevertheless, my education was every way opposed to it. I was soon convinced of the reality of the spirit's return. Mrs. P. is a rapping, writing, test and clairvoyant medium, and has among the number. She has the power of accurately describing disease without even seeing the patient. She gave me tests of my father and bro-ther's presence in the spirit, which I could not gainsay; and Dr. P. saw and described my father and a brother who died in another State, of whom he could know nothing, as I myself was also a

Notwithstanding the usual amount of prejudice and bigotry, there are many converts already made here; and we are now making an effort to organize a society and get a library.

Rev. D. P. Stevens, who for many years was a

Campbellite preacher, and also a materialist, nying separate spiritual existence, and looking for the physical resurrentian beauty for the physical resurrection, has fully come out on the side of Spiritualism, and has lectured here once upon the subject.

Dr. Pierce speaks the first Sunday in each mouth, and is said to be an interesting speaker. He was formerly a Campbellite minister, but left the church ten years ago on account of his change of views. He has lectured in various parts of the State, and would devote more time to the he was able to do so. Thus you see that light is springing up in darkness, and ere long we hop to see more mediums and lecturers in the State. Dr. Persons is traveling through the State dong a good work in healing the sick; and we hope o enjoy a visit from him before he leaves for Europe.

I have long wanted a more substantial faith,

and, thank Goil and the angels, I have now found it. The times are pregnant with new unfoldings. This is the kingdom which shall not be destroyed and given to another people. It is the everlast-ing gospel of Spiritualism to the world. Spiriting gospet of spiritualism to the world. Spiritualism is a gospel, for it is good news, and is the only "everlasting" form of faith, since it is progressive in its nature, and cannot like the various forms of sectarianism, stereotype itself, or become crystallized in the unphilosophical ideas of the age. It will progress with the age, and advance with the march of humanity, and is, therefore, the "Everlasting Gospel" of Nature and God.

I will endeavor to keep your readers posted in regard to our progress in the truth.

J. C. HARVEY. Nacogdoches, Texas, 1870.

Austin Kent.

DEAR BANNER-Perhaps it would be useless for me to say that I have been a constant reader of the dear old Banner of Light ever since its first issue, with the exception of about one year. Although my name is not registered upon your subscription books, I am regularly in receipt of it through our book and periodical store, and would not do without it on any consideration whatever!

But my object in writing this article was not particularly to inform you of how much I love and esteem the Banner, but to speak in behalf of our sufficiency and invalid behalf of our suffering and invalid brother, Austin Kent, of Stockholm, N. Y. Several months ago, I made a proposition through the columns of the Religo-Philosophical Journal, of Chicago, Ill., to the effect that I would be one of fifty persons to pay the sum of six dollars a year for the support and sum of six dollars a year for the support and maintenance of Brother Keut during his stay in this "veil of tears," (?) as our very plous and sanctimonious Orthodox friends (?) style this sublunary sphere of total depravity from the time of Adam's fall down to the "wickedest man in New You will please pardon my slight digression from the main subject under consideration, which has more especially to do with the raising of funds for Brother Kent. Yes, I will lend the brother six dollars per year, "hoping for nothing again," that poverty and want may be kept from his door, and that his pathway to the summer-land may be made as free as possible from the thorns and brambles that constantly beset his mental and physical being, while hi body is racked with pain and his mental faculties are tortured almost to the verge of despair, caused

by want and suffering.

Now is there not with me, out of the much boasted eleven millions of Spiritualists in the United States, a sufficient number of men and women with benevolence and charity developed

large enough to give the small sum of three hun-

dred dollars in monthly installments of fifty cents or more, as it may be convenient? Brother Kent needs aid, and so do many

others, and I am very reluctant to believe that they will not be cared for by the true Spiritu-alists, whenever their needs are once made known

to the public.

For one, I believe that the religion and philosophy of Spiritualism inculcates the glorious and subline doctrine of "doing.good," and talking less about what ought to be done to alleviate the wants of the poor and poverty-stricken in our midst. No one will object to the giving of his or her means for the sustenance of the poor and needy, but the purely selfish and penurious ner-son, whose only God is the almighty dollar! This is plain language, and no one will take offence

where it does not apply.

I have made a plain statement of what I am perfectly willing to perform to the very letter, and would do more if my means were more ample. Like thousands of others in the world, I am compelled to labor for all that I enjoy of this "world's goods," and must of necessity provide for the physical wants of myself and familie.

for the physical wants of myself and family, before being charitable to my brother man.

Let all Spiritualists bear in mind that every act of kindness performed on their part toward a fellow-being, is taken cognizance of by the spiritworld, and that eventually their reward will be tenfold greater for having done a little good in the world. Those who are willing to invest their funds for charitable purposes, will find in the long run that it pays a better dividend than either rail-road or bank stock, and that it has the tendency to bless the invester immensurably, by expanding his manhood and elevating him spiritually beyond all estimate. Try the experiment, and if you find it a failure, cease to have anything to do
with it. Those who read the Banner are aware that a department is open for charity, and nothing that a department is open for charity, and nothing would give Brother Kent, and other needy souls, greater pleasure than to feel that they are kindly remembered, by the appearance of a handsome sum for their benefit. And to make good my assertion and set the example for others to follow, Therewith enclose one dollar for Brother Kent.

Yours featernally, J. M. WINSLOW.

Barre, Mass.

Foreign Correspondence of the Banner

of Light. DEAR BANNER-It is a number of months since I held a copy of your paper in my hands, and glancing through Its interesting columns, feasted my eyes upon the names and reports of active good works of personal friends of mine, and others whose names are as familiar as house-

hold words. In view of this, is it strange I write you from across the great waters to-day? Not at all; for the blessed knowledge which is the rock on which we build, keeps the altar fires always brightly burning in the hearts of all true Spiritnalists, which distance or space cannot affect.

Lodged in a cosy little suite of rooms in the centre of London-where I can watch the river of humanity at its flood-I yet find myself more alone than usual, having plenty of time for reflection, and often loneliness. How the voices of dear absent friends fill the memory with music, such as Mendelssohn or Schumann could not rival-alas! making the silent present all the more oppressive.

London is a mine of precious jewels for inquiring strangers, a magnificent city, notwithstanding the heavy atmosphere, which now and then settles down into a dense fog. sprending darkness over the multitude. The hospitality of Englishmen-if one is lucky enough to know any-cheers us up even in the fog, and fills the mind with a genial homelike feeling, almost taking away the sting of disappointment one is apt to have at not receiving letters from

It is a long journey to the General Post-office-three miles from Victoria Station, and costs a lively penny, but "Cabby" knows we are Americans, and naturally concludes we must be made of money.

Parliament is very active over important questions-the Irish land bill and the Education bills being most important. The members find their days and nights occupied extensively with sessions and speakers' dinners, etc.

Mr. Gladstone stands high and conspicuous above the heads of the numerous small statesmen who surround him, truly a great and masterly mind.

I read in an English newspaper a sarcasm, which was no doubt enjoyed by many an Englishman as a good joke, but careful examination might prove there is more truth than poetry in it. After going through a recapitualation of the bother and annoyance Ireland had caused Parliament, which has for the last century been passing bills for the alleviation of tenants, &c., also giving the picture of the life of an Englishman who labors to support his family in comfort and ease, spending fourteen hours in toll and harassing business, it is said, "And now, Englishmen are startled by having their eyes opened to the fact that they are oppressors of Ireland, and tyrants over women." The Queen in her address recommended more strenuous efforts regarding Liquor Laws. God bless all such endeavors, and hasten the day when homes will not be made desolate by the demon alcohol. Ainst can the severest legislation drive the fearful calamity-Intemperance-from the face of the earth? Oh! ye heaven-protected wives and daughters who have temperate husbands and fathers, who have never waited for the well-known footstep in fear and trembling, have never had the happy childhood chilled and made miserable by cruelty and neglect, ye can but feebly cry out against this monstrous evil; but you who have felt all these curses, lend your voices and influence. Let us proclaim to the unsuspecting and inexperienced - whose feet are treading dangerous laces—what these miseries really are.

The Queen has been giving receptions in personhing unusual; and as we live near Buckingham Palace, we have a fair view of the grand people. The magnificent equipages, covered with velvet and gold, the conchmon and footmen in powdered wigs and silk stockings, with natural flowers adorning their waistcoats, with a glimpse, as the carriage passes, of the duchess, marquise or lady inside, in lace, satin and diamonds, makes a picture such as a poor little "Buckeye girl" dreamed of years ago, when she read fairy tales. I observed it was remarkable that the coachmen seemed so wonderfully suited to the dress, and hinted that a pin inserted up to the head in their silk stockings might not hurt them much, when an old woman assured me it was not the fact, "that a duchess always prides herself on the figure of her footman."

Well, it is all very well to be a prince or princess-but, after all, the human heart pulsates about alike in prince or peasant. And we are approaching a life where some of the princes here may be the footmen there.

We have visited a number of theatres. At the "Princess's," Bouckault's play, "Formosa," is having a successful run. The papers criticise it severely, and it is peculiar that such a play finds success on an English stage. The life of one of the demi monde is portrayed, with a scone in an extravagant gambling house, of which she is mistress. The play finishes by showing the evil results of such a life

an extravagant gambling house, of which she is mistress. The play finishes by showing the evil results of such a life, she reforms and returns to her poor home in the country, while the young man she well nigh ruins is saved, and marries. What a pity marriage in real life were not always as efficacious as it is in plays and novels.

At the St. James Theatre Mrs. John Wood succeeds in filling the house by producing "Pecahontas" metamorphosed into a "Girl of the Period," in "La belle Savage."

At the Queen's Theatre, Tom Taylor's heautiful play, "Twixt Axe and Crown," giving Queen Elizabeth in her youth, closing with her accession to the throne.

Numerous other theatres have afforded us much entertainment—the "Haymarket" being chief, where Sothern plays "Lord Dundreary" to as enthusiastic audiences as if it were his first appearance in the character, when, in fact, they have had nine years of it.

At Crystal Palace there is a fine entertainment every day, but on Saturday an extra one, it being half-crown day; the best class of people go. We were there the other day, to hear a concert in which Madame Schumann played a Concerto in A, composed by her late husband—a most difficult composition, but she is a thorough artist, and played with perfect ease and expression the most difficult passages. Crystal Palace as wonderful place; the provision of flowers, birds, pletures, statuary, music, people and good things to eat, fills an imaginative mind with the idea that he is transported, and he naturally commences to look for the golden pavements, and streams of milk and honey. The latter may be found, but by no means "without price."

We had a long walk, one bright day, visiting the Temple Gardens, and walking along the bank of the Thames, where a magnifice at avenue and promenade are being built. The ice was floating in the river to such an extent that no vessels could pass. And I thought of the poor "City of Boston," which is either lost forever, or has been for weeks at the mercy of the great waves—sometimes despairing,

waim intesties, around which, to hight, a group of similing faces have congregated to exchange pleasant converse on the experiences and occurrences of the day. And at last, may we all congregate on the bright borders of the sunny land, where the homeless, here, will join the family circle, and be admitted to the joys of a home.

London, Eng., March, 1870.

A Wanderen.

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THE MASSACRE OF THE PIEGANS.

BY SHENANDOAIL Author of " Sheridan's Last Ride" and " Moke-ta-va-ta, the Martyred Chieftain."

[As rendered at the close of a lecture upon the subject of "Moke-TA-VA-TA; on The NATION AND ITS WARDS," in Masonic Temple, Washington, D. C., March 30, 1870, by Cora L. V. Tappan.]

Stern winter flashed its frozen bars Stern winter flashed Its frozen bars
Across the flery belt of Mars;
The mountain brow was crowned with light,
The valley robed in spotless white;
Calm Justice, bending from the sky,
Looked o'er the battlements on high,
Her shining balance downward hung,
All solemnly and still it swung
To weigh the deeds of shame and worth,
At that hour passing on the earth;
On one side was a nation's ban,
The other held the poor Plegan. The other held the poor Plegan.

Great was the power, wealth and pride, Piled mountain high upon one side, The prowess and the strength of years, The triumphs over doubts and fears; The conquests, sometimes gained o'er wrong, With Freedom's name to make them strong; The other side held want, distress, The children of the wilderness, The children of the wilderness, Feeble and faint, in numbers few, The wintry winds could plerce them through: A nation's army—Sheridan, Against the outlawed poor Picgan.

On one side gilttering steel and fire, To do the work of death so dire; Steeds prancing, banners waving high, Steeds prancing, banners waving high, strong men to conquest drawing nigh, such victory as might could gain, With none their weapons to restrain; The other but a few souls brave, Who fought their helpless ones to save, Women and babes shricking awoke. To perish 'mid the battle smoke, Murdored, or turned out there to die Beneath the stern, gray, wintry sky; Here, a great Christian warrior's plan, There, Pity, and the noor Piegan. There, Pity, and the poor Piegan.

Far o'er the seas, Columbia's hands
Uplift the fallon of all lands;
To Ireland's stricken sons, her voice
Speaks, bidding them awake, rejoice;
From England's pride and wealth of State,
Sho bids the paupered millions wait;
Wakes from her dismat, dreary trance,
The steeping liberty of France. wakes from nor distinct, areary tranc The sleeping liberty of France; Salutes across the golden sea, Brave Garibaldi's Italy; Pleads everywhere for rights of man, Why not for her own poor Plegan?

The summer fields of flowery Spain Give promise of bright Freedom's grain; Far to the distant Orient Par to the distant Orient
A flash of flery thought is sent.
The dark Mongolian is stirred
With every potent, piercing word;
To all the races 'neath the sun
Sho welcome gives; even the one
So lately bound to shame and toll,
Yestevel outer the flat of the rest Enslayed, enfranchised on her soil. For whom her own fair sons were slain To wash away foul slavery's stain; Oh, in this spiendid, perfect plan There is a place for th' poor Piegan.

Justice still bends above the earth, To mark the deeds of shame or worth; Each in the balance shall be tried; Each in the balance shall be tried; Oh, not upon the nation's side Of shame, let us our tribute lay, But on the side of truth alway; Romember, "Whatsoe'er is done Unto the feeblest little one," The loving Muster once hath said, That do ye unto me instead ;" I look, behold the Son of man

Bears in his arms the poor Plegan.
—Sunday Morning Gazette, Washington.

NOTES BY THE WAYSIDE.

BY DEAN CLARK.

Once again I have taken the pen of a chronicler to sketch for the readers of the Banner a few items of thought and observation gleaned from the field of missionary labor. Since my last narrative, penned about the time of our National Convention, I wrote a brief account of my labors in the Key Stone State, containing a sketch of a visit to Valley Forge, where Washington's army spent "the winter of their discontent," suffering for the cause of liberty-as all who resist tyrannical power have to even yet-and also gave a brief statement of the status of our cause in the "City of Brotherly Love," where, in 1776, "Liberty Bell" rang the toesin knell of despotism "throughout all the land, to all the luhabitants thereof," which to-day is reechoed from the heavens, and I regret that through some derangement in Uncle Sam's postal system, these excerpts from my journal were lost; and I can only say now that the land of William Penn contains many lovers of liberty, religious as well as political, and Philadelphia is still the "head-centre" of free thought.

Owing to certain hereditary and educational peculiarities the greater portion of the people are conservative, and still cling to the tenets of their forefathers, and outside of Philadelphia there are but few places where Spiritualist

Spiritualists, but not zeal enough to continue public meetspiritualists, but not zeal enough to continue *public* meetings, though a series of private circles have been conductings, though a series of private circles have been conductings, though a series of private circles have been conducting attentions and those watchful guardians who command our forces. fino test medium and a sweet singer-I went on to Batavia, where I found a home, in the best sense of that sacred word with Brother and Sister English, than whom few if any better people live on earth. Here I lectured many times, and roäwakened a good public interest, which has culminated in the securing of a cozy hall, where it is expected meetings will continue through the year.

At Byron I rallied those veteran workers whose names are synonymous with Liberty, Progress and Goodness—Brothers Seaver. Walker, Dewey, Sisters Tuttle, Dowy and

At Byron I railied those veteran workers whose names are synonymous with Liberty, Progress and Goodness—Brothers Seaver, Walker, Dewey, Sisters Tuttle, Dewy and many others long known in all that region, and some of them to the world, as faithful champions of our cause.

Finding that this was not "missionary ground," except for making and educating them, I visited them but twice, enjoying a foretastie of Paradise in the social circle at Bro. Georgo Dowey's, where material and spiritual blessings combine to make a heaven of their home.

At Alexander I lectured twice, and found a hospitable home at Bro. A. Walde's, whose daughter Elien is the best inspirational planist I have ever heard; and I would recommend her to the attention of the lovers of this divine art in our large cities. Send for her, and bring her talent out for public entertainment. As the Universalists were making strong efforts to resuscitate an almost defunct society there, and at Attica, I did not deem it worth while to make any effort to supersede them, but marched on, leaving them to "fetch up the rear" of the Army of Progress, of which they are the nether portion.

Two Sundays of my time were sugest in Ruffalo, once a

ing them to "fotch up the rent" of the Army of Progress, of which they are the nether portion.

Two Sundays of my time were spent in Buffalo, once a stronghold of our aggressive power, but now the camp ground of an inactive, disorganized army, that needs some Napoleon to murshal and discipline them for warfare upon the "common enemy," rather than upon one another.

There I fully realized the truth of the old couplet;

"T is hard to venture where your betters fail, Or to give new zest to a twice-told tale," Or to give new zest to a twice-told tale,"
but as it is a part of my mission to preach "peace on earth
and good will among men," and knowing that "a constant
dropping wears the stone," I thought it not wholly vain 'to
"drop" a few admonitory words, by way of suggestion,
which were heartly responded to by the few who evercame local prejudices and personal feelings enough to come
and hear.

In Livingston County I made but little headway, as the

causa sho honors by her wonderful tests and improvisations, though suffering from a heart-distass that restricts her usefulness. Brother Isaac and Sister (or Mather, as the deserves to be alled) Amy Post, whose names and fame will ever be associated with the first public demonstrations of modern spiritualism, are still faithful to their trust, and were striving to keep alive a puny Lyceum that was struggling for life under great difficulties.

The public status of our cause there does not vary much from limitalo—certainly nothing to boast of, but if anybody is responsible for it they ought to be ashamed that so glorious a cause is so little honored at its nativity! Verily "a prophet is not without honor save in his oven country and among his own kinsfolk." Reflecting upon the present as pect of our cause through this State generally, I was constrained to believe that the Great Glant, Spiritualism, had come to the same conclusion regarding New York, as the "Little Glant"—Stephen A Douglas—did in reference to Vermont, viz: "It is a good place to be bor in if you only emigrate soon offer!" Like most New England-born young men, Spiritualism seems to be better appreciated and more blitche honoral view Work than at its significance in the life of the control view Work; then at its significance in the life of the control view Work; then at its significance in the life of the control view Work; then at its significance in the control view Work; then at its significance in the control view work. Vermont, viz. "It is a good place to be bor in if you only caugrate soon ofter!" Like most New Engiand-born young men, Spritualism seems to be better appreciated and more highly honored "out Wost" than at its "irlb-place, though most of the "good Shepherds" who first welcomed the newborn Saviour still work to spread his fame and extend his power and glory, though more in a private than public way. Western New York seems to fructify with musical mediums, especially for instrumental playing. Besides Miss Waldo, to whom I have referred, at Batavia, is Mrs. Throop, who, without any knowledge of music, is controlled to evoke fine harmonies from the plane, and, with more mature development, she will become the wonder of cultured musicians, whom she astonishes even now. Mrs. Wilson also has fine inspirational gifts coupled with a musical education. A nephew of Bro. A. J. Davis has recently been controlled to play the guitar in a scientific manner without any previous practice or knowledge of the art. Miss E. Bonney, of Avon, to whose remarkable powers, as a seer, I have alluded, has also manifested at times a fine gift as a planist.

Last but not least, I must refer in this category to Miss Nottie Thompkins, a young girl of Byron, who has within a brief period been daveloped to play the plane with wonderful sweetness and skill, promising to become a prodigy with the growth of years and of her marvelous powers. Being like most geniuses born in poverty, she requires means for the unfoldment of her powers, and I am happy to say that the generous Spiritualists in that section were raising money to purchase a fine, plane for her, an example which. I would commend to wently Spiritualists everywhere, who money to purchase a fine, plano for her, an example which I would commend to wealthy Spiritualists everywhere, who are withholding superfluous means that many a poor medium suffers for to enable them to give time to the cultivation of mediumistic talent. Many a gifted soul cradled in the lap of indigence, has realized the sad truth penned by Dr. Johnson. "Slow rises worth by objectly degreesed!" but Johnson, "Slow rises worth by poverty depressed," but when mankind become spiritualized so that man is loved more than mammon, the wealthy will become the glad foster-parents of genius, and grim-visaged Poverty will no longer confront the aspiring youth, mocking at every endeavor to throw off its incubus and rise to fortune and to force.

After bidding adieu to my estimable friends in Rochester I stopped but once more on my way, and that was at Utlea. There I found a few carnest friends who are too poor in pocket to give public expression to their zeal, and a few more with abundant pecuniary means, who are too poor in spirit to work for the public good. One of the latter encouraged made also a multile becture, and after I had spent nearly a to work for the public good. One of the latter encouraged me to give a public lecture, and after I had spent nearly a day to secure a hall and make other arrangements at my own expense, he kept entirely aloof from my lectures, saving his maney but losing the confidence and respect of honorable workers, but as this was not the first instance in which moneyed Spiritualists have forfeited faith and their agreements with me I was not greatly disappealists. agreements with me, I was not greatly disappointed nor wholly impoverished, inasmuch as, despite a severe storm wholly impoverished, inasmuch as, despite a severe storm and other unfavorable circumstances, clough was collected from an appreciative audience of skepties to defray the expenses I had incurred to give gratuitous lectures. Evidently hero is a "missionary field," but as it is very distanteful for me to tease for patronage from mammon worshipers, and as I couldn't afford longer to work for nothing and live upon the generous poor, I left my blessing upon rich and poor, and came on to greek kindred and friends from whom I had heen absent three years. I reached my father's house, near Lake Dunmore, in Salisbury, Vi., just after that "ill wind that blows nobody any good "had, on the 17th of March, played one of its wildest prants, demolishing two teams and all the fences on my father's farm. Of course I did what I could to console him by depicting that "mansion in the skies," where my sainted mother dwells, which froe cannot burn, nor floods nor whats sweep away, but thoug, most of our family treasures are laid up there, we both agreed that while compelled to remain denizens of this world it is quite necessary to "read our title clear" to some mansion on avail, where neither old Boreas nor Eolus can quarrel about it, and give us such "an awfal blowing up" as many poor sinners got that day, who had built upon the sands, and this conclusion was confirmed by another gust from these relentless wind-gods on the 27th ult, that drave us "out of house and home" from very fear, and so dis-gusted my father that he sold what little was left of his estate after the last high carnival of the air-flends, and to the purchaser who smiled at our fears, he retorted in Yankee and other unfavorable circumstances, enough was collected estate after the last high earnival of the air-flends, and to the purchaser who smiled at our fears, he retorted in Yankec

purchaser who smiled at our lears, he retorted in Yankee style, "gon be blowed"! As for myself I always loved the pure air of old Vermont, but since she has "raised the wind" at such a far-fal rate, I love it better still, and pray that while I may remain her guest, she will not again "put on airs" with quite so much Begging pardon for this long-winded digression, I will

Begging pardon for this long-winded digression, I will bring these random etchings to a close with a brief summary of observations and conclusions concerning the present condition of Spiritualism in New York and elsewhere. Within the limits of my travels and knowledge from hearsay, there are no live, active societies west of Troy, and there seems to be no dispositon to unitize as a body. Evidently here, as very generally elsewhere, or in many sections at least, the tide of popular feeling upon this subject is now at its ebb, at least upon the surface, but there is also an under current which is moving the depths of the great ocean of mentality, which will in due time roll in another flood, hearing upon its crest the "phantom barks" of those invisible powers who control the elements of thought, and when the tidal wave returns with a mighther impetus, it will sweep away every embargo of the priesthood, and bear the commerce of spiritual ideas into many a port of entry that has been hitherto blockaded by the craft of Orthodoxy. I will not now occupy space in speculating upon the vari-

I will not now occupy space in speculating upon the vari-ous causes—which are mostly to be found in the household recturers can be supported.

From the latter part of November till the first of March I spent in the missionary field, mostly in Western New York, Beginning at Le Roy—where are about a dozen outspoken Sufritualists, but not zeal anough to continue and the spent in the missionary field in the spent development. The the great continue and the first of the first of the first of the spent in the spent developments will reveal. In the great continue developments will reveal. In the great continue the first of th know when and how to conduct the movement to certain

> Putting my trust more in God than man, I look hepefully forward to the day of triumph, and endeavor to work or walt as occasion requires. To the many friends who may now and then send a wish or a thought after me, let me say. I'm nov on a furlough, endeavoring to recruit my health for service on a turning, endeavoring to recruit my nearth for service when another summons to duty comes. At present an practicing calisthenics upon that "beast of burden" called, in rustic parlance, "a saw-horse," and under the "heroic treatment" of frequent doses of wood-saw tonic, am getting "quite smart, I thank ye."

Woman's Wrougs.

C. S. Middlebrook writes the following to the Winsted (Conn.) Herald. Such cases are doubtless rare. But a single case of such abominable oppression justifies all the appeals ever made in behalf of woman's rights, and convicts "modern civilization" of barbarism:

"Jessup Sherwood, of Fairfield, Conn.—a bankrupt—married a malden lady_of one of the oldest and most respectable families, having a well-stocked farm prized at \$10,000. The law made him her trustee, giving him the right to all the proceeds of her estate during his life. All he could make from it he could invest in his own name, he being obliged to give her a reasonable support. He had two daughters by a former marriage that he brought with him, and clothed and educated from her property. Mrs. Sherwood had, by the decease of a brother, some personal property fall to her, consisting of notes and stocks. These her husband demanded. She refused to give them up. He had her brought before the Superior Court, Judge Phelps, then sitting in Bridgeport, and the Judge told her she must came local prejudices and personal feelings enough to come and hear.

In Livingston County I made but little headway, as the elements there do not yet seem propitious for radical changes; but the learn is there in the person of Bro. Rec. of York, Dr. Smedley, of Avon Springer also Brit. O. Preston, and a family by the name of Bouney, all of whom are good mediums; had one of Lifem, Elemen, is one of the best seers I have ever met. These ploneers are forcing the facts upon the attendro of even the willfully blind, and erology the seens of the county-seat. I gave two lectures to a mate! I not a matiet audience. For the first time in my life did the tailes wholly desert me, or rather keep aloof from my lectures, and, though such a slight rather disheartened mo, I consoled myself with the reflection that far, and not love, still holds those fair ones in thrall! Knowing that woo attackers and converted the thereof on my lectures to an intended that I had fulfilled my mission as State Missionary, and that "the law of self-protection" are Batavia, I concluded that I had fulfilled my mission as State Missionary, and that "the law of self-protection" are Batavia, I concluded that I had fulfilled my mission as State Missionary, and that "the law of self-protection" are grained at the protection of the same of the sa hand them over to her husband or go to jail. She told him she would go to jail and rot there, be-

A CHARLESTER STORY

tropolls. Recently, several sonators and representatives made a public request that Cora L. V. Tappan would lecture at the same place, when she took as her theme the Indians.

"Lo! the poor Indian, whose untutored mindsees God in clouds, and hoars lim in the wind."

I begin to see the dawning of better days. The spirits are not work. Selfishness, arrogance, false pride and show are eating out the plety from the churches, and the spirits of Wesley, Whiteidell and other fathers of the churches are ashanced of those that pretend to follow them—"having a form of Godliness, but denying the power thereof." A church of form without vitality will soon die out, 'and the spirits of just, ones hade perfect." will soon control the soms of men. There are many anxious men looking for the better way. Col. Thomas B. Florence, Andrew Johnson's right hand man, has thrown open the columns of his paper to disseminate correct principles. I could name many high-toned statesmen and public officials, men of letters, of art and science, who are interested in this great theme. Many are investigating slyly, afraid to come out boddly on necount of the great overbearing prejudice of sectarian bigots. But a reaction will soon take place, and the churches will be dead without Spiritualism. If the Spiritualism of the lible were taken from it, to would be a dead letter. Rev. Dr. Boynton's lectures against Spiritualism were, in fact, in face of, if, He said Christian churches should not Ignore the fact, "that our spirit friends were around us, and he believed the whole atmosphere was filled with disembodled spirits of good and bad men," taking possession of those who put themselves under them for good or evil. How necessary is it that we should invoke only the good and pure to guble and lead us onward in the path of duty. The great work is being done in this city, and it seems, as spirits increase in the brighter land, that their influence on mortals is greater.

WASHINGTON.—J. R. Wolff, now residing at the nation's content set the following user against. "Lo! the poor Indian, whose untutored mind Sees God in clouds, and hears him in the wind."

WASHINGTON .- J. B. Wolff, now residing at the nation's capital, sends us the following paragraphs:
Physical Manipestations have made us what we are, Physical Manifestations have indid us what we are, and they are as necessary to others as they were to us. Indeed, I find, after twenty years, they are still useful to me. It may be that it is owing to my grossness or want of growth. What we need is an after in every house; and a perpetual fire—spirit intercourse—burning on it. If we form our circles, and sit regularly, the conditions and manifestations will come. This is practical Spiritualism. We never can substitute without loss public service for private duty and oractice.

DARK CHELES.—A. J. Dayls and others seem to think that dark circles, as well as physical manifestations, must cease, Just here the Church made its grand mistake. In all the history of the past and present, a large per cent, of the phenomena which we class as spiritual, occurred in the dark. The spirits themselves taught me to put down the lights, and to put them out. The facts have always proved to me, at least, that other things being equal, the manifestations were best in the perfect darkness. Satisfactory reasons were given. But skeptics object and dictate, a priori, that darkness means evil. Well, if there was no evil in themselves they would not so readily suspect it in others. A little self-respect and firmness would soon remedy all this. First, never allow a person to come into your house to investigate, who assumes, without proof, that you are a cheat. Secondly, never sit in a circle with a person who thus assumes. You are not bound, even temporarily, to concede DARK CIRCLES -A. J. Davis and others seem to think that

Secondly, never sit in a circle with a person who thus assumes. You are not bound, even temporarily, to concede a lie to anybody, or for the benefit of anybody. The world accepts new truths practically and usefully only when it has advanced to their comprehension. Forced growth is not health, hungry stomachs are not fastidious, and hungry souls are not unlike hungry stumeths.

Caution.—Read has been in Washington, and true to his nature and habit has left in bad oder. He is undoubtedly a good incellum, but very erratle in his conduct. As a man he is unreliable, and will sacrideo friends as readily as foes, We should watch such carefully, and endorse with qualifications. They have their mission and use. There are others of the same class, who think that the only use of Spiritualists is to cater to their caprices and ald them in making large sums to be wantonly squandered.

New York.

SYRACUSE.—F. Freeman writes, March 22d, as follows: I am often asked lately why we get no more requies or confirmations of the spirit communications through Mrs. Conant: and as there has been none verified recently, I am induced to ask of you the same question. Are there no more communications recognized by the friends to whom they are addressed, or are they askamed to own their friends on the other shore? I am sure I should not be ashamed or result to acknowledge one from sure one of the numerous afraid to acknowledge one from any one of my numerous friends on the other side, and have long hoped to have the opportunity, but thus far have been disappointed. I think such verifications are powerful in convincing the skeptical. At least, as far as my knowledge extends, such has been the

[We answer by referring the above writer to the present issue of the Banner, fourth page. We commenced publishing, week before last, such verifications as we have received, and shall continue to do so every other week hereafter. We will again ask those who read the messages on our sixth page, week after week, if they will inform us of their correctness as far as they know.—Ens. |

CATO.-Martha Kellogg writes as follows: Thinking it CATO.—Martha Kellogg writes as follows: Thinking it may not be unpleasant to the readers of the Banner to know concerning the manner in which we Spiritualists of this little town celebrated the twenty-second anniversary of our glorious philosophy, I take the liberty to send a few lines in regard to it, as you have found a cordial welcome in several homes for many years in the past.

Two met at the residence of Mrs. S. Kellogg, the eldest member of our number, who became convinced of the truth of spirit communication infection through the mediumship of

ent of a written communication, through the mediumship o

Mrs. Drappor of Rochester.

The programme for the evening consisted of inspirational speaking, describing of spirits, and the reading of a message, written for the occasion, by a spirit friend, through the hand of the writer. [We regret that we cannot print it, on account of the crowded state of our columns.—Fee Rev. 1.] nt of the crowded state of our columns.—En All expressed themselves as being well pleased with the ex-ercises of the evening.

Onnecticut.

MYSTIC.—Teaching Dear Mutra.—Some time ago a gentleman residing in Wilmington, Del., noticed an article in the Banner of Light, from the pen of Jonathan Whipple, on the subject of teaching articulation and flip-reading to deaf mutes. The subject was one of the deepest interest to the gentleman referred to, for he had a little son nearly cloven years old who was born deaf, and had nover spoken a word in his life. After the father had satisfied thuself that the new method of instruction was no humbur, but really a val-

in his life. After the father had satisfied himself that the new method of instruction was no humbug, but really a valuable science, he placed his little boy under my instruction, that he might learn to talk.

About the middle of November, 1869, I gave little Willle his first lesson in articulation. At first the work progressed but slowly, for my pupil was totally ignorant of everything pertaining to written or spoken language. The first letter he learned to speak was m, and the first word was boot. It is now nearly five months since his instruction begun, and the result of my efforts may not be uninteresting to your is now nearly five months since his instruction begun, and the result of my efforts may not be uninteresting to your readers. He can pronounce every letter as distinctly as ordinary children; can read audibly many simple sentences, so plainly that any one may understand. He can count to twenty, and can spell a great many words. He can also understand very much that is addressed to him, if the words are carefully spoken. Besides this, he has learned to write as legibly as hearing children usually do in the same length of time. The neighbors about here think the progress he has made is wonderful. There is no manner of doubt that he will become a good talker if his instruction is continued a proper length of time.

I have had another pupil, more advanced in years—a man nearly sixty years old, who lost his hearing after having learned to talk. He came to learned to know the letters and many common words, and when any one was conversing

many common words, and when any one was conversing with him, if he could not understand some particularly dif with him, if he could not understand some particularly difficult word, it was only necessary to pronounce the letters which spell it and the difficulty was removed at once—a far more simple process than writing the word, or spelling it with the fingers.

This method of instruction, though differing so widely

from the method which has for years been taught in all our institutions for the deaf and dumb, is destined ero long to work a radical change in the education of that unfortunate class. And in coming years, many parents hearts will be lifted up in praise to the Giver of all Good, "for these our children that were dumb, can speak."

ZERAH C. WHIPPLE. Minnouri.

Missouri.

IIANNIBAL.—We thought a few lines on the subject of Spiritualism might not be out of place from us. We have had some stirring and good lectures from our inspired-brother, J. H. Powell, whose principles of the "Church of Progress" lately appeared in the Banner. He came among us highly recommended by Brother J. B. Ferguson, but unfortunately for him, there was contention in the camp, and instead of all our soldiers backing him up, he was ignored by a few who know nothing whatever of him. He has had fulr audiences, but mostly of thinking poor; consequently it has been to him a labor of love, with small pecuniary reward. On Sunday last he concluded his lectures here for the present by deliveting one of the most comprehensive It has been to him a labor of love, who small pecuniary roward. On Sunday last he concluded his lectures here for the present by delivering one of the most comprehensive, and telling lectures we have listened to on the "Mission of Life." Bro. Powell's work is highly inspirational, and useful; all he needs is fair support and true sympathy. Ho designs making Hannibal his home for the present, and intends traveling where the spirit may direct. Societies will do well to secure his services. Mrs. Powell is giving sences here. The papers speak of her as a phenomenon, We are assured her development has been rapid and unexpected in the way of dancing. Already hard skeptics are beginning to query the power that controls her; every phase of mediumship is necessary. Spiritualists should not overlook this. Nothing is more beautiful than good dancing, especially when it is produced by a communicative intelligence outside the medium. We are very much mistaken if "Silver Arrow" does not accomplish a good work for the cause of Spiritualism.

D. B. Newberner, J. W. Lowe,

J. W. Lowe, G. G. Kilburn,

Michigan, BAY CITY.—Mr. J. W. Knaggs wites, April 4th: Spiritualism in Bay City has a firm footing, and has come to stay. One of the church doors was opened to us yesterday for the

Correspondence in Brief.

District of Columbia.

WASHINGTON, April 0.—Moses Sweetser writes: I am surprised to find so many in this city interested in Spiritualism, When Mrs. Hardinge was here, a number of Congressment came out in special request for that gifted hely to lecture before the clitzens of this city, who introd out, and the Masonic Hall was filled with the clite of this National Metropolls. Recently, several sonators and representatives.

Mississippi.

CANTON, March 28, 1870.—W. W. Powell writes as following a control of the clity was followed by the control of the clitzens of this city.

CANTON, March 28, 1850.—W. W. Powell writes as follows: I began taking your paper, the "Humer of Light," the 12th of the present mouth. I procured it through Mr. Geymer, of this place, who is a bookseller and newspaper agent. It was by mero chance that I heard of your paper, for all of us down hero do not keep up with the spiritualistic world. We have Planchette sometimes, but only now and then, and that in private families: and people are so prejudiced against anything and everything of the kind that it is not encouraged, but rather flowned down. I have been accustomed to hear now and then of sayings and doings of private circles, of mediums, &c., but I would like to know more about it. If it is true and good I would like to hear from it. I had a friend wounded badly in the war, and helped to put him in the ambelance angeing was carried back to the hospital. I never saw him afterwards. If it is noner many obligations to you. I ask this small favor, believing that you can find it out for me. There are a great many people in this county who, I believe, would like to ask questions of mediums, but, are deterred by causes of different kinds, fear of ridicule, dishelief, &c. I am not one of that kind. I expect to be benefited by the perusal of your paper, and it certainly can do me no harm. Atest medium night do well here for a few nights, and as there are some in New Orleans, I.a., and Cauton, Miss., is only two hundred and six miles north of that place and directy on the line of rail; way, I have often wondered why none have ever made engagements here.

BILONL—There are a number, of good people, here who CANTON, March 28, 1870,-W. W. Powell writes as folagements here.

BHAOXI.—There are a number of good people here who lare brave the scoffs and slanders of creedists, and firmly ivow themselves. Spiritualists; and there are many more atow themselves Spiritualism but have not yet the courage to openly admit it. J. J. Landy has been developing as a medium for the last eighteen months. Had Spiritualism as many teachers in the South as in the Northeastern and Western States, it would spread with equal rapidity. Will not some of your media come over and help us?

Ohio.

NORWALK.—Thinking that any signs of progress must be cheering to an old pioneer, allow mustos acquaint you with the fact that under the ministration of Dr. Houghton, we have organized a society of Spiritualists in this place; the bostor has just concluded a six months' engagement with us, upon which occasion the following was read by the Secretary, and unanimously adopted by the Society:
Wherea, The engagement of Dr. Houghton with the First Independent Society of Spiritualists of Norwalk, is now concluded, and in order to give an expression of our appreciation of his services during the past six months, and also our regret at his-departure from among us, we believe it to be proper and appropriate to embody the same in a resolution for that purpose; therefore,

Resolvad, That we highly appreciate Dr. Houghton as a citizen friend and neighbor, and above all as a lecturer on the spiritual philosophy, and do most sincerely regret his

he spiritual philosophy, and do most sincerely regret his the spiritual philosophy, and do most sincerely regret his departure from among us, and wherever his future lot may be, our hearifelt sympathies, and carnest prayers shall be with him, and we do most heartily and cordially recommend him to the Spiritualists of other places as an earnest worker and faithful advocate of the spiritual philosophy.

LEAR, LAKE, Pres. of Society,
Cephas B, Lynn speaks for us through the month of

April.

Viginta.

WAYNESBORO.—Dr. S. Tan Etten writes that the twenty-second anniversary of modern Spiritualism was appropriately observed, by a small gathering of friends, at the residence of John A. Mann, believing "where two or three are gathered together," spirit friends would be there also. And they were not disappol ted. They enjoyed a rich intellectual feast, and were addressed by spirit friends, through the mediumship of Miss Therall, who bids fair to become a first class instrument for spirit communion. There are many noble men and women in Virginia who believe in the spiritual philosophy. The great need is mediums, of all phases of development, to teach its important traths, and place facts before the people, who are fast losing faith in theology for its arrogant assumptions. The photograph received.

New Hampshire. New Hampshire.

PORTSMOUTH, Agril 4, 1870.—William Plaisted writew:
After the expose of Spiritualism by Carbonell, and there being a lull in the same here, I made arrangements with Mr. A. Hodges, of your city, towist Poitsmouth. Mr. Hodges has been quite successful, and has given excellent satisfaction as a test and healing medium, having been visited by a great many church members, among others—although an extensive revival under the direction of the several denominations and combined by between bound of the several denominations and combined by between bounds. extensive review under the intertupo of the several denominations, and conducted by lawyer Durant, has been in progress here for several weeks—and they as well as all others who have visited him, are satisfied that he is the best test medium that we have been favored with, and to all in want of such a medium I would most cheerfully recommend

Vermont.

EDEN MILLS.—Sarah Scott informs us that the Spiritualists at Eden Mills celebrated the 22d anniversary of modern Spiritualism at the Hotel Hall. Charles Crane, Esq., presided and made very appropriate remarks on the occasion. They then listened to the trance medium, Mrs. Enman Morse Paul, who delivered a most eloquent and soul-stiring address. Miss S. Davis, from Unity, N. H., was present and gave very good tests of spirit power. The proprietors of the house, Messrs. Hill & Montgomery, furnished a splendid supper. The evening's entertainment closed with a social dance.

North Carellina.

RALEIGH.—Joel Curtis, formerly of New Britain, Conn., writes a very cheering letter from his Southern home. He is delighted with the climate. Plants and vegetables cease not to grow the year round. Land can be bought cheap or rented reasonably low. He advises people to emigrate to that fair region. Men of means, men of brains and muselowill do well-there, but no more clerks or dandles are needed. Northern people are already locating there, among whom are liberal minded and progressive men and women.

YIIImas

PETERSBURG.—A correspondent writes: This is a hard place to start the ball of progression in motion, but it will move before a great while, if we can get the Banner of Light circulated more freely here. Mr. W. B. Righter has been sowing the seed, by a course of three pioneer lectures, from which good results will spring. We hope to hear from him again. God knows our people need something more substantial and invigorating than the puff-ball food of weighting orthodoxy." wriggling orthodoxy."

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore booves Societies and Lecturers to promptly notify us of ppointments, or changes of appointments, whenever and therever they occur. Should any name appear in this list f a party known not to be a lecturer, we desire to be so in-

J. MADISON ALLER, Boston, Mass., cere Bonner of Light.
C. FANNIR ALLER WILLSPERE IN New York (Everett Rooms)
durling April: In Millord, N. II., durling May: In Lynn, Mass.,
durling June; in Statiord, Coun., durling July: in Futnan
during Angust. Will answer calls to speak week evenings.
Address ne above, or Stoneham, Mass.

during Angust. Will answer calls to speak week evenings. Address as above, or Stonehan, Mass. J. Madison Alexandre, Inspirational and traine speaker, Chicago, Ill., will answer calls East or West.

Hainfron Akely, M. D., 191 South Clark street, Chicago, Ill., tectures on Laws of Life, Temperance, and Reform and Progressive subjects.

Mass. N. A. Adams, inspirational, box 277, Fitchburg, Mass. Hainison Aughr, Charles City, Iowa.

Mas. N. K. Andross, trainer speaker, Delton, Wis.

Du. J. T. Amos, box 2001, Rochester, N. Y.

Rev. J. O. Bairett, Gleinbeutah, Wis.

Mas. H. F. M. Brown, P. O. hox 452, San Francisco, Cal.

Mis. Sanan A. Byrnes will speak in Plymouth, Mass., during April; in Worcester during May; in Williamite, Conn., during April; in Worcester during May; in Williamite, Conn., during June. Would like to make engagements for the coming fall and winter. Permanent address, 57 Spring street, East Cambridge, Plass.

Mrs. Nellir J. T. Brigham, Eim Grove, Colerain, Mass.

Addie E. Ballou, Unspirational speaker, Chicago, Ill., care R. P. Journal.

We Bright Eso., 183 South Clark street, Chicago, Ill.

ADDIX L. BALLOU, Inspirational speaker, Chicago, III., care R. P. Journal.
WM. Biesh, Esq., 163 South Clark street, Chicago, III.
M. C. Bent, Inspirational speaker, Almond, Wis.
HERRY BARSTOW, Inspirational speaker, Duxbury, Mass.
Z. J. BROWN, M. D., Cacheville, Yoto Co., Cal.
J. H. BICKFOID, Inspirational speaker, Charlestown, Mass.
A. P. BOWMAN, Inspirational speaker, Richmond, Iows.
MRS. A. P. BROWN, West Randolni, Vf.
MRS. A. P. BROWN will speak in Glover, Vt., May I. Would,
like to make engagements for the summer. Address, St.
Johnsbury Centre, Vt.
MRS. PRISCILLA DOTY BRADICHY Speaks in Bingham, Me.,
one-fourth of the time, from May 22. Address, North Madison, Me.

Mus. Priscilla Doty Bradiuchy speaks in Bingham. Meone-fourth of the time, from May 22. Address, North Madison, Mc.

Mus. Emma F. Jay Byllene, 131 West 12th st., New York.
Dr. James K. Bailey, box 332, LaPorte, Ind.
W.H. Bryan, box 53, Camden P. O., Mich.
Dr. J. H. Ceirier, 39 Wall street, Boston, Mass.
J. M. Choate, tranco and Inspirational lecturer. Address rear 55 Poplar st., Boston, Mass., care Mrs. M. E. Hartwell.
Warden Chase, 527 North Fifth street, 8t. Louis, Mo.
Alden Chare, 527 North Fifth street, 8t. Louis, Mo.
Alden Chare, 527 North Fifth street, 8t. Louis, Mo.
Alden Chare, 527 North Fifth street, 8t. Louis, Mo.
Mrs. Jennether, Care Hanner of Linkt, Boston, Mass.
Mrs. Sannie M. Carver, tranco speaker, Cincinnati, O.
Dean Clark, Salisbury, Vt.
Mrs. Jennether, Chare in the New England
States, Address 152 Harrison avenue, Boston, Mass.
Dila, A. B. Child will iccture at convenient distances from
Boston, Address 152 Harrison avenue, Boston, Mass.
Mrs. Carle M. Cersman, france, Hilsboro' Bridge, N. H.
Dr. James Cooper, Belledontaino, O., will lecture and
take subscriptions for the Banner of Linkt.
Mrs. Marietta F. Choss, trance speaker, Bradford, Mass.
Mrs. E. I. Darris, 6 Dartmouth place, Boston, Mass.
Prof. W. Denton, Neclesly, Mass.
Mrs. E. I. Darris, 6 Dartmouth place, Boston, Mass.
Prof. W., Denton, Neclesly, Mass.
Mrs. E. I. Darris, 6 Dartmouth place, Boston, Mass.
Prof. W., Denton, Neclesly, Mass.
Mrs. E. J. Deng, Inspirational speaker, Cardington, O.
George Dutton, M. D., West Randolph, Vt. will speak in
Snowaville, Braintree, Vt., once in two weeks till further
notice.
Dir E. C. Denn, Rockford, Hl.
Miss, Agnes M. Davis, 49 Fietcher street, Lowell, Mass.
Mrs. E. B. Darforth, M. D., trance speaker, (formerly of
Boston, Lawrence, Kan., box 461.
Miss, E. E. Darse, Lecturer, Subject, Cambridgeport, Ms.
Mrs. E. B. Darforth, M. D., trance speaker, (formerly of
Boston, Jawrence, Kan., box 461.
Mrs. Carley, Jawren, Jawren, Jawren, Mrs.
Mrs. E. B. Darson, Inspirational speaker, Gender, Ms.
Mrs. E. B. Darso

MBS. CLARA A. FIELD, lecturer, Newport, Mc. Andrew T. Foss, Manchester, N. H. Rey. A. J. Fishback, Sturgls, Mich. Mrs. Fannie B. Feltor, South Malden, Mass,

REV. J. FRANCIS, Ogdensburg, N. Y.

J. G. FISH, Hummonton, N. J.

MIS. M., Lot ISE FEINCH, Tames and Inspirational speaker.

21 Wave street, Washington Velage, South Boston, Mass.

DR. H. P. FAIRFILD, Ansora, Cannden Co., N. J.

CHARLES, D. B. H. B. Hispirational speaker, Decificid, Mich.

A. B. FRENCH, And Arbor, Mich.

N. S. GREINEAY, Lowell, Mass.

BAACP, GREENEAY, Lowell, Mass.

BAACP, GREENEAY, Lowell, Mass.

BAACP, GREENEAY, Howell, Mass.

Address, how 2123, San Francisco, Cal.

SARAH-GRAVES, Inspirational speaker, Berlin, Mich.

MEJ, G. GHES, Princetion, Mi.

DR. L. P. GRIGES, Inspirational speaker, Berlin, Mich.

MEJ, G. GHES, Princetion, Mi.

DR. L. P. GRIGES, Inspirational by Acquired in Mass.

MEJ, G. GHES, Princetion, Mi.

MISS JCLIA, J. HUMARD WIll becture in North Schuate,

MASS, May S. Address, Portsmonth, N. H., Lot, 155,

JAMES H. HARRIES, Loys on, Johnston, N. H., Lot, 155,

JAMES H. HARRIES, Loys on, Johnston, N. H., Lot, 155,

JAMES H. HARRIES, Loys on, Johnston, Mass.

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

ZELLAN, HOFTON, East Sachnaw, Mich, care K. Talliott.

MRS. E. M. HOLTON, East Sachnaw, Mich, care K. Talliott.

MRS. E. HOLTON, Hoptinalizational, Owenstille, Cal.

DR. M., HERBY HOLDON, Inspirational Johns of Greek Kates,

4 Mann street; in Chicago, Ill., during Jame and July-address care of Dr. S. A. verve, Sy Washington street; in Chicago, Ill.

Dr. M., HERBY HISBAS, Apont Connecticul State Association of Spiritualists. Permanent address, 229 East Sath Street, New York.

Wheelock, "American Nonthinalist of the draw Mich, Dr. C., during April; in Williamatt, Conn., during April; in Vincland, N. J., during May, Dr. C., during April; in Williamatt, Conn., during April; in Vincland, N. J., during April; in Williamatt, Conn., du

Mus. Fiarik Reed Knowles, Inspirational speaker, Breeds ville, Migh.
George F. Kitthedog, Buffalo, N. Y.
Mis. M. J. Kutz, Bostwick Lake, Mich.
J. S. Loveland, 20 Jess's street, San Francisco, Cal.
Cephas B. Lynn, Inspirational speaker, will lecture in Salem Mass, May I and S; in Lowell, June 5 and 12. Permanent address, 9 Sever street, Charlestown, Mass.
Mary E. Longdog, inspirational speaker, 60 Montgomery street, Jersey City, N. J.
Mis. A. L. Lambert, trance and inspirational speaker, 959 Washington street, Boston, Mass.
H. T. Leonand, Italice speaker, Taunton, Mass, Joseph B. Lewis, inspirational speaker, Yellow Spring, O. Mis. F. A. Lodan will answer calls to lecture in the Southern States on Equal Rights, Temperaice, and kindred reforms, Address, St. Lohis, Mo., care Warden Chase.
Die. John Maynew, Washington, D. C., P. O., box 667.
Mis. Anna M. Middlehomor, box 778, Bridgeport, Conn.
Mis. Sarah Helen Matthews, Quincy, Mass.
Die. G. W. Mourlle, Jr., trance and Inspirational speaker, Boston, Mass.
Charles S. Marsh, semi trance speaker. Address, Wono-

DR. JOHN MAYTHEW, Washington, D. C., P. O. box 697.

MISS. SARAH IRLES MATTHEWS, Quincy, Mass.
DR. G. W. MORRILL, JR., trance and Inspirational speaker,
Boston, Mass.
Charles S. Marsh, semi tranco speaker. Address, Wonowoc, Janear Co., Wis.
PROY, R. M. M. CORD, Centralia, IR.
EMBAM, MARTS, Inspirational speaker, Reminisham, Mich.
MR. F. H. Mason, inspirational speaker, No. Conway, N. H.
O. W. MASTEL, trance speaker, 35 intiland Square, Roston,
P. C. Mills will unswer calls to lecture in the yieldily of
New York City. Address, Holoken, N. J.
MRS, NETTIE COLBURN MAYKARD, White Plains, N. Y.
MRS, TAMOZINE MOORE, Needham Vineyards, Mass.
MRS, HASNAH MORSE, trance speaker, Johlet, Will Co., IR.
J. W. MATTHEWS, becturer, Helyw orth, McLeon Co., IR.
J. W. MATTHEWS, becturer, Helyw orth, McLeon Co., IR.
JR. JAMES MORRISON, Jecturer Mellenry, IR.
MR. J. L. MANS Pal. D. Repliational; box 137, Clyde, O.
DR. W. H. C. MARTIS, 173 Windson street, Hartford, Conn.
J. W. M. NAN NABEL, trance Elmara, N. Y., care J. H. Mills
C. NORWOOD, Inspirational speaker, Dieteffeld, Mich.
MRS, L. E. NASH, lecturer, Rochester, N. Y.
RILEY C. NASH, inspirational speaker, Beerfield, Mich.
MRS, L. H. PERKINS, trance speaker, Kansas City, Mo.
J. M. PERRIEL, DOX 83, Authurn, Me.
L. DW. RD PALWER, trance, Combai 'sp. Semeise'; Co., Mo.
WILLIAM C. PIRL, Boston, Mass.
J. EVA PIRC, Crown Point, Essex Co., N. Y.
J. H. POWLEL, Hun 1964, Mo.
Da. O. B. PAVEL, Hunger Speaker, Sagramento, Cal.
Mes. AND AM. L. FOULA, M. D., becturer, Adrian, Mcc.
L. PARDER, Hunger Speaker, Seathern, New Albuny Ind.
MRS, L. P. DER, Trance Speaker, South Husdon, Mass.
J. P. DERR, Trance Speaker, Graber of Derro, Oldo,
J. A. P. BERG, DR. J. Husdon, Mass.
J. P. DERR, Trance Speaker, Graber of Dr. P.
J. R. P. DERR, Trance Speaker, Botth of Dr

Mins, S. E. SLIGHT, foot of Auburn street, Cambridgeport, Mass.
Mins, L. A. F. Swain, Inspirational, Union Lakes, Minn Juseph D. Stilles, Danville, Vt.
Selan Van Stekle, Greenbush, Mich,
Dh. E. Sprager, inspirational speaker, Schenectady, K. Y.
Mins, Almaa W. Shitti, 43 Suchmistreet, Portland, Me.
Mins, Layna W. Shitti, 43 Suchmistreet, Portland, Me.
Mins, Layna W. Shitti, 45 Suchmistreet, Portland, Me.
Mins, Layna Shitti (tale Cuppy) lectures in Mechanic's Hall, Pook Street, San Frynelsco, Cal., every Sunday evening,
J. W. Seaver, inspirational speaker, Byren, N. Y.
E. R. Swackhamer, 128 So. 3d street, Browklyn, N. Y., E. D.
Mins, H. T. Steakers, Missionary for the Pennsylvania State
Association of Spiritualists. Address care of Dr. H. T. Child,
634 Race street, Philadelphia, Pa.
Broyamis Toodo, San Francisco, Cal.

MRS. H. T. STEARRS, MISSIONARY for the Pennsylvania State
Association of Spiritualists. Address care of Dr. H. T. Child,
634 Rage street, Philadethila, Pa.
BERNAMIS TOOD, San Francisco, Cal.
J. H. W. TOODEY, Providence, R. L.
HEDBOR TUTLE, Berlin Heights, O.
PRANCES A. TUTLE, I. Leviner, hox 382, La Porte, Ind.
MISS MATTIE THWING, Conway, Mass.
MRS. ROBERT TIMNORS, MESICO, Auditan Co., Mo.
MRS. FSTHER N. TALBAGGE, trance speaker, Westville, Ind.
DR. S. A. THOMAS, Jecturer, Claska, Minn.
JAMES TRASK, Jecturer on Spiritualism, Kenduskeag, Mo.
MRS. SERAH M. THOMPSOR, Inspirational speaker, 161 St.
Chair street, Cleveland, O.
S. V. WHISON, Lombard, Ill.
E. S. Wheeller, Inspirational, 111 Superior street, care
American Spiritualist, Cleveland, O.
F. L. H. WILLIS, M. D., 16 West 24th street, hear Fifth avonue Hotel, New York.
MRS. S. E. WARNER, Cordova, Ill.
F. L. WADSWORTH, 399 South Morgan street, Chicago, Ill.
HERNY C. WRIGHT, Carl John of Chapt.
MRS. E. M. WOLCOTT, Canton, St. Lawrence Co., N. Y.
PRCP. E. WHIPPLE, Clyde, O.
MRS. MARY J. WILCONSOR, Chicago, Ill., care, R. P. Journal,
LOIS WAISHBOOKER'S address is Des Molnes, Iowa, P. O.
box 314.

HANTEL WHIPE, M. D., box 2567, St. Louis, Mo.
MRS. MARY J. WILCONSOR, Chicago, Ill., care, R. P. Journal,
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box 314.

HANTEL WHIPE, M. D., box 2567, St. Louis, Mo.
MRS. MARY J. WILLICONSOR, Chicago, Ill., care, M. d., during May;
address auring June, Seymour, Coun.; will speak in Lynn,
Mass, care Bonney of Light.
WILLICONSOR, Chicago, M. V., box 234,
A. B. WHITTEG, Albion, Mcb.

MISS., CHITING ANY; MADESSAURING AND MARK AZURSI, MISS., CATE HARMOC OF Light.

WH. P. WENTWORTH, Schencetady, N. Y., box 234.

A. B. WHITISO, Albion, Mich.

MISS. ILATTIE E. WILSON, 46 CAIVET Street, Boston.

DR. R. G. WELLS, Trance speaker, Beaufort, N. C.

MISS. N. J. WILLIS, 75 Windsor street, Cambridgeport, Mass.

A. A. WHERLOCK, Toledo, O., hox 643.

MISS. S. A. WILLIS, 249 Broadway, Lawrence; Mass.

DR. J. C. WILSEN, Burlington, Iowa.

REV. DR. WHERLOCK, Inspirational speaker, State Center, Ia.

WARHER WOOLSON, Trance Speaker, Hastings, N. Y.

S. H. WORTMAN, Buffaio, N. Y., box 1454.

J. G. WHITNEY, Inspirational speaker, Rock Grove City,

Floyd Co., Iowa.

J. G. Whitner, Inspirational speaker, Rock Grove City, Floyd Co., Iowa.
Mrs. E. A. Williams, Hannibal, Oswego Co., N. Y., box 41.
Elliah Woodworth, Inspirational speaker, Leslic, Mich.
A. C. and Mis. Ellia C. Woodhiff, Eagle Harbory, N. Y.
Mrs. Jeliette Yeaw will speak in Millord, Mass., April
24, June 12 and 26: in Plymonth during May; in Worcester,
June 5 and Pt. Address, Northboro', Mass.
Alis, Farnir T. Young, trance speaker, Address, Centro
Stratford, N. H., care Dr. H. C. Cobain.
Mrs. & Mrs. Wrs. J. Young, Boise City, Idaho Territory,

Married: April 2d, by George Talbot, Esq., Mr. Ezra R. Churchill and

Miss Ella J. Thaver, all of Stoughton, Mass.

Passed to Spirit-Life: From North Prescott, Jan. 15th, Mandana L. Shaw, wife of Oscar Shaw, formerly of Whichendon, Mass , In the 26th year of her age.

Gone from the dear ones she loved—oh so well!
Trustingly gone with the angels to dwell;
Passed like a gleam of similard away
From her aillictions, disease and decay. Warmly the trees of affection will burn. For her dear carth friends to home she-ll-return, Often to soothe with low whisper of cheer. Those who for her may shed the sad tear. Near her dear children she ofte caxill glide, Guidling their footsteps when ills may betide, Tenderly watching their progress in life. Hopefully guarding from care and from strife. For her husband she'll wait on the other shore. Ready to gibbe him when earth's dutes are o'er. And all of the loved household band With joy she will greet in the unmore land. C. R. Sa

From Somersville, Conn., March 27th, Cranston Gawdy,

iged 35 years. the leaves a wife and three interesting little daughters. His disease was consumption, and through all his sufferings his faith in Spiritualism was like an anchor to the soul. He conversed free, with his dear companion about his change, ons much in Spirituatism was tike an anchor to the 30th. He conversed free, with his dear companion about his change, and sald to her, "I shall be with you, dearest, to counsel and comfort you in your trials in earth life," and then, beloved by all, he with sweet smiles passed to the other side in triumph. Funeral attended by the writer.

LEWIS ANDREWS. Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Eve. Bloomiburg Square, Holborn, W. C., London, Eng.

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS

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

Bunner of Light.

BOSTON, SATURDAY, APRIL 23, 1870.

OFFICE 158 WASHINGTON STREET, ADENCY AN NEW YORK

THE AMERICAN NEWS COMPANY, HE NASSAU STREET, WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. Within Whire, Li ima Colar.

Levis B. Wilsip. Agasta. Agastast.

Husiness connected points the enternal department of this paper is its der the exclusive control of his view lights, to whom all letters and communications must be addressed.

In the next four of the Ryney r of Light, we shall, terballing Strong, by the author of "Starring by much praised by all readers.

Another Grand Story.

Our New Story is entitled

"WHAT SHALL WE DO TO BE SAVED?"

interwoven in this Story.

them another feast from the pen of that strong and foreible reform writer, Runt cca J. Mason.

Oneida Orthodoxy.

After the smoke has all cleared away, the time follows to count and care for the killed and wounded. It has been a persistent fashion for years, with a large portion of Orthodoxy, to heap epithets upon the heads of pure minded Spiritualists for being "free lovers" and sinners after that outrageous sort. The rampant necessers never wanted to hear either a denial or a statement on the subject, but kept up their clattering falsehoods with a vehement obstinacy which they clearly considered able to take the place of truth. They appeared to think, as the adage runs, that a lie well stack to is as good as the truth. And so they have for many years succeeded in making a more or lyss wide and permanent impression with their blistering slanders, and even at this day do not consider it their duty to reflect whether, in case they have wronged any one, it belongs to them to other reparation.

One thing, however, is obvious, that by a rather too frequent repetition of their indiscriminate. charge they have provoked an investigation which they never thought would be challenged; and, what is more to the point, they could not have believed that such an investigation would ever expose their own deficiencies. Here, for example, is an association of communists who are regularly Orthodox, and have never come out from Orthodoxy for any purpose. They style themselves the Oneida Community. Their plan was hatched in the very hot bed of Orthodoxy, at New Haven, under the tex hings of such men as Dr. Nathaniel Taylor and Prof. Edward Robinson, They claim simply to-have pushed Orthodoxy to its practical ultimatum. On points of religious bellef they hold to such items of faith as these: That the Bible is the accredited organ of the Kingdom of Heaven; that the final interpreter of the Bible. is not the church, as the Papists hold, or the philologists, as the Protestants hold, but the Spirit of Truth promised to all believers; that Biblefaith is, always and everywhere, faith in supernatural facts and sensible communications from God; that man has an invisible spiritual organization, which is as substantial as his body; that God is a dual being, and that man, as male and female, is made in the image of God; that evil originates in the Devil, as good originates in God: that all diseases of body and soul are traceable to diabolical influences, and that all rational medication and salvation must overcome this spiritial cause; that Christ, in the sacrifice of blinself, overcame the Devil, and thus destroyed the spiritual cause of sin and death; and several others which are rather sequents of these,

Now on the much mooted topic of Free Lave. which Orthodoxy has delighted all these years to fling at the heads of Spiritualists, we are distinetly told by the organ of the Oneida Community, a journal styled The Circular, that that branch of Orthodox believers hold as follows: That marriage is a permanent union. Lie artiousness deals in temporary flirtations. In marriage, Communism of property goes with Communism of persons. In licentiousness, love is paid for as hired labor. Marriage makes a man responsible for the consequences of his acts of love to a woman. In licentiousness, a man imposes on a woman the heavy burdens of maternity, ruining perhaps her reputation and her health, and then goes his way without responsibility. Marriage provides for the maintenance and education of children. Licentiousness ignores children as nuisances, and leaves them to chance.

The Oneida Orthodoxy claim to be strictly Christian, make great haste and ostentation to repudiate Spiritualism, and still live in a peculiar social system which is usually called "free love" by the world, whatever they may choose to call it themselves. This social system, therefore, exists and flourishes within the limits of Orthodoxy, and the latter is to day a part of it and responsible for the connection. It is enough to describe this Oneida system as the very opposite of monogamatic. It openly asserts that "community of property extends just as far as freedom of love;" which means that, if a man has sufficient property to share with a score of vives, he is entitled to that number of wives. Property is made the basis, sustenance, and inspiration of the relation, and love is left to come in where there may be room. The Circular already alluded to says that every man's care, (in the Community,) and every dollar of the common property is pledged for the maintenance and protection of the women and the education of the children of the Community." And it may very plausibly, or guiltily, add that bastardy, in any disastrous sense of the word, is simply impossible in such a social state." In this respect, the Oneida Community "claims to be in

advance of marriage and civilization." Not free

"in advance of marriage." We all understand what that means, without an interpretation.

this Community and free lovers generally, accord- per, we give the following letter, just received. ing to their own definition, is that they take care of the women and children, while the latter cru- more of the same tenor: elly give no further thought to their condition or fate. But we propose to recite their own account pleasure to acknowledge the truth of the message of the working of their social machinery. The sheet from which we have quoted says that "the household arrangements of our families provide of the message is correct in every particular; separate sleeping apartments for the sexes, and, but I would here state that the sister Sarah my as far as possible and agreeable, for individuals, brother speaks of has, since the message was The theory of sexual intetchange which governs household arrangements of our families provide as far as possible and agreeable, for individuals. The theory of sexual interchange which governs given, be all the general measures of the Community, and which it is bound to realize sooner or later, and as ship soon as it can, is just that which in ordinary so-? clety governs the proceedings in courtship. It is benefits of this medium's gifts; and brother Henthe theory of the equal rights of women and men, and the freedom of both from habitual and legal spirit power. Would that all the world, to-day, obligations to personal fellowship. It is the these could realize the blessings of spirit communion. ory that love after marriage and always and forover, should be what it is before marriage-a glove ing attraction on both sides and not the odious obligation of one party, and the sensual recklessness of the other." There is still more to quite from the same authority in the same direction but it is untit, and they admit that there is still commence the publication of all exceedingly in a morthing beyond to which they do not venture to publicly allude. The summing up of their doc-Inches." The latter story, it will be remembered, tring and practice is this, which is most fairly appeared in our columns in January, and was given in their own words: "We have left the simple form of marriage and advanced to the complexstage of it. We have no quarrel with those who believe in exclusive dual marriage and faithfully observe it, but we have concluded that for us there

power-real occurrences-rare necessarily largely a that may exist between two hundred as well as We are sure our readers will thank us for giving egg of Orthodoxy. What is it but Free Love? How does Orthodoxy like to contemplate the pieture? Had it not better pursue its investigations within its own fold, and leave alone for a time its slanderous accusations against others of whom it knows really nothing?

The Fifteenth Amendment.

the Constitution causes great rejoleing all over the nation, as another step forward in the onward by our correspondent as follows, with other facts: march of progress. In Boston, on Thursday of ast week, our colored fellow citizens celebrated the event appropriately, which concludes the says the Daily Advertiser, that the city which it ingurated the anti-slavery movement should allow her neighbors to rejoice in the glory of the ictory before making any public expression of her own joy. Many of those who spoke on Toursday may be regarded as faithful warriors, returning home after the long struggle to receive the landits of their friends and to give eloquent expression of their own thankfulness for the triumph. In this view the celebration had a significance beyond that of any other which the colored people have enjoyed. The hall, too, was worthy of the occasion. The "Cradle of Liberty" was never opened for a nobler purpose. The procession, the speakers, the religious exercises, the social gathering, all contributed to the success of the celebration.

Chief Justice Chase has written a letter to the colored men of Ohio, saving he would have nreferred they should be enfranchised by State rather than national authority, but it is all right as it is, and, furthermore, their appreciation of the boon will be shown by recommending Congress to remove all disabilities imposed by the Fourteenth mendment.

A Happy Thought.

As a very pat illustration of the timely services which are to be expected from extending the electoral franchise to women, it may be remarked that a lady writer to the New York Prison Association recently advised the turning of jails into workshops, where criminals were ex- teristic of him. And, furthermore, I have positive pected to pay for the value of stolen property. and the cost of their own current support. The idea is simply this, that the public authorities shall compel certain classes of criminals to go to work, instead of shutting them up in dismaljails; that erring parties shall be scattered and sent abroad into specified districts and localities where their industry may be turned to account, and the general prosperity advanced. The original thought in it is, that it is wrong for the country to shut up so many persons-thousands of them-unprofitably in jails and prisons, when their labor is every whit of it sorely needed by the community. Besides this, the moral effect on criminals themselves would be incalculable.

Austin Kent.

We publish on another page of this issue a call for pecuniary aid for the worthy brother whose that a noble response from generous hearted. Spiritualists will be the result. Mr. Kent has been a great worker in the field of liberal thought, has nearly worn himself out, physically, in the reform movement for the amelioration of the linman race from theological darkness, and deserves to be pensioned for life by those who have the same spirit of liberty burning in their breasts. fortunate brother, for his martyrdom in the cause of truth has been great. He informs us that when he left a successful ministry and entered the ranks of the liberal army at the call of conscience, he renounced a prospective salary of at least one or two thousand dollars a year. Now surely Spiritualists and liberals will not see him suffer for the ten dollars to our ten, until the collected sum amounts to bundreds? We will make a public record of every cent we receive. The subscription book is now open at this office.

Emma Hardinge and Cora Tappan. truths were invited by members of Congress and would send fifty contseach for the Free Circle it would other distinguished personages to deliver public sustain it. Now that is so small a sum I think it was equally complimentary to the lady speak- mine." ers that the large hall was crowded on each oceasion, though the evening was stormy when Mrs. Hardinge spoke. It is stated that Senator Wilson presided on the occasion of Mrs. Tappan's lecture.

P Cephas B. Lynn has some good suggestions in his letter from Norwalk, Ohio.

lovers, at all; oh, no; certainly not that; but only | Spirit Communion --- Verification of Spirit Messages.

In continuation of the verifications of spirit The precise difference between the members of messages published on the sixth page of this pa-We sincerely hope to receive for publication many

> EDITORS BANNER OF LIGHT-It gives me coming from Henry D. Mills, my brother, published in the Banner for April 9th, 1870, given at the Banner of Light Free Circle, held on January communion and angel ministrations, by the posive proofs she has received through the medlumship of J. William Van Namee. Indeed, no one could long remain in doubt after receiving the ry, through him some time ago, promised to come he has, making still another test and proof of drit power. Would that all the world, to-day, Angels bless Mrs. Conaut, and good spirits com-fort her in this life, and bring her joy in the life to coine. Truly her life is made un of unto others" J. HERBI J. HERBERT MILLS,

Elmira, N. Y., April 10th, 1870. Here is another letter of acknowledgment, dated

Savannah, Ga., March 20, 1870 :-MR. WHITE-In the Banger of Light of Jan. 24. there is a communication from Amos Head. speaking of his brother Samuel. I made some in-quiries a few days afterwards, and found the latter had been running a press here, but had moved away. In the Banner of Light of March 12th, which I got on the 16th, I saw his name again. In raking up a daily paper here of the same day I read the notice which I append, as it is a satisfaction to know sometimes that the spirits communicate with us. Yours, JOEL G. FOGG.

It deals with the live questions of the day with the live questions of the day with the live questions of the day with the five questions of the day with the live question of the day with the live questions of the day with the live question of the day with the live questions of the day with the live question of the

. The following note, addressed to Mr. White, two." And this a chick hafelied straight out of the chairman of the Banner of Light Public Circles, dated Salem, Mass., Sept. 6, 1869, says:

"The message of Sally Endicott, of this city, printed in the Bunner of Light a few weeks ago, I believe to be correct, she being a resident of Sa-lem many years. BENJ. F. LEPEVRE."

Here is another evidence in regard to the truthfulness of direct spirit-communion, as neither ourselves, or medlum, or any party connected The ratification of the Fifteenth Amendment to with us had the remotest knowledge-of the facts contained in Dr. Redman's message, corroborated

march of progress. In Boston, on Thursday of ast week, our colored fellow citizens celebrated he event appropriately, which concludes the event appropriately, which concludes the series of jubbless that have greated the latest the object is more fully attained when the child born of the National Constitution. The day spirits from whom the communications emanate was one of the finest of the season. It is fixing, are recognized and their statements confirmcest. I am induced to throw in my mite of confirmation, by stating that the communication perporting to come from George Redman, in which he states that "one of the manifestas given was the sudden unlifting of the hand the corpse, and seiging the dissecting knife and is essent of gother same he related to

I be be years since. In the course of a conversation be also stated one that while dissecting the hand of a subject,

the band closed upon the scainel. Another manifestation he related as having ocirred in the dissecting room. The body habe was lying upon the dissecting table. As he approached the child, its hand, which was resting upon its breast, moved up and down rapidly, no

While certain parties, through design or ignoratics, or both, are prone to attribute sinister motives to us in the publication of personal messages from the so called dead, it is a gratification to us, who are singere in the work assigned us as we verily believe by a power higher than that of earth, to receive such evidence as is contained in and several other speakers addressed the meeting. the following letter verifying one of the communications published in the "Message Department" of this paper:

DEAR BANNER-In your issue of Nov. 20th. I. noticed, with special interest, a message from the spirit of John Gillespie in corroboration of the truth of which, I wish to state that I knew him well, during his residence in Lowell, where he is still remembered by many. Also, that the stylo of the communication, in toto, is strikingly characknowledge that the words stated in the message as being spoken by him on his death-bed, vizi-One step to the grave: then where, oh, where!"

the has words uttered by him on earth.

Viewing it as I do to be the duty of all workers in the ranks of Spiritualism to give such testi-mony as they may possess in verification of messages from the angel-world. I send you the fore ng statements for publication in your truly

valuable piner.
Yours for truth and progress, THERESA HARVEY. North Sutton, N. II.

Spirit-Voices in the Air.

We give below the experience of a valued correspondent (over his own signature) at the musical reason of Mrs. Laura Hastings Hatch, of this city. The article speaks for itself, and is inserted

with bleasure: DEAR BANNER-Heave not citler by nature of name heads this article, and we sincerely trust, sic, though I aim a lover of barmony and sweet sounds. I have however, a friend who is an ama-teur in the floo arts, with whom I recently attended a concert at Music Hall, during which the numerous vocal and instrumental performers were much applanded, and, in several instances, repeatedly encored. We afterwards attended our of Mrs. Laura Hastings Hatch's musical scances, chose performances, both vocal and instrument al, he pronounced superior to what we had listen-ed to at Mu-sic Hall. But what I would like to We appeal thus strongly in behalf of our une call the especial attention of your readers to, is a comparatively new phase of Mrs. Hatch's medi-umship, which, in point of beauty and interest, far exceeds all other manifestations I have witnessed through her instrumentality. It is that of the accompaniment of some of her vocal perform what is alleged to be spirit-voices, in which the atmosphere, far beyond the confines of the room, seems filled with exquisite melody, that went far to remove the horror that ever attended necessaries of life! Who will be the first to add 'my anticipation of the Orthodox heaven, where an eternal sing-ong before the great white throne is to be the reward meted, out to the righte-THOS. R. HAZARD.

Newport, R I. Banner of Light Free Circles.

Mrs. Ausfin Allen writes: "I saw in the Banner It was no meagre compliment paid to Spiritual- a few weeks ago a suggestion that I thought very sm when two such prominent advocates of its wise. It was this: If the subscribers of the Banner addresses in the city of Washington recently. And that nearly every subscriber could do it. Here is

Deansville, N. Y.

The Spiritualists of Deansville, Oncida County, N. Y., desiring more spiritual food, have decided to hold meetings regularly hereafter, every second and fourth Sunday of each month. For the present they have engaged the services of Mrs. E. A. Williams as lecturer.

Circular.—The Year Book of Spiritualism.

FRIENDS OF SPINITUALISM-The efficiency of

The recent extensive travels of Mr. Peebles, during which he has been brought in intimate relations with the leaders of Spiritualism in Europe and Asia, enables him to present, with the assistance of his numerous correspondents, a complete assigned to himself especially the presentation of European and Asiatic Spiritualism."

It is our intention to include the number of bemediums; details of phenomena, and tests of spirit presence.

A catalogue of all books and periodicals that speakers and mediums, will be inserted, with a large amount of other information invaluable to Spiritualists, together with pointed essays by leading spiritual writers in both hemispheres, many of whom have already sent valuable contributions, and many more have engaged to do so.

In order to make the YEAR BOOK as complete as possible, we address this Circular personally to every Spiritualist in the world, requesting them individually to assist us in perfecting our task, that it may be a correct representation of the status of Spiritualism for the year. We request all mediums to write us, stating the character of their mediumship, facts, etc.; all public speakers, and every one who has a suggestion or "wise saying" beneficial to the divine cause.

The YEAR BOOK will be issued early in autumn, 1870, simultaneously in England and America. J. Burns, 15 Southampton Row, London, Eng., will receive orders and advertisements for the European edition. An early reply is desired. HUDSON TUTTLE,

J. M. PEEBLES.

All American correspondence in reference to the insertion of advertisements, notices, as well as literary matter, should be addressed to

HUDSON TUTTLE, Berlin Heights, Ohio. April 6, 1870.

Spiritualism in San Francisco.

anniversary of modern Spiritualism, in that city, labor in St. John, N. B. Parties in New Brunsfrom which we extract the following: "A large, wick who desire his services can address him, audience assembled at ten o'clock in Dashaway care of G. F. Orchard, 74 Charlotte street, St. Hall. Mr. Ryder was elected Chairman, and in- John: troduced the first speaker of the day, Mrs. H. F. M. Brown, who spoke for about three-quarters of Spiritualist Society of Lynn, Mass., the two last an hour, on the history and phenomena of Spirit- Sabbaths in May. Other appointments are soualism; gave a long description of the phenomena | licited prior and subsequent to the above. Adattending the manifestations of the Fox Sisters, dress him, for a few weeks, 91 Railroad Avenue and concluded with a brief digest of the state and Lynn, Mass, or his permanent address, P. O. box and progress of Spiritualism in California.

one being near the child but himself.

Yours truly, SAMUEL ROBERTS, M. D. Mr. Spear, one of the earliest lecturers on Spir-Philadelphia, Felly 21st, 1870, 712 North Seventh Languagism, followed with a lengthy speech. Dr. Holmes and the Rev. Mr. Loveland also spoke at o'clock in the afternoon.

In the afternoon, Mr. Loveland, from the Stand-

Mrs. Brown, Dr. Adams, Dr. Holmes, Dr. Allen A series of resolutions were adopted unanimously to the effect that the meeting should adjourn unand to establish a Children's Progressive Lyceum The meeting-then adjourned.

In the evening the various members indulged in the pleasures of a social party."

"The Dereliet Divine."

The scandal that was expected to accompany the theological examination of the Rev. Horace Cooke has been summarily squelched by the adoption of a resolution quietly accepting his withdrawal from the Methodist denomination. Cooke, in his application for dismissal, made a full confession of his iniquity, and, in a spirit of Christian humility, admitted that the sacred desk was not for him a proper sphere of action. Several speakers were in favor of expelling him, but the proposition was scouted as too harsh and uncharitable. Discussion ran high, several brethren claiming to be heard. The patriarchal voice of the Bishop finally stilled the clerical debaters. The Bishop favored a merciful policy toward the erring divine. He said he hoped there would be no further discussion; that it would only gratify public curiosity, which, from the large number present, despite the rain, it was evident only subject of Spiritualism, and we hope they may needed such an opportunity. Before taking the vote it was resolved by the brethren "that Horace | the good work, and so is Dr. Persons, the healer. Cooke, having surrendered his parchments, thereby confessing his criminal unfitness to remain in the Church of the Ministry, his request to be permitted to withdraw be granted;" this having been adopted by a large vote, the derelict divine was allowed to depart in peace, with a hope that he would sin no more.

Prof. J. W. Cadwell.

This gentleman, who sometime since was connected with Horatio G. Eddy in giving exhibitions of the physical manifestations, and whose interest | For April is a most excellent number. It is indeed at present engaged in giving psychological enter- for thousands every month. tainments in the vicinity of Boston. He has lately, according to the Quincy Patriot, given five entertainments in that place, at the Town Hall, astonishing all with his success as a mesmeric operator. He has also given entertainments in North Bridgewater, South Braintree, Eastham, North Eastham and other localities.

Our friends in the West are referred to the eard of WARREN CHASE in another column; and while they think of it, we hope they will patronize his establishment in preference to any outside concern. Mr. Chase is deserving of all the patrouage that Spiritualists and Liberals can afford to bestow.

The discussion spoken of in our last issue between Messrs. Hull and Morron, March 28th. was in East Abington, and not Marlboro', as inadvertently stated.

New Subscribers.

Since our last notice our old subscribers have sent us ninety-eight new names. Friends, you an army is immeasurably enhanced by its indi- are doing a noble and timely work, for which we ridual members knowing its numerical strength tender our sincere thanks. James A. Blood sent and the capabilities of the officers in command. one new subscriber; Mrs. H. French, one; L. This thought has induced the subscribers to un- Howes, one; W. H. Gnerney, one; S. P. Dresser, dertake the publication of a Spiritualist Annual, one; H. Adams, one; C. B. Lynn, two; W. Chase, or hand-book of the progress of Spiritualism one; P. Gale, one; Mrs. S. Gillette, one; J. Hilton, throughout the world for the present year. It one; A. Brett, one; J. A. Russell, one; Samuel Hill, will contain contributions from the leading Spir- one; A, Jewett, one; C. Eggleston, one; E. Stlnchitualists of Europe and America; statistical in- field, one; O. Brown, one; Mrs. W. R. Tanner, formation relating to spiritualistic and reform one; C. A. Peck, one; M. S. Giles, one; H. Seever, books and periodicals; mediums; scances; lectur- one; M. Y. Bowers, one; Wm. A. Marston, one; ers-normal, inspirational and trance; organiza- J. E. Andrews, one; G. W. Smith, one; J. Judson, tions, and the number or proximate number of he-, one; R. C. McBeth, one; C. S. Minor, one; Mrs. lievers in Spiritualism in all portions of the world. F. Hatch, one; E. S. Davis, two; S. W. Mayham, two; M. M. Ward, one; Mrs. M. Gibbs, one; J. H. Ketchum, one; D. D. Vickery, one; Geo. W. Renner, one; F. Lindgrist, one; M. Pieken, one; Mrs. J. Fountain, one; E. C. Pierson, one; S. W. Johnson, one; A. J. Severance, one; Dr. W. Persons, summary of the New Philosophy as received at one; E. Bridham, one; J. V. Mansfield, one; Jas. Constantinople, Smyrna, Athens, the Greelan G. Baldwin, one; J. T. Hill, one; F. Cadwell, one; Isles, and other portions of the Orient. He has Mrs. Wingate, one; Mrs. E. M. Cook, one; N. E. Leonard, one; J. H. Howe, one; Capt. A. B. Wakeman, one; L. Macgonan, one; L. G. Mytinger, one; J. C. Butler, one; J. E. Van Etten, one; lievers in the different sections of Europe and the P. Wright, one; J. Burgess, one; L. M. Barnes, East, as well as in America; the methods of dis-one; J. M. Evans, one; N. Robinson, one; Mrs. M. seminating their principles; number and kind of David, one; W. B. Righter, two; L. J. Higgins, organizations and societies; number and kind of one; Mrs. L. Cleveland, one; A. Washburn, one; F. Searle, one; Geo. Filer, one; W. A. Greene, one; H. Glidden, one; J. M. Lewis, one; J. D. Lauer, one; S. Austin, one; B. Coleman, one; B. are or have been published in the world, relating F. Adams, one; W. D. Johnston, one; J. M. Evto Spiritualism, and a classified list of authors, ans, one; J. N. Cowdery, one; M. D. Pickard, one; S. Scott, one; James Giles, one; T. M. Temple, one; C. Adams, one; James D. Taylor, one; E. Cushing, one; Mrs. E. A. Thompson, one; W. S. Ripley, one; S. Van Sickle, one; E. Hayward, one; R. Brown, one; Mrs. S. H. Dumas, one; A. B.

Movements of Lecturers and Mediums.

Miss E. Annie Hinman is to lecture in West Winsted, Conn., the last Sunday in April. A. N. Hitchcock, in a note, speaks of her as follows: "This celebrated medium and trance speaker is doing a noble work in this State, as Missionary Agent of the Connecticut Association of Spiritualists. Everywhere she is warmly welcomed by her many friends, and well sustained by the public generally. She has been speaking in Bridgeport, where her labors have been attended with marked success.'

Cephas B. Lynn will lecture in Salem, Mass. May 1st and 8th.

Miss Lizzie Doten lectures in Lynn, Mass., next Sunday. The friends in Lynn should turn out en masse to listen to the divine inspirations of this talented medium, through whom the angels communicate to the people of earth.

Miss Susie M. Johnson speaks in Willimantic, Conn., during May.

Dr. L. K. Coonley is to lecture and heal in The San Francisco Daily Chronicle of April 1st Cumberland, Md., during the balance of this contains an account of the observance of the 22d month; and the last three weeks in May he will

> G. Amos Peirce is engaged to lecture for the 87. Auburn, Me.

Spiritualism in Maryland.

We clip the following from Bro. A. P. McCombe's some length, and the meeting adjourned until two paper, the Havre de Grace Republican, of April

ing Committee on Resolutions, presented a series of resolutions which were adopted quanimously.

Mrs. Brown, Dr. Adams, Dr. Holmes, Dr. Allen say enduring, some things, a little more spiritual than is common in this part of "the moral vine-yard." Rev. Moses Hull, of Indiana, has been delivering a series of lectures on the phenomena til ten A. M. the following morning, to meet for the purpose of organizing a permanent working body things in so strong a light that his arguments

orry conviction to many minds.

Mr. H. is accompanied by one Edwin D. Keene, of Philadelphia, who at the conclusion of each lecture submitted to what purported to be a spiritual influence. How it was done we leave those versed in the occult sciences to determine, but certainly he had a faculty of getting into other people's business. He would call people whom he had never seen before by name, tell them the names of deceased friends who he declared to be present, and in many instances gave unmistaka-ble proofs of (by some means either spiritual or mundane) having arrived at a knowledge of the facts in the case.

Spiritualism in Texas.

Flake's Daily Bulletin, published in Galveston, is discussing the subject of Spiritualism. The editor savs:

"Spiritualism is a theme upon which the world talks, and is, therefore, of some interest. Now we are willing and shall be pleased to have this or any other theme of interest discussed in tions are made courteous, interesting, and above all, not too long.

Not much bigotry in that paragraph. The Texans are after light and truth on the important soon find both. Mrs. Wilcoxson is helping on

Emma Hardinge's Great Work.

W. B. Righter, of Petersburg, Ill., speaking of Modern American Spiritualism," says "it is past all praise, and is truly a feast of reason and flow of soul.' If money could measure its value I should say one hundred dollars would be small compensation for the volume. Its value cannot be measured by green backs."

The London Spiritual Magazine

in the spiritual cause was so severely tested at strange to us why its circulation in this country Waltham by the so-called exposes of Carbonell, is is not more extensive. We ought to receive orders

By their circular, which we publish with pleasure, it will be seen that Messra-Tuttle and Peobles intend to issue in the fall a Spiritualist Annual, or hand-book of the progress of Spiritualism throughout the world for the present year. This is a capital idea, and we know of no parties more capable of doing their work well than the gentlemen named.

Will the gentleman who visited our counting room on the 21 of April and purchased a copy of Mrs Hardinge's work, "Modern American Spiritualism," have the kindness to call at this office, or send us his address? We desire to ascertain what we shall do with the balance of the money he left in our hands after paying for the book.

Chicago claims in her population seven thonsand confirmed opium eaters. Is that a fact, Bro.

Spiritualism in Boston and Vicinity. Music Hall .- Mrs. Emma Hardinge had a very large audionce to hear her discourse, Sunday afternoon, April 10th, on "The Irrepressible Conflict between the Word and the Works, or the two Bibles of the Ninetcenth Century." All were delighted with the able manner in which she treated the subject. Next Sunday closes her engagement here, and

the lectures for the present season. Mercantile Hall .- On Sunday morning, April 10th, the Boston Children's Progressive Lyceum held its meeting at this hall at half-past ten o'clock. Singing, silver-chain recitations and marching, together with answers to various group questions, the reading of selections, a song by Hattle Richardson and remarks by Mr. Alibe, made up the order of exercises. There was a full attendance of visitors, and one hundred and thirty members and officers were present.

We learn from the Treasurer of this Lyceum that its: We learn from the Treasurer of this Lycoun that its:

"Present financial condition has never been better than now, and since January 1st, 1870. Its prospective looks as if the liberality of its friends was called for. The last year we had a subscription from prominent and able triends that carried us along, and by that means we freed ourselves from debt. The role no such assistance to rely upon this year; and though free, comparatively, from debt, the summer months are coming upon us, when our resources from concerts, &c., will be greatly diminished. If the friends of the Lyceum will continue their liberality, we will devote time and money to the Carless. Time, for there is much labor to make a Lyceum a success. Some of us have hardly a spare evening for any other purpose, and Sunday is a day of labor. The success of a Lyceum is dependent upon the sout that is put into the work by its efficers. An association without spirit will become as all bodies that loss their spirit—decay. I think the Lyceum system is wanting a greater development of the mental powers of its members. Our large or older groups (fitteen and unwards) compiles our last portion, because there is an organization connected with the Lyceum where talent is brought out—the Dramatic Association, which gives us three very full groups. Liberty, Temple, and Union, containing in the naggregate, flty members. We are about starting a literary class, where more talent and better opportunities are olived for all to develop their mental powers. " Present financial condition has never been better than

their mental powers.

We receive the credit, from visitors who have seen most of the Lycenms of the country, of being as efficient in the exercises as any they have attended, and we hope to make it as instructive and useful as a Lycenm can be made."

The Amateur Dramatic Association, connected with this Lyceum, will give an entertainment at Mercantile Hall, on Thursday evening, April 21st, consisting of the following programme: "All that Glitters is not Gold." and "A Race for a Widow." From the high reputation enjoyed by this organization a very interesting exhibition may be expected.

Temple Hall .- The regular circles-forencen and afternoon-occupied the time at this hall, 18 Boylston street, during the day on Sunday, April 10th. In the evening Dr. A. H. Richardson, of Charlestown, addressed the Boylstonstreet Spiritualist Association, choosing for his subject, "What is true religion?" His remarks gave evident satisfaction to all in attendance.

The Boylston-street Children's Progressive Lyceum met at Temple Hall, Sunday afternoon, April 10th, at quarter past one o'clock. About fifty officers and members were present. In addition to the regular exercises, answers to the question: "What is prayer?"-the consideration of group questions, declamations by eleven members, readings by Mrs. Dana and others, singing by the Misses Cayvan, and remarks by John C. Cleur contributed to enliver the session.

CHARLESTOWN .- Union Hall .- Rev. C. H. Ellis, of Salem. Ohio, spoke at this hall Sunday evening, April 10th. Subject: "The demands of the times against Religion." The afternoon of the same day was occupied by a conference. The Social Society connected with the Charlestown Spir-

itualist Association held its last meeting at the house of Mrs. Rand, High street, about forty members being present. At the quarterly meeting of the First Spiritualist Association, held Monday evening, April 11th, it was voted to remove from Union to Washington Hall, Main street. Tho thanks of the Association were also tendered to different

individuals for assistance during the anniversary exercises, as will be seen by reference to notice in another colum Dr. J. N. Hodges, of Boston, will address this Association at Washington Hall, Sunday evening, April 21th.

Washington Holl -The Children's Progressive Lyceum will give an entertainment for its benefit in the above- mountains yet measured is Mount Harvard, fournamed hall, 16 Main street, on Friday evening, April 20th, of which particulars will be given bereafter.

CAMBRIDGEPORT.-The regular order of exercises was gone through with by this Lyceum on Sunday morning, April 10th, at Harmony Hall, under direction of W. H. Bettinson, Assistant Conductor. Upwards of eighty members and officers were present. Speaking by five little ones lent interest to the occasion.

In the evening Mrs. Agnes M. Davis spoke to a good house, at Harmony Hall. Her subject, "The History of Religion," was well handled, and commanded marked at-

Chelses.-The meetings sustained in this place at Granite Hall, corner Pourth street and Broadway, doring the past winter, have been of an exceedingly interesting character and of a high order. Prof. Wm. Denton, Emma Hardinge. Thomas Gales Forster, Miss Lizzle Doten, Dr. II. B. Storer, and many others have spoken to enthusiastic audiences. A combination of the ecclesiastical forces was made, sometime since, to draw away the audience by a course of free lectures, at City Hall, on interesting general subjects-music given to warrant its continuance-and the hight hanner of our philosophy still waves triumphantly at Granite Hall.

The Committee (which was elected at a meeting of the Spiritualists, held in the first art of the season, to carry on the meetings) consists of B. T. Martin, Chairman; Dr. B. H. and Treasurer: Mr. L. Dustin, Musical Director. The cause is very prosperous in Chelsea, and our friends there have reason to fee, proud of their achievements.

On Sunday evening, April 10th, Mrs. Emma Hardingo ad dressed a large audience at Granite Hall, on "Life Hereafter, or the Spirit-Spheres." Her remarks were frequently applauded. At the conclusion many questions were propoun ed by the audience-from Spiritualists, however, as the adherents of old theology, quite a number of whom were presont, dare not "face the music."

The Chairman, Mr. Martin, then referred to the efforts made by the evangelical Christians to break up their meetings; but he was of the opinion that so long as Spiritualism possessed such mediums as the present speaker (Mrs. II.) it need fear no foe. Mrs. Hardinge replied that there were other powerful "mediums" at work, (perhaps not generally list; England third, the Irish next. recognized.) viz., the efforts of a hostile press and a persecuting people. Opposition could not full of bringing on the advancement of truth and the stimulation of free inquiry.

Nonra Scituate .- Dr. J. H. Currier addressed the Spirit. of rare interest and power." ualists of this place on Sunday, 10th inst., forenoon and afternoon. At the opening of the afternoon meeting, Miss Lizzie Bradford, of the Schuate Lycoum, gave a fine recitation, commencing, "Open wide the door, mother, and let the angels in." The services closed—in the P. M.—with a song from Richard Barnes, the blind organist of the Hingham Lyceum.

The Society and Lycoum-which latter contains some seventy members-are both in a very efficient state, fully demonstrating the grand results of harmonious and earnest

New Publications.

THE COVENANT.-No. 4. Vol. 1, of this magazine, for the month of April, is aggregated from its publisher, John Cox, of This monthly is issued in the interests of the Knights of Pythias, a new secret Order which has been in existence about five years, and which has for its objects the prepagation of love, harmony and henevolence. The Covenant presents a good mechanical appearance, contains many choice articles, and well represents an organization which is rapidly spreading throughout the country.

The Eccectic, a magazine of useful knowledge, published in Cincinnati. The April number is at hand, full of valu-

THE AMERICAN ODD FELLOW for April fully systains its cstablished reputation as a meritorious family and society Magazine. Principal contents: Conscience Money; History of Odd Fellowship; A New England Poet-Nook; Humors of the Day; Scientific and Curious Facts; The Manchester Unity; Letter from Germany; Beauties of Odd Fellowship; Odd Fellows' Hall, Philadelphia, (illustrated); Erfendship vs. Love; Women of the Bible; Choice Poetry; Correspondence from twenty seven States, &c. &c. John W. Orr, publisher, No. 96 Nassau street, New York.

Those who have from time to time made inquiries of us to ascertain the locality of Prof. Lister, the astrologer, will find his full address in another column.

ALL SORTS OF PARAGRAPHS.

Remember next Sunday afternoon will be the last opportunity to hear Mrs. Emma Hardinge deliver one of her grand inspirational lectures. It will be the last lecture of the course this season The next course will commence the first Sunday in October.

The famous Ole Bull is advertised in another column for a concert in Tremont Temple, Wednesday evening, April 20th. Of course every Spiritualist will wish to listen to the melodious strains of this inspired musician.

Mrs. Gillette, who for several years past has been very successful in healing nervous complaints by the laying on of hands, has resumed her business at 69 Dover street, Boston. She also teaches the process of developing media.

BT We have a spirit-likeness by Mr. Milleson, of New York, spirit artist, said to be that of the Joice boy who was cruelly murdered in Bussy Woods. Will his mother have the kindness to call at this office and examine it? We wish to test the fact beyond doubt,

H. D. Fitzgerald, Esq., delivered a fine address in Buffalo, N. Y., on the occasion of commemorating the twenty-second anniversary of modern Spiritualism. It is published in full in the Buffulo Courier of April 6th. We hope some day to find room for it in our columns.

OUR PUBLIC CIRCLES.—Each session of these cances is crowded with people, eager to listen to the diversified manifestations given through the lips of Mrs. Conant. There is a great "revival" at this time upon the all-important subject of spirit communion. All are welcome.

Jesse B. Shepard, the musical medium, is holdng séances in London, Eng.

Dr. H. T. Child, writing from Philadelphia to the American Spiritualist, says: "We have had Bro. Wheeler with us, and his ministrations have stirred our people considerably. He is certainly one of the most original thinkers and speakers of the present day. A lady critic said, 'I must hear all of Mr. Wheeler's lectures, for we never know what is coming next.' A flood of ideas have been poured out for us by him, and we are glad to know that he returns to you in better health than when he came to us. Such a laborer should be well cared for, and we hope he may live for many years in the form, to bless the world with his ministrations."

The Boston Board of Aldermen offer a reward of five hundred dollars for information that will lead to the recovery of the child, Nellie Burns, who has been missing for two weeks. It is thought the child was stolen by some of the professional

QUIZZING .- A song that is just now very popular in the London music halls has the unusual feature of funniness in the idea. The chorus runs

"I saw Esau kissing Kate, And the fact is we all three saw; For I saw Esau, he saw me, And she saw I saw Esau."

Recent explorations in the Rocky Mountains have determined that the highest point in these teen thousand two hundred and seventy feet.

Brigham Young is said to be in constant dread of assassination.

The first execution in thirty-seven years has taken place in the Duchy of Coburg-Gotha-a surgeon charged with the murder of a girl of seventeen.

The "American Grocer" is informed on good authority that some dealers in New York have made an article they call cream of tartar, by taking ninety-six pounds of Terra Alba (sulphate of lime, plaster of Paris,) and four pounds of tartaric acid, and grinding them together and selling it for any price they can get, from ten to thirty cents a

THE SATURDAY BULLETIN is the title of a good sized, neatly printed folio sheet, issued by the to be furnished by the Chelsea Cheral Society—but the disciples of bigotry refused at the outset to fellowship with the Troy, N. Y. It is to be "independent in all Universalists and Unitarians, and thus sowed the seeds of things, and all that is worth publishing, either of discord in their ranks. The course had to be abandoned- local or general news, will be given in as conits leaders acknowledging that there was not support enough | densed manner as possible." Success to you and your enterprise, brothers.

· Both branches of the Legislature of Iowa have passed a resolution for a Woman's Suffrage Amendment to the State Constitution. Now it Crandon, Corresponding Secretary; J. S. Dodge, Secretary must be agreed to by the next Legislature and ratified by the people in 1872 before it can be of

> Esther Morris, Esq., Justice of the Peace in Wyoming, has a son fifteen years of age for her clerk. He writes to an Eastern cousin that his mother's exercise of the judicial power gives general satisfaction to the miners, and most of the legal profession bring their cases before her court.

> Cyrus W. Field is reported to be worth five million dollars.

Statistics show the Germans to be the most suicidal people in Europe; France next on the

Of " Miracles, Past and Present," Mr. Mountford's new book, Milo A. Townsend says, "it is a work

The Westport (Connecticut) Gazette, commenting on a lecture by Miss E. Annie Hinman, State Missionary, says:

"Unlike mediums of the past, this individual was able, unaided, to place herself into the mesmeric or trance state. With closed eyes, her lesson was delivered in a style that would have done credit to a Webster. Her remarks were pregnant with brilliant ideas relative to the power which he and the remarks were hich she and other mediums possessed to communicate with spirits of the departed, were clothed in elegant language, and at their close several questions pertinent to the subject were asked and answered."

BEAVER FALLS, PA .- The Banner of Light can be obtained each week at the book and stationery store of Milo A. Townsend & Son, as above. Call in and look at a specimen number.

General Prim, in Harper's Weekly, looks prim. This splendid weekly pictorial is invaluable. No wonder it has an immense sale.

Three cases of trichinal disease are reported by Dr. G. S. Eddy, of Saxonville, as occurring in one family. One has died, one is still very sick, the other has recovered.

A case of Trichenosis has been discovered in a family named Gove, living in Belvidere, Lowell, several of the members of which are dangerously ill. Doctors Spaulding and Nickerson consider the symptoms unmistakable, and caused by eating uncooked pork.

Imprisonment for debt has been abolished in England.

Charlotte Cushman, so long a resident of Rome, is coming to the United States next summer, and will make this country her home hereafter.

A WOMAN'S SUFFRAGE CONVETION was held | Boston Music Hall Spiritual Meetings. in Cambridge, Mass., last week, at which his Honor Mayor Hardinge presided and made a speech. Miss Lorenza Haynes, Rev. Mr. & Mrs. B. F. Bowles, Mrs. Hathaway, Mr. l'ardee, of the Divinity School, and Mrs. Julia Ward Howe made addressés.

The Convention formed an organization under the name of the Middlesex County Woman's Suffrage Association, and adopted a constitution. Officers were elected for the year as follows President-Mrs. A. C. Bowles, of Cambridge. Vice Presidents-Rev. Gilbert Haven, of Malden: Miss L. Haynes, of Waltham; Roy, Jesse Jones, of Natick; Mary E. Hall, M. D., of Lowell. Secretary-Miss S. A. Joy, of Charlestown. Treasurer-Mrs. Carrie P. Lucoste, of Malden.

The Treasury of the State of Massachusetts has been enriched over three millions and a quarter of dollars by the Back Bay improvement. Members from the rural districts should bear this in mind.

The truly generous are truly wise; And he who loves not others, lives unblest,-Horne.

A hearded woman died the other day at Toulouse, aged 104 years. She had a beard two feet

BANNER OF LIGHT-We call the attention of our readers to the prospectus in our advertising columns of the Banner of Light, the oldest and ablest exponent of the Spiritual Philosophy published in this country. It is conducted with admirable tact and ability. Through its immense circulation among the millions of Spiritualists of the United States and the liberal-minded everywhore, it is exerting a greater influence in molding the religious opinions of the people of this nation than any other paper published. Send for specimen copy.—Harre De Grace Republican.

Miss Alcott, author of "Little Women," "Old-Fashioned Girl," and other works, sailed recently from Boston for Brest, accompanied by her artist sister, Miss M. May Alcott.

Alexantler Dumas, Sr., says he knows better than his physicians can tell him that he will not live another year.

SENSIBLE.-The authorities of the Massachusetts Institute of Technology have resolved that no professor shall inculcate any particular religious tenets or belief, or shall advocate or oppose any creed or doctrines held by any class or denomination of Christian believers."

The cost of constructing and submerging the French-American cable was \$6,255,000. The proposed Belgo-American cable, 3,700 miles in length, is to cost \$4,366,000 in gold.

> SPEAK NOT IN HASTE. Time to me this truth has taught—
> "Tis a truth that 's worth revealing—
> More offend from want of thought,
> Than from any want of feeling.
> If advice we would convey,
> There 's a time we should convey it;
> If we 've but a word to say,
> There 's a time in which to say it!

The Spanish Club at Havana have declared their purpose to reduce every building on the island to ashes, in the event that Cuba should either be ceded or sold by the home government.

ICE MANUFACTURE.-A large machine has just been completed at Patterson, N. J., by which water can be transformed into ice at about two dollars per ton. it can be shipped to South America and ico made from it there and delivered at five dollars per ton, clear of all expenses. Instead of ammonia they use the patent chemical manufactured from the refuse of petroleum. The ice made thus is clean, pure and solid.

One hundred years ago there were more than 250,000 landed proprietors in Great Britain; to-day there are less than 50,000.

CURRENT EVENTS.

"The Navy Department has received dispatches from Commander Truxton, of the United States steamer Jamestown, dated from the Fejec Islands. The commander states that the inhabitants of the Island are auxious to establish an independent Government, and come under the protec-tion of the United States, but are afraid to make any move, ing to the menacing attitude of the British authorities, to threaten to arrest all persons attempting anything of

Advices from Lima, of March 22d, say that freshets had lion dollars damago. The rice fields have been rendered useless for the present year. Altogother the damage in the province is not less than five million dollars. Sambeyeque is the great rice-producing province in Peru.

The recent arrival of a large fleet of vessels in the harbor has imparted to its waters a scene of busy life, and Boston as an importing city is clearly seen to be not a vision of the past, but a present reality, which still promises much for the future. In three days last week upwards of two hundred and thirty vessels entered this port, and still they came.

The Littleton (N. H.) Republic reports that a little daughter of A. P. Chase, of Piermont, aged four years, recently died after an illness of twenty hours, supposed to be caused by eating "worm lozenges." The number caten is not known, but thought to be about eight. The physician, before knowing what she had caten, pronounced the symptoms to indicate polson from corresive sublimate.

toms to indicate poison from corrosive sublimate.

The Cubans still hold out with a determination ultimately to throw off the Spanish yoke. They have recently gained important advantages over the Spanish forces. The Spanish Generals find it difficult to win laurels in fighting the liberty-loving Cubans. The removal of Gen. Puello from the command of the Camaguey district in Cuba, makes up the eighth Spanish General and district commander removed for want of success, and returned to Havana and Spain with a wrecked reputation as a military man, since the year commenced, the other seven being Generals Palacz, Pinto, Buceta, Escalante, Letona, La Torro and Lesca. What a favorable commentary, then, is this wholesale slaughter of Sprinish officials of high rank for the Cubans, who, despite unheard-of disadvantages, have been able in eighteen months to baille so many generals, and send them back discomfited to Spain with blasted reputations!

At the recent State election in Rhode Island the Republi-

At the recent State election in Rhode Island the Republi can ticket was elected by an increased majority, which so-cures the reflection of Mr. Anthony to the United States Senate.

There is a very general cry all over the country for a reduction or total abolition of the income tax. How Charles Summer, in a recent speech in the United States Senate, said; "I have on mucher occasion, and more than once, said, 'Down with the taxes,' and I repeat that cry now, 'Down with the taxes,' and we cannot do better than to begin with a tax inequitable in its 'operation, and which according to the original understanding when it was first passed, was to end now,"

Canada is mustering its armies to repel the expected Fonians and subjugate the Red River rebels. Unless great caution is exercised there will be fighting.

Late dates from Spain state the trial of the Duke of Montpensier for the nurber of Prince Henri de Bourb n, in a duel, in March last, was concluded before a council of war Aprill 2th. The Duke's prempt confession of the deed and his expression of regret therefor were accepted as extenuating circumstances. The Duke was sentenced to one menth's exhibit from the city of Madrid, and to pay six thousand dollars indemnity to the family of Prince Rent.

.The time has expired for accepting the treaty made by the U. S. Government for the purchase of the Islands of St. Thomas and St. John, for a naval station.

Thomas and St. John, for a naval station.

The protracted war between Brazil and Paraguay, has probably come to an end by the death of the Paraguayan chief Lopez. Dispatches from London, of April 13th, say: The following has been received from Rio Janeiro: "President Lopez, of Paraguay, is dead. He was surrounded, and refusing to surreuder, was killed by a Brazilian lancer. The mother, sister and children of Lopez, together with Madame Lynch, have been captured. The commander of the Brazilian troops, who put this linishing stroke to the war, has received from the Emperor the title of Viscount Pelotus."

A Card.

We, the members of the First Spiritualist Society of Charlestown, hereby tender our sincere thanks to the ladies who so kindly assisted us in, our late anniversary, by their valuable donations; to the speakers, and members of Bond's Band, for addresses and music, and also to the Banner of Light for its assistance in advertising. &c.

FIRST SPIRITUALIST ASSOCIATION.

GEO. II. KNAPP, President,
CHAS. H. WING, Secretary, IENRY BROWER, Treasurer. Charlestown, Mass., April 11, 1870.

April 24th, Lecture by Mrs. Emma Hardinge.

The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall—the most elegant and popular assembly room in the city—

SUNDAY AFTERNOONS, AT 2½ o'clock, until the close of April, under the management of Lewis B. Wilson. Mrs. Emma Hardingo will lecture during April. Vocal exercises by an excellent quartette.

Spiritual Periodicals for Sale at this

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts, percopy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 conts, The Relatoro-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Withen Scott. THE LYCEUM BANNER. Published in Chicago, 111. Prico

THE AMERICAN SPIRITUALIST. Published at Cloveland, O.

THE HEBALD OF BEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

Two Days' Meeting at West Randolph, Vt. The Spiriturists and Rhorads of West Randolph, V.L. and wichnity will hold a two days inverting at Orinite Bull, West, Randolph, V.L. April 23d and 21th. Rev. C. W. Emerson, at Northfield, is expected to speak on satunday, the 23d, at 1L, o'clock A. Mr. All bullerested are invited.

Business Matters.

MRS. E. D. MUREEY, Clairvoyant and Magnetic

Terms, \$5 and four three-cent stamps.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York.

M. K. CASSIEN answers sealed letters, at 185 Bank street, Newark, N. J. Torms, \$2,00 and four Sw.Alb.

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.

"SHOOT FOLLY AS IT FLIES," and stop using reparations on your head which are composed of poisons. Use NATURE'S HARR RESTORATIVE, which by its cleanliness, fragrance and purify commends itself. See advertisement.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass. S. A. G. WATERMAN, 60X 4155, Boston, Mass., Psychometer and Medium, will answer let-ters (scaled 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.

PUBLIC SPEAKERS AND SINGERS WIll find Brown's Bronchial Troches" heneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaption to affections which disturb the organs of speech. For Coughs and Colds the Trockes are effectual.

Special Notices.

HERMAN SNOW.

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

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

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

SPIRITUAL AND REFORM WORKS Published by William White & Co.

CAP WAY IS IT? Why is it that some men succeed In everything they undertake: While some toll very hard indeed, Who scarcely can a living make:

GEORGE FENNO, some ten years ago, Began to advertise in rhyme, And ever since, as many know,
He what is every basy time supplies
Boshes Boyrs' Chourned, he supplies
Boyrs' Hars and Carse both very neat,
And Boors and Suos sout lowest prices—
Corner of Bench and Washington street.

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

ADVERTISEMENTS.

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

Per all Advertisements printed on the 5th page, 20 cents per line for each lusertion. To Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays.

OLE BULL Respectfully announces

ONE GRAND CONCERT TREMONT TEMPLE,

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MR. WILLIAM MCDONALD,

The popular Tenor.
MR. EDWARD HOFFMAN. The Distinguished Planist and Composer. Admission 81. No extra character for reserved scats.
Sate of thekets thegins at White, Smith & Perry's Music
Store, 298 and 239 Washington street, Monday morning, April
18th, and at the hait on the eventing of the performance,
ALEXANDER BULL, Business Manager,
Apr. 23. J. 144 WATSON, Agent.

CLAIRVOYANI, Magnetic and Liberric Physician. Circle C. Wednesday evening. Office hours from 10 A. M. 10 5 P. M. 23 Green street, Boston.

23 Green street, Boston. Iw-Apr. 23.

CLAIRVOYANT and Trance Physician, 527 Washington street, corner LeGrarge street, Boston. 4w-Apr. 23. 25 LOWELL STEER, ASTROLOGER
25 Cular. House a. M. 105 P. M. Tw. Apr. 21.

MRS. MARY LEWIS, Psychometrist and Realing Medium. By sending autograph or lock of bale. Will filed in Medium. By scaling autograph or lock of it will give psychom trical readings of character, answer of tions, &c. Terms 81.00 and two three-read domps. It readings, \$1.00 and stamps. Address, MARY LEWIS Meson, Whitesda Co., III.

MRS JI B GILLEPPE can be consusted for healing and developing at her relicine, 69 Dover street, Apr. 23, -13a* CPIRITUALISTS' HOTEL.—Board by the Day of Week, at \$1.50 per day, at \$4. Hudson street, Boston, Circles Sunday and Wednesday evenings at 72 o'clock. Apr. 23 -4w.

MRS. LITTLEJOHN, Medical, Business and Prophetic Charvoyant, No. 351-Tremont street, Roston, Mass. 3x*-Apr. 23.

SOLOMON W. JEWETT, the Shepherd, is restoring the affleted at the ST. NICHOLAS, PITTS-BURGH, PA. Apr. 23.

TACOR TODD, Heating Physician, has removed to No. 63 Reach street. Boston. 3w—Apr. 23.

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Feb. 17.

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Invocation.

Thou Triune Principle of Wisdom, Love; and Power, we believe in thee, though we cannot know thee, for thou hast so decreed that we can only understand as much of thee as we can find within ourselves, and that is finite, while then art infinite. Yet, on loving Sparit, we can look abread in Nature, and there can read thy bandwriting upon her walls, and we ought to be satisfied; we ought to have faith, but we sometimes lackelt. Oh Infinite Spirit, give us more faith; make us to trust thee so perfectly that we shall never be afraid. If storms overtake us, we shall know that thou art in the storm. Father, thy dear him manify looks forward to thee as its salvation. Thy children everywhere are turning toward thee for something better, for something holier than they have yet attained. It must be for the prophecy of good is in every soil. Then wouldst not deceive them; then wouldst not implant the desire for goodness, for perfectness, in the bunian soul if thou didst not intered to be tow it. Oh thou?Spirit of Infinite Good, bless us, this bour; blessour efforts to rise-higher and higher in wisdom, in love, in truth; bless those who mourn; may they find consolation in their mourning in the knowledge that it will not always last, that the smile of joy will succeed the cloud of mourning that thy presence-will finally lift them out of darkness and bless them with light. Call the weak and weary ones of earth nearer and still nearer to thee. May weaty leads rest upon the bosom of thy love. May aching learts tind consolation in thy pure and undefiled religion that cometh alone from thee; may they have faith in thee as all goodness, all wisdom, all power and all love. Amen.

Questions and Answers.

Continuitant Spring Vour questions, Mr Chairman, I am ready to answer. QUES - How soon does the guillotine end con-

Ass-Since every it limbual is spritually and physically unlike every other individual, or ourse all the plectonena of being must relatively differ. that, there consides by this that hadaing process is dated in a very few seconds with samp, so I have been told while with others it is of longer ducation. There is no general rule with this place numer on $Q = W^n(t)$ kind of substance is the shirt formed $t = Q + W^n(t)$ kind of substance for her

of, and where is our signification our birth?

A.-That is a question which Go Lalore could

Q.4 flas the merical the same spirit as man? If so, why should there be such distriction made? A - S contrib mends in the spair would be determined that there is but one spritted topic pervaling all things; the same in the arimal as in the gratife is 5; the same in all the lower orders of creation as in the higher, each particular phase being but a different expression from the same algorithms in the

O. How is it that questions in scaled envelopes are as swered by other sprits instead of the one

to whom they are addressed? A.—Allow no to expliin the process. In the answering of your fetters, son or spirit who is best adapted to the work is selected to take control of the medium, either partial or entire, as the case may be. That sortic is then, to all intents and purposes, a dweller in physical life, here with you. At the same time he is in connection with those invisible ones who are your guests at this place. The spirit who is answering the letters cannot see beyond the external any more than your medium, any more than you could. He knows only what is upon the external, what appeals to the eye-nothing more. That is why it is necessary for some name to appear upon the envelope, either of the spirit you desire to call or your own name. Then the spirit who is answering tently to the spirit-the name that is upon the enyelope. If any one is present that can respond to it, they do so; if not the envelope is generally laid aside, they being unable to answer it. It would consume a much greater length of time and a much larger amount of magnetism in order to have each spirit who is called for come forward and control the medium and give the answer. Perhaps seven times out of ten they would fail in the attempt; so one is selected who can serve as amanueusis for all the rest, it being easier for the medium, easier for the spirits who desire to give an answer. We have only just so much time at our command, and just so much inagnetic power that we are at liberty to use up.

-I have been informed frequently that children dying when quite young, progress and learn in the sprit-world the same as when living. If so, why is it, as I have noticed in several instances, children that have passed away many years come back and control the medium and talk childish and indistinctly, the same as when here

A .- Such manifestations are not normal; they are abnormal, even to the spirit who produces them; they are given to appeal to your past lives. For instance, you knew your child as a little child. It has grown to maturity in the spirit-world, but it desires to appeal to your consciousness, to be remembered. Consequently it comes to you as it was when here, as nearly as it is able to. If they came to you as they are now in spirit, you would find that the same progress had been made by them as spirits that would have been made under proper circumstances in physical life here. Feb. 11.

Alfred H. Henchman.

I thought when we went away from this world we should be at rest, if we were fortunate enough to escape the torments of hell. But there don't seem to be any more rest for the soul after death than there was before. There seems to be some-thing within itself that is constantly pushing it ahead and making it active; and then there seems to be attractive force outside of itself that assists in making it a restless spirit. I never thought that I should be called back to this world again after I had left it, but it seems I have been.

I don't know much about this way of coming back; have seen a good many come, but never

back; have seen a good many come, but never tried it myself before. About three, weeks ago I was called for by a distant relative, who said I was indebted to his father for quite a large amount, and if Spiritualism was true, its doctrines a fact, he should think I would not be able to be at peace in the spirit-world till I came back and done in the spirit-world till I came back and done something toward the paying of that debt. I was called to come to a place, as high as I can judge, about thirteen miles from Boston, in a westerly direction. They wanted me to tell what I knew about Ir, what my views were, and wanted to know, if Spiritualism was true, if I could n't do something about it. Well, to begin with, I do n't know anything about it. I have n't the slightest knowledge of any such debt, not the slightest knowledge of it. I do n't know but what my memory is pretty good now. It always used to be. memory is pretty good now. It always used to be and I think if I had had any such debt I should have been likely to remember it. And as I was in the habit of keeping square with the world, I think it would have troubled me till I got rid

Now I would suggest just this much to that man. He says he is a distant relative of mine. I suppose he is. I shan't take the trouble to find out—take his word for it. I would suggest just this much: that he go to work and earn an honest

that body to the best of his ability. He has got that body to the best of his ability. He has got to have to take care of the hody, without calling in the answers to the following questions? What to have to take care of the hody, without calling on me. I believe in people's paying the rent of their bodies as they go along that is, taking care of the body or mind—that's another thing. Somehody else, ought to help them then. But if they are well, better do it themselves; better go to work, and hot be trying to sponge either this. A—Your correspondent entertains the same, they are well, better do it themselves; better go to work, and hot be trying to sponge either this memory—as I have—if fifty thousand years exponence. Well, I found in mortal form." Nowiff a mortal has a clear in well-any war, but he consequences. Well, I found in the Burney of the spirit world. The has done it hous in mortal form." Nowiff a mortal has a clear in mortal form." Nowiff a mortal has a clear in mortal form." Nowiff a mortal has a clear in mortal form." Nowiff a mortal has a clear in the spirit world before he came on the care in the spirit world?

I lived here twenty-five years ago, and I was in memory—as I have—if fifty thousand years experience be the will feel do not be earn this time, why would not forget him any more that would not forget him any more than those who had always walked on a straight line. I thought he was blasphemous in his belief. I told him so, I did not believe he would ever get to heaven with the same. I did not believe he would ever get to heaven with the same. I did not believe he would ever get to heaven with the same has a clear in mortal form." Nowiff a mortal has a clear in the spirit world before he came on the care in the spirit world before he came on the care in the spirit world where it may a care the first the did not believe he would ever get to heaven with the did not believe he would ever get to heaven with the was hashed to he will that way of thinking, and told him so. I did not believe he wou He is put into a physical body to take care of that body to the best of his ability. He has got what be gives me. He says his name is Philip Henchman, I don't know. He has told what is come back and take care of you when you are incruder facts:

able to do, it yourself. You would n't do a farthing toward aiding them, either. I have seen such folks before now; dealt with 'em when I was here, and aint forgot 'em. Good day, sir.

A.—Cerfainly. He never performed anything outside of law. He always acted in harmony Feb. 14.

Lemuel Porter.

Oh, how true it is that mortals see through a glass darkly when looking at spiritual things. I can now fully realize the truth of what one of my friends told me a few months before my change. He said, "I think you will find, when you are diyested of mortality, when you stand in the clear-er light of the spirit world, that all the religious that are in existence on the earth are more material than spiritual, that they have been educating the soul in material things, shutting it out from God's spirit." This is true. I do. And yet there is a divine philosophy running through all. The spirit of God is in all, but poor weak human nature has coyered it up with crust after crust of materialism, fill spirituality is unknown and unhard. Betigion to day talks more of matter than of mind—misleads the soul, draws it away from those inspirations that it might receive. It Deity? holds a cut of furbid water to the line of human. rial than spiritual, that they have been educating holds a cup of furbid water to the lips of humantruth. I said, should I find the philosophy of Spiritualism a truth. I would say so, if it were possible for me to return. That it is true, all the angel world knows. But none can know it here. It can only be a belief here. Bright gift of knowlangel world knows. But none can know it here, previous to the present existence?

It can only hear belief here. Bright gift of knowl. A—Many of you. What is true in one case is edge, it can only come by experience. I know it, not in all. Some of you have doubtless but just my brother, now. You told me it was knowledge started on the highway of human experience; to you, when it was a nonentity to me. But here others have traveled a long distance that way. I think you were mistaken in your power. It can Q—After our spirits have passed from this belief. You have not dwelf in the realistic of the spirit. Here never trough human life you. ties of the spirit life apart from human life, you cannot know. But cherish that belief. It is holy. It is the best gift that God has ever bestowed upon poor humanity. Lemmel Porter, when here a tea her of the Baptist faith. Good day. Teb. 14.

Mamie Emerson.

Mamie Emerson.

Oh, Uncle Willie! [Mamie, is it voit?] Why, yes. Why didn't you stay, Uncle Willie? [How could It?] I surpose you could n't, but then I wanted you to. [What news do you bring?] I am not sad, Uncle Willie. [Is it true that your mother is with you?] Not yets-not yet. [Has steleft the body?] No, not vet, but we all expect her, right away. Oh, Uncle Willie, I wish you could have been there. I am not sad, Uncle Willie. [What was the cruse?] I don't know. Uncle Willie. [Did you Lave any intimation of it?] Yes, I did, but I did n't believe it. I did n't thuck it would be so. [Lon'y left them Saturday afternoon.] I know it. You feel sad, don't you, Uncle Willie? [I do, indext] I aint sad. Father feels dreadfully. He is most crazy. I don't think it was medrawing her to me. I don't think it was. [With her great love for you she could n't it was. I With her great love for you she could n't but grieve | I know it. I know she did, but, Uncle Willie, I did n't wish for her to come. I did n't wish for her. Of course when the right. time comes I'd be glad, but I didn't wants her to come. [Is there no possibility of her remaining) in the body?] They don't think so. None of them think so. [Such as n't recognized you yet?] Oh, no, Uncle Willie, she has n't left the body yet; Oh, no, Uncle Willie, she has not left the body yet; I shall be able to help her when I go back from you. I can carry the same power that you exert; A.—It certainly does, ed when you were there. If hope you may bring ed when you were there. If hope you may bring the cause of the constraint of the co I shall be able to help her when I go back from you. I can carry the same rower that you exerted when you were there. [I hope you may bring her back, if it is proper. You have my follest sympathy.] I aint sail, Uncle Willie, [You feel sail to those who are left?] Oh, I do. When I come into their atmosphere, I feel dreadfully, but I know it is them. It is n't me. Father will think God is very unkind, won't he? He thinks it's dreadful—dreadful. He don't see why you could n't hear stayed. He thinks it had been n't have stayed. He thinks things would have been different. But he need n't think so. [I will try to go and comfort him the best I can] Yes. rry to go and comfort him the hest I can] Yes, you must. [I stayed as long as I thought I could.] Well, you styed, I suppose, just as long as your guides wanted you to. But then you know I wanted you to stay. Now, Uncle Willie, I shall be strong to below the stay. wanted you to stay. Now, Chele Wille, I shall be strong to help my quother. Do n't you life and, will you? Because if you are, you know, I can't do so well. You throw a shadow over me, he-cause I take your life to help her with. Do n't you bo sad, Uncle Willie. You must feel it is right, it is best, and if you are sad it will only make things more in the her. Don't be said will you. worse for her. Don't he sail, will you? [Lwill try not to be.] I am going right straight there quick as ever 1 can. Feb. 14.

Capt. Elihu Davis.

That little one has helped herself bountifully, hope she may be successful, though I am left with a very small magnetic power with which to come. I have been gone out of the body three with a very small magnetic power with which to come. I have been gone out of the body three years. Ship fever took me away. I desire to report myself happily situated in what is to my family left the land of shadows, but is in reality the real life. I wish also to say that I have it in my power to do much for those who are, here on the earth in sympathy, with me, little or nothing for these who are here. ing for those who are not in sympathy, because it is through that element mainly that, we work for those who are left here. I would have my friends cheer up, for I can see a way by which they are soon to be relieved of their present difficulties, and the more quiet they are the more passive, the sooner this will be brought about. If they get anxious it will take longer. Capt. Elihu Dayls, of New Bedford. Good day, sir.

Scance conducted by Father Henry Fitz James letters answered by Charles H. Crowell.

Invocation.

Oh, holy one, again we flee to thee with our psalm of thanksgiving and our prayer; being conscious of our weakness, we ask to come nearer thee, the source of strength; being conscious of our ignorance, we ask that thou wilt give us of thy wisdom. And, our Father, thou who art wise and holy and true, we ask that thou wilt lead us through our consciousness so perfectly that we can never mistake the way. And for these mortals, oh thou infinite spirit, we ask that if they mourn thou wilt soften their sorrow with thy snulight of love. If they are in doubt, clear away the clouds and let them behold thy face. Father, we thank thee for thy wondrous and beautiful gifts to humanity; we thank thee for flowers, those bright gems that talk to the soul of heaven and of thee; we thank thee for little children, who in their innocence and purity and loveliness do reveal the great spirit to us. Oh, living spirit, breathe then upon us this hour, that we may live anew in thee. Oh, may thine holy angels, who are wiser and botter than ourselves, come nigh unto us with their ministries of love; may the unto us with their ministries of love; may they teach us, that we in turn may teach those that are heneath us. So may thy kingdom come to our hearts, and thy will be done by us all the days of our lives. Amen.

Feb. 15.

Questions and Answers.

Ques.-How do justice and injustice differ in A .- I'recisely as they differ here. The spirit-

living; not be trying to sponge this world or that. and injustice are different there from what they are here. They are the same everywhere, Q.—Have I a proper idea of God, as expressed

as good in the matter referred to as one now existing in the spirit-world?

A.—Certainly. If your correspondent has a clear remembrance of that life in the spirit world that he says he has, of course his theory is entitled. Henchman. I do n't know. He has tald what is not true, in my opinion, about the debt business, and I do n't know but he has told what is not to more credence. If he as a disembodied spirit, true in all the rest. But I do n't decide that case. He can do it knowled. Go to work, go to work. I thinks he has seen such a class of unhappy spirits, thinks he has seen such a class of unha

with law.

O.—Is it possible for God to do anything for

which be has not made a law.

A.—No; to my consciousness, certainly no.

Q.-Is Jesus Christ the only begotten son of A.=No; you are all sons and daughters of God

in the same sense, every one of you. Q.—In what sense is Christ the word of God? A.—In so far as he taught what was true, as he reached truth to humanity, was he the word of

iod—no further. Q.—Is matter eternal? A.—Yes, I believe it is.

Q -Are laws as eternal as God?

A.—Yes; I cannot believe otherwise, Q.—In what respect is Nature different from

A .- Nature I understand to be God's way of ex-Q.-Then Nature may be called the bride of

-Y'09. Q-1s everything done by a law of Nature?

A.-1 so believe. O -Then whatsoever is, is right?

A.—In that sense, most assuredly, Q.—Have our spirits been clothed with mortality previous to the present existence?

hody will they ever return from the spirit-land to dwell again on the earth?

A.—It is my belief that they will.

Q.—Can a man live so well in this life that he can overcome many of the laws of Nature, as Christ is said to have done?

A.—I do not believe that Christ did overcome any natural law. I believe that he, understanding the law, acted in harmony with it—made it his servant—did not overcome it.

Q.—Was it by the perfection of his nature, by a spiritual approximation to his father?

A.—I believe that had a great deal to do with it.

Q .- Did it not have all?

A.-.No. Q = 1s it an accident of Nature?

Q -An incident of Nature?

A = Yes. Q.—Can one transmit this nature? A.—Yes, I think so. The more bely you are, the more confidence you have in yourself, the more mositive you are, Jesus, if he lived a blameless life, of course had confidence in himself. He felt that he should have whatever strength was necessary. To the production of any great work, whether it be of mind or matter, confidence in one's self is absolutely necessary to its perform-

ance.
Q.-Did his perfect humanity enable him to be more fully connected with the law of Nature?

A.—Certainly. He attracted to him those high and powerful intelligences that could best aid

him in his work. Q.—The consciousness of doing right gives ex-

say he had taken the old body that had been crucilled and laid in the tomb. He had gathered to himself by his knowledge of natural law those elements that would appeal to physical sense. In other words, he made himself a physical body, through which he could temporarily act. They did not see his spirit; only that body.

Q.—Do prayer and fasting perfect one's nature?
A.—Yes, provided you pray because you feel to pray, not because you feel to pray, not because you feel that you ought to. A great many people pray because they have been taught to believe it is right. That is no kind of honest prayer—will never avail anything. But if when you pray, you feel that prayer to come from the sacred depths of your soul, it will effect

from the sacred depths of your soul, it will effect something for you.
Q.—Is it the same with fasting?

A.—It will amount to little or nothing, only so far as physical life is concerned. It will, for the time being, change the elements of physical life.

Q.—Was there a necessity of Christ's fasting?

A.—He said so, Q.—And of Elijah and John?

A.—They so affirmed. Q.—And the aucient saints who made them-selves conspicuous for holiness?

A.—Many of them have so affirmed. We have no right to dispute them. If they believed in that no right to dispute them. If they believed in that rite it was sacred to them. If they fasted because they felt they ought to from the sacred depths of their souls, it was right. It would elevate them in the spiritual scale of being.

Q.—Does not fasting reduce the animal nature, while prayer brings out the spiritual? Should not both be employed?

A.—There is a truth doubtless in this idea.

A .- There is a truth, doubtless, in this idea But there are some persons that can be brought into spiritual relations much better by taking the

innosite course. It is not a rule that can be aplied successfully to all.
Q.—Many affirm that Christ's natural body was

raised. He said to Thomas, "Thrust your fingers in my side." How is that? A.—I know that many so believe, but I know,

also, it is not true. That body, as I remarked few moments ago, that Jesus manifested throug when he appeared to his disciples after his cruci fixion, was a body he had manufactured, if you please, from the air. He had gathered those elements from the air and manufactured a physical body precisely as spirits at the present time manu-facture faces and hands with which to greet you through the cabinets of the Davenports and others. It is the same law.

Q.-Was it flesh and blood? A .- Yes, flesh and blood to all intents and pur-

Q.—What are the equivalents of flesh and blood in the spirit-world? Are they electricity and magnetism? A .- Yes; you may as well call them by that name as any other. You would understand it

Richard Coleman.

Stranger! [How do you do?] Very well. We do n't know much till we die. [Knowledge does n't come very rapidly, even then, does it?] Well, it do n't come very rapidly—no; but we generally find out what our status is, and we gravitate to ind out what our status is, and we gravitate to the right place. Some of us that thought we should get pretty high seats in heaven find we have to take a pretty low one, and a back seat at that. And some of us that didn't expect anything at all in the way of a good place get the best. Now I lived a Christian here—that is, I thought I did, and I thought that my religion would entitle much a very good share of heaven. world is not so largely removed from the world thought I did, and I thought that my religion that appeals to your human senses that justice would entitle me to a very good share of heaven

after death. I had a brother that died some nine with us those human passions which fill our years ago. He was a Universalist. I was a Baptist. Ho believed that however wicked a man A.—Yes, you do.

acknowledge my mistake. He was right; I am obliged to, and in this way, because my own son demands it for its own good—nothing else. [You cannot help being selfish, can you?] No; it is so deep-seated in us that we can't get rid of it. I don't believe we ever shall. I think that whatever we do we do from selfish motives. If we give a dollar to a poor sufferer, we give it because we shall feel better for doing so. Selfishness, selfishness all the way through. Well, I suppose so, I would pay him. I always denied having made any such promise here, and consequently it is right, else God would n't have given it to us.

I have another brother left on the carth, and he dead of the said he had paid that money for me, and I had told him if he would do so, I would pay him. I always denied having made any such promise here, and consequently he never got his money. I don't know why I did, for it was an honest debt. But I did, and I I have another brother left on the carth, and he oesn't believe in any trial.

doesn't believe in any kind of religion, but he leads a good moral life, and tries to do the best he can. I should be glad, if I could, to communicate with him, because I know his mind will be ready to receive, and he will be ready to do good. He will not only be ready to hear good from the spirit-world, but to transmit it to those who have eed: so I want to come into communication with him if I can. He knows something about this return, but don't believe anything in it that I know of; but he knows about it, and I hope to reaching; and, when he knows that I can return, I hope he will give me the privilege of talking with hope he will give me the privilege of taking with him. I have many things to communicate with reference to his family and our father's family, that will be of use to him to know.

I do n't want to have it understood that I am

not satisfied with my home here in this spiritworld. I am. I did n't get what I expected, but I got what I deserved. Good day, sir. [Do you wish to give your age? [I was lifty-two years old at the time of my death. Tell them I have two straight feet in the spirit-world. The crooked ones belonged to the hody. They will be glad to learn that, no doubt.

Betsey Ricker.

(At the close of the scance the above message was verified by a lady in the audience, Mrs. Melanger. She recognized the spirit, having known her in the body.)

James Devine.

This is Deston, is it? [Yes.] Well, I died in Manchester, N. H. I was born in Dilway, County of Glencee, Ireland, and the name I had when I was here was James Devine. I've got a brother William in Boston, a sail-maker, and it's to find him I come. Been gone about eighteen months. I come to tell him just this: that'out' eldest brother in the old country has come since I have to this spirit-world, and he has left two orbibans and they are not very well-cared for phans and they are not very well-cared for. There's enough for them if anybody knew how to gather it up, and he better go home and take care of things. There's nobody there to do anything about it but strangers. Hearned about this way of coming, and I've been trying for more than three months to come here, but it's pretty hard. I tell him this much: There will be enough to pay him him this much: There will no chough to jack for all his trouble, and enough to take care of them till they come up to take care of themselves, and he better go and see about it. Feb. 15.

Scance conducted by Theodore Parker; letters

Invocation

Holy Eather, thy children look up to thee through the mists and shadows of the material sometimes blinded by tears and bowed world, sometimes blinded by tears and bowed down by the weight of human wee, asking for light, more light. Thou hast answered them, oh our Father, most hely and perfect, but they do not understand thy way. They cannot comprehend thine answer. So still they ask, "Oh, give us light! give us more light!" Our Father, we pray thee to send thine angel messengers to those pray thee to send thine angel messengers to those souls who ask for light, who have already received it but cannot comprehend it, that they may teach them of their error, that they may show them the light that has already beamed in upon their soul-lives. Holy Father, thy love for thy children we know is boundless. Thou hast us all in thy keeping, holding us close in thine arms of love. We gather all our strength from thee. We ought to be satisfied; we ought to yet to give thee thanks, and cease to murmur against o give thee thanks, and cease to murmur against hy wise decrees. Oh, we are ignorant; we are weak; oh, make us wiser in thee; make us stronger in thee; and, when we fall in the way of life, do thou so gently chide us that we shall know what thou doth mean. Educate us, oh Lord, in thine own way, and we will try to be satisfied with it. May thy kingdom, oh, beautiful Spirit, come within our understanding. May we know that thou art the king over all, sitting upon the that thou art the king over all, sitting upon the white throne of every soul, judging each according to the needs of that soul. Holy Father, we pray thee to bestow thy love upon us as thou seest best. Guide us in thy wisdom, not in ours, and finally gather us nearer to thyself. Clear away the shadows from our understandings, and bring us into the clearer light of truth by thine own divine power. Amen. Feb. 17:

Questions and Answers.

Ques. - Scientific men and mechanics prophesying quite earnestly and confidently of the discovery of a force or power that shall su-persede steam. I would inquire if similar ideas prevail in the spirit-world? Any information pertaining to this most interesting question will be received with gratiends.

be received with gratitude.

Ans.—Scientific minds are right upon this point. The spirit-world is the world of causes—the world in which every idea is begotten, and from this it is transmitted to you. All your inventions come from the spirit world to you. They descend into your consciousness as inspiration; whenever you are ready to be inspired with a new idea, that idea comes to you.

Q.—Some writers aftirm that the words eternal and everlasting do not mean without end, but

mean cycles of years or ages, as the case may be, and that some who may be unlike God will be annihilated, while such as are nearest and most like him, their cycle of existence will be of the longer duration. Please give your views on the above, with its connections?

A.—Eternity to me is past comprehension, because it is eternity. It is not a mere cycle of seasons, or years, or experiences, but it is eternal—a condition that, so far as the soul is concerned, as our thoughts are concerned, never had a beginning, and never can have an ending—an infinite cycle of experiences. To me all life belongs to eternity, but the forms, the images of life, are feeting; they charge content in [32]. to eternity; but the forms, the images of life, are fleeting; they change constantly. In all the different departments of being these images are perpetually changing places—changing forms, but the life itself remains, just as it ever has been, just as it ever will be.

Q.—When we enter the spirit-life, do we carry

earth-life with unsatisfied yearnings?

A.—Yes, you do,
Q.—Do you understand impenetrability to be

an essential property of matter?
A.—No, I do not. A.—No., 1 to not.
Q.—Is it a property of matter at all?
A.—No., not at all. There is nothing that is impenetrable. Science can find nothing that is ab-

Philip Galway.

solutely so.

I was buried, or my body was, at Point of Rocks Cemetery, Virginia. Philip Galway was my name. I went to war, expecting, of course, that I should come back; but the fortunes of war rally.

My name was Richard Coleman. I am from Davenport, Iowa. I did n't believe a single thing in this power of coming back. I thought it was one of the greatest delusions that the devil bad ever got up. I was once told by a believer in the faith that I should: be obliged to come back and obliged to, and in this way, because my own soul.

I that I should come back; but the fortunes of war took me out of my body, and so I went on too another life. I had no idea of what life would be before death, but I had some friends who had died, and they told them what that other life was. I did not believe the faith that I should: be obliged to come back, and obliged to, and in this way, because my own soul. it. But since I learned that I could come back, I have been troubled very much in trying to get where I could communicate with those friends to let them know that they were right,

money for the same and the same all I can do in the matter now is to influence some of my folks to pay it, if I can. If I cannot, why I will do the best I can to help him as much Say that I own up to the debt—that he was right, and that I knew he was when I was here.

I ask his forgiveness, and shall do all I can to the left with the Condition of the left.

Mary Ann Marden.

make it right. Good day, sir.

I came back hoping to reach my friends eight I came back hoping to reach my friends eight—ten years ago. I have not been as successful as Lould wish, so I come back again. I died of fever, in East Boston. My name, Mary Ann Marden. My body was laid under Park-street Church. I told you so years ago, but you could not find any record of it. I tell you so now. I thought perhaps if I came again, now Spiritualism had grown older, and people had got more used to it. I might be recognized, and the truth of my statement might be ascertained.

I died in 1843. I was buried under Park-street

of my statement might be ascertained.

I died in 1843. I was buried under Park-street
Church. The day was a dismal one—snow on
the ground, rain falling, and I remember that I
sensed the condition of the atmosphere, although I was a spirit, and I thought a gloom had Twant to say that I am satisfied with my religion that I loved so dearly on the earth. It was best I had been offered me it would have dazzled me, and I could have borne it at all. It was best I had what I did; it served me very well; but I good a load of the spirit-world I could have light, so I had more given. when I came to the spirit-world I could bear more light, so I had more given me.

I come here, as I told you, to find William Ricker, and I want him to-respond to me. [Do you know his business?] No. I do not. He came here and got into business since I went away, so I don't know what it is. [How long have you been absent?] How long have I been away?

I been gone sixteen years. Good day, sir.

Cate more freely of things that would concern only them and me. It seems to me that there only them and me. It seems to me! The me that are deposited in such places, so that there only them and me. It seems to make the that are deposited in such places, so that there only them and me. It seems to make the that are deposited in such places, so that there only the make the that are deposited in such places, so that there only them and me. It seems to make the that are deposited in such places, so that there only them and me. It seems to make the that are deposited in such places, so that there only them and me. It seems to make the that are deposited in such places, so that there only them and me. It seems to make the that are deposited in such places, so that th ing where my body was laid. Good day-good day. Feb. 17. day.

Alfred Hunting.

I got permission to just step in a moment to say that the lady is right, for I was at her funer-al My name, Alfred Hunting, son of Thomas Hunting. Feb. 17.

Jimmy Ransom.

[How do you do?] Pretty well, only that man most run over me. My name was Jimmy Ransom, and I come to tell my mother that grandmother got here all right. She died last week, and she has got here all right. She aint very well settled just now, because she is disappointed. She don't know where God is, nor whether she is going to heaven or hell; but when she gets settled and knows about where she is going to settled, and knows about where she is going to live, she will like it, I know.

I've been gone three years. I wasn't but a little over seven years old when I went. I am from Augusta, State of Maine.

from Augusta, State of Maine.

Tell mother grandmother's come here where I live all right, will you? She do n't hook here like as she did; she is young as anybody now; she do n't hardly know herself. You won't forget my name, will you? [Do you wish to give your mother's name, or your father's, so they may recognize you?] No; my father is n't there. He is all do n't know where he is. Mother do n't know where he is. either. He isn't where I live. Mother knows that; she don't think he is, and I know he aint. Did you ask what my mother's name was? [Yes.] Sarah. My father's name is James. I do n't come to him, though. I do n't know where he is; I do n't want to know. Feb. 17.

Lizzie Tower

My sister Margaret and myself were left orplians when we were quite young. I was five, and she was seven—between seven and eight. Our aunt took charge of us, and was very kind to us only she could n't understand many of our ways. As young as we were, our mother had taught us many spiritual views, for she believed in the return of spirits after death. Whenever we mentioned anything of the kind, we were always rebuked. Now since I have joined my dear mother in the spirit-world, I feel not only that it is my duty to come back with news from my home, but I feel a great pleasure in coming to cheer my sister—to tell her to be patient, to be loving to be kind, and to wait till she, too, shall be called to join us, and then all will be happings for how North the state of the state be called to join us, and then all will be happiness for her. No matter how many storms pass over her, it will only make her spirit all the brighter. We shall watch over her, and do all we can to cheer her while she is walking through this life, and she must not wish to come so earnestly; she must be willing to stay and live the time here. And to my dear aunt—"I thank you for your kind care; I thank you for your love; and I shall pray earnestly that your eyes may be, opened to our beautiful faith ere you shall join us."

Lizzie Tower, of St. Louis. I was thirteen years old. My sister will expect me. Feb. 17.

Clarence Houghton. [Written.]

My beloved sister, I rejoice to be able to return testifying to the truth of your beautiful faith, in which I could not believe when on the earth. Oh! bear for me my blessing to my dear wife and children, and say I will not rest until I have given them some light. I have met your friend, Miss Elizabeth V. Ingram, here in America and the leak kindly could met or turn. America, and she has kindly called me to return to those I love.

Georgiana, forgive me if I could not understand you, and have patience with my dear ones, and believe me to be ever near to aid you. Clarence Houghton, to Georgiana Houghton, London, England. Feb. 17.

Scance conducted by Cardinal Cheverus; letters answered by Charles H. Crowell.

MESSAGES TO BE PUBLISHED.

Monday, Feb. 21—Invocation; Questions and Answers; Mrs. E. S. Emerson, of Newark, N. J.; Mamie Emerson; James T. Farnum-of LaSalie, Ind., to his brother; Edwin Cudworth, Co. E. 56th Mass.; William Benson, to his family, in Liverpool, Eng.; Elizabeth Grey, of New York City, to her sider.

in Liverpool, Eng.; Elizabeth Grey, of New York City, to lier sister. Feb. 24.—Invocation; Questions and Answers; Radolph Zaidleha, to his brother; Emma Hill, of Pensacola, Fla, to her parents; Charlie Adams, of Augusta, Me., to his mother: Deborah Barrows, of Boston, to her relatives. Monday, Feb. 28.—Invocation; Questions and Answers; Frank Kidder, of Boston; Johnnie Joice; Benjamin Wadleigh, to his brother, in Ohlo; Jennie Emerson, of Detroit, to her mother; Reuben Stevensan, to his brother, in Boston. Tuesday, March 1.—Invocation: Questions and Answers; Eliza Williams, died in Jacksonville, Fla.; John King; David Parker, of Booneville, Mo., to his relatives. Tuursday, March 3.—Invocation: Questions and Answers; Lucy Stacy, to her mother, in California; Charles Gould, of Marblehead, Mass., to his friends; Matthew Young, of England.

of Portsmouth, N. II; John Bovee, of Columbus, O., to Alexander Hendee; Mahala Davis, of Boston, to her siste Tuesday, March 8.—Invocation; Questions and Answers; Rebecca Noyes, of Boston, to her niece; Matthew Fipnegan, of Kilioe, Cork Co., Ireland; George D. Prentice, to his friends, in Louisville, Ky.

Thursday, March 19.—Invocation; Questions and Answers; Samuel Locke, of Rye. N. II.; Esther Brown, to her aunt, Esther Bailey, of Tewksbury, Mass; Annie Pionmer, wife of Capt. Wm. Pinnimer, of the ship "Scabird"; Mrs. Magoun, to her son, in Boston.

Monday, March 14—Invocation; Questions and Answers; Henrico Cremonle, of Orlando, Italy, to his brother; W. II. Harper, of Sandwich, Mass.; Carrile Lennison, of Hoboken, N. J., to her mother and aunt; Mary Jane Perry, died in Roston, to her daughter.

Harper, of Sandwich, Mass.; Carrie Lemison, of Holoken, N. J., to her mother and aunt; Mary Jane Perry, died in Boston, to her daughter.

Tacsday, March 15.—Invocation; Questions and Answers; Henry D. Armida, 27th Mass., Co. D. to his brother, in Boston; Thomas Tulbock, Jr., of Portsmouth, N. H., lost on the 'Onelda'; Relocen Field, of Wells, Me., to her son.

Tausday, March 17.—Invocation; Questions and Answers; Samuel Harding, of Harrisburg, Penn.

Monday, March 12.—Invocation; Questions and Answers; John A. Cummings, of Boston; Daniel Kenny, of Helifax, N. S., to his fandly; Annie Gardner, of St. Louis, to her mother, Tuesday, March 22.—Invocation; Questions and Answers; John A. Chumings, of Hoston; Daniel Kenny, of Helifax, N. S., to his fandly; Annie Gardner, of St. Louis, to her mother, Tuesday, March 22.—Invocation; Questions and Answers; Alvin Niekerson, to his friends on Cape Cod; Sanuel K. Head, of Savannah, Ga; William Denny, of San France, Cal, to friends; Caroline Corbin, to-her son. In Alanta, Ga., Thursday, March 24.—Invocation; Questions and Answers; Mary Lannegan, of Glencoe, Tipperary Co., Ireland, to her slsters, in Beston; William Fairheld, of Central Cilly, Nev., to friends; Nellie Graham, to her mother, in Buifalo, N. Y. Monday, March 29.—Invocation; Questions and Answers; Alexander Nelson, of London, Eng., to his friends; Daniel Bancrott, of Roston, to his highest; John Singleton, of Charlestown, Mass., John W. Bartlett; John Singleton, of Charlestown, Mass., to his children; Bello Wide-Awake''; Ellen Shay, to her slster Marguret.

Monday, April 4.—Invocation; Questions and Answers; John W. Bartlett; John Singleton, of Charlestown, Mass., to his children; Bello Wide-Awake''; Ellen Shay, to her slster Marguret.

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

Monday, April 4.—Invocation; Questions and Answers; Patrick Powers, of Halifax, lost in the steamer "City of Roston"; Nancy Nutter, of Portsmouth, N. H., to her friends; John Gage, of Falls Church, Va., to his brother Theodore; Willis Barnabee, of Portsmouth, X. H., to his friends.

Tacsol Hodgdon, of Exeter, N. H., to his friend, Thomas Me-Allister; Ham Ailler, of Portsmouth, N. H., to his friends, William Star, lost from the bark "William Robinson," April 4th; "Belle Wide-Awake," to Mary D Stearss.

Monday, April 11.—Invocation; Questions and Answers; Feder Holway, of Cambridge, Mass., to his family; Patrick Powers; Lisa Webber, of Hoboken, N. J., to her mother; Henry Glarke, of LakeVille, Mass., to his family; Patrick Powers, Arabide Richardson, die in St. Augustine, The Susan Adelaide Richardson, die in St. Augustine, Fla., to friends; Gen. George H. Thomas, to his friends.

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We clip the following from a report of the proceedings in the U.S. House of Representatives in Washington, March 28th:

*Mr. Arnell offered a resolution, declaring that the Christian religion is a part of the common law of the land, and that, therefore, the use of the lable in the public schools in this country is eminently wise and proper, as tending to encourage and foster virtue and morality

Mr. Arnell is doubtless a good Christian, and in the service of his church feels it to be a Christian duty to use the power of Congress to make all others act as Christians, whether they are such or not. Had he confined his resolution to Congress, and by it declared that Congress was a Christian body, and should not only have a chaptain and prayers, but have portions of the Hible read every day in session hours, we surely should not object to their doing it, if a majority choose; but when he declares that "the Christian religion is a part of the common law of the land," we feel sure that the House has not fools enough to pass so absurd a statement, since it is not and never was, and we trust newer will be: If it is, or ever was in England, from which our common law is derived, It is not here, since the "common law" is only in force or use where no constitution or stabutes provide for the case and where it does not contlict with either; and since our constitution protects those who are not Christians, it cannot be a partof the "common faw of the land." If Congress could pass and enforce this resolution, and compela school district, where the cillzens did not want The Libbe read to their children, to do it, of course they could and would, in the next steps compel every family to read the Bible and say prayers every morning before opening the business of the day, and we think they would have a bloody time in executing it. We have read and heard a agreat many foolish and silly resolutions offeredin Congress, but never one count in both respects to this, nor one that so belittled the M. C. that offered it. For ourself, we would sooner have the reputation of being expelled for selling cadetships than of offering so false and foolish a sentiment as this resolution contains. Of course there is not case.

"Not to be trusted! How could you love; if a shadow of prespect of such resolution passing the present Congress, nor any one likely to be TINCT."

WICKED ARE TO BECOME EX
"Not to be trusted! How could you love; if you could not trust?"

"My child, my child! how shall I make your pure nature comprehend the baseness that there is in man's soul? How tell you what I must tell silly enough to offer it should have been elected. from any district in the United States. They must have had a scarcity of timber for congressmen, and we trust they will have a large immigration before another election. Public men, acting in any capacity and betraying the liberties of the people and attempting to foils upon this country a thinch and State government, or to ingraft the Church into any part of the laws or government, are and will be spotted and left out of offices of trust, honor and profit, as unworthy servants, as so or appliant first and by application to act in that direction. Mr. Arm II had better resign with his present honors, and before to some so lade to sand.

RELIGION IN COURT.

Philadel, bia scenar likely to acquire a requitation sensewhat like, and to the fature as disgraceful as that which Massachusetts has for persecuting Onalogs and Witches and imprisoning Abner Kreefield. Several of her judges seem to be afflicted with more nety than level ability, and to use it as a substitute. Judge Sharswood has given one or two decisions that leave him subject to charges from the liberal minds of being ruled. by religious prejudice against his better judgment if not against constitutional law, and the liberal portion of the press comes down on him severely and with sufficient force and apparent justice to leave him a badly stained judicial record and one of which he may yet be ashamed; but the Hon, Wm. S. Pierce seems to have tried to out-Hered Herod in the trial of Rev. Simon M. Landis, M. D., for publishing and selling a book which seems to have in some way offended the delicate sense of the Judge and District Attorney, who seem to have known just how to control a jury and secure a conviction. The counsel for the defence, of which our old friend Damon Y. Kilgore was one, proved that the book had been published and sold several years, and no purchaser had complained and no one was known to be injured till one was sent on purpose to purchase a copy and enter the complaint for a malicious prosecution; and they offered to prove to the jury, by some of the best physicians in the city, that there was nothing in the book obseene or injurious, but that it was purely a scientific work; but this testimony was not allowed to go to the jury, lest it should influence persons who were not themselves judges of what should and what should not be in a purely scientific and physiological book. Several witnesses did declare they had read and been benefited by the book, and none that they had been injured. The parts read in court, and so far as the evidence went to show, the whole book was far less obseeno and immoral than parts of the Bible, and not as complete and thorough as many of our nopular medical works. Somehow this preacher and M. D. seemed to have an unpopular church, and to have offended the high moral sentiment of the popular churches, whose instrument this judge seemed on this occasion to be for securing the morals by fining and imprisoning him, while his book will, no doubt, get an immense circulation by the persecution, since it is too late in the day for any petty courts to control the literature of this country or to say what the people shall and shall not read. Science cannot be cramped into any sectarian nutshell by any judicial ermine, however much it may be crowned by a sectarian piety. The able argument of Mr. Kilgore, both to the jury and in his effort to get the decision set aside, does credit to him and the cause he defended, and we are glad to see the trial is publish. ed and widely circulated, to the honor of the defonce and disgrace of the court, for no unprejudiced person can read it and not see that the case was a malicious one and sustained by the court.

BAXTER'S "CALL."

This wonderful old book, which has saved so many souls, and is still among the strongest weapons of the Church, has some curious arguments with sinners. 1st, "It is the unchangeable law of God that wicked men must turn or die." Allthat we ever know died as much after turning as those who did not. Turning does not cheat death. But the writer means, repent or be damned, and in this sense, too, the turning has not saved from being damned. Modern revelations make it certain that Catholic and Protestant Christians are as much damned in this life and the next as the honest skeptic or infidel, so that this first proposition of the call is false.

2d, "HE [God] would rather they would turn and live than go on and die." And yet we are told this Almighty God cannot have his will or | been written about.

choice carried out. To us this is sheer nonsense To a rational mind the silly sentiments of this celebrated book are little better than Cock Robin and Mother Goose, and yet it has been praised, recommended and preached upon the people as a wonderful book. The author says to the converted, as a glowing promise, "Your employments [in heaven] shall be to behold your glorified Redeemer, with all your holy fellow-citizens of heaven, and to see the glory of the most blessed God, and to love him perfectly, and be beloved by him, and to praise him everlastingly." This may satisfy a simple, sainted ignoramus, but could never satisfy a mind with any development.

We often pick up one of these old church books to compare them with the literature of Spiritualism, and find most of them more silly than the rejected literature of our philosophy.

OF 'GOD.

A friend hands us the following words which he says were written by Austin Kent to A. J. Davis, and he wishes us to say something about the subject; " God is an impossibility. . Why, if God had the power, the beneficence, the intelligence and seems to me that an honorable man would at the will to prevent suffering he would have done least have spoken to the mother before winning it. If he did not do it, it is certain he is wanting the heart of her only child." in power, in will, or in wisdom, either of which makes him no find." There is not much to be Helen? said on this subject to advantage or benefit of any one. The names God, Nature, Law, Chance, or whatever any one pleases to call the controlling power of the universe, are all arbitrary, and the power absolute, and we'do not see any alleviation by substituting Law or Nature for God, mother; for I have heard you say so. You are suffering does exist, and that, to us, is evidence as young looking and handsomer than half the Suffering does exist, and that, to us, is evidence that it has a use that cannot be set aside; and we are not ready to say we could make better could; it not for your devotion to my father's memory, tions of being than are existing as they do now. "When you are gone!" repeated Mrs. Harlo tions of being than are existing as they do now, To deny God, or Nature, does not let us loose from suffering. Whatever is, is, and we may as well God, and blessing God, for every pleasure we enhere in Infinite order and universal law, unchangeable for isolated cases, and hence we burn or freeze, enjoy or suffer, by law and in order, whether we like it or not. We are all in the whirt
which each infite in cludgeable for isolated cases, and lance we burn had told you long ago: it might have kept you or freeze, enjoy or suffer, by law and in order, from trusting too implicitly one whom I fear is not all that you believe him to be."

M. there exists a result of the condition of the cond ing vortex, and may as well act our part and take whatever comes, doing the best we can in each ence that man is not to be trusted.

The Werld's Crisis has found a passage in Obadiah that fully establishes the above declaration, but in the quotation it is unfortunately applied to the highlien, and not to the wicked. The heigthen were all nations except the Jews, and Lowing its own unjustifiable interpretation, we should like to have the Crisis point out who are honored, with four sons to call him father, but no its wicked that are to become "extinct." No danchter. doubt...it would include all Spiritualists-lut would it include all who make such a false and incorrect interpretation of Scripture as to make it. teach and hence believe in a spiritual life for all, and a continued conscious existence immediately after death? If so, we think herven will not be crowled, and there will be raw material enough to people several tew worlds with souls and bedies from the wastage on this earth. Even if all the Binde believers are sound, there will be much more wasted than saved from the material suitable for bodies and souls'; and since it is fully proved that not a particle of matter can be deproved that not a particle of matter care no ac-stroyed even by five, we conclude the germs will spront again, and a new race soting up some-whore-wherever these soul and hody materials are deposited. It is not probable that even the augry God of our Christian brethrenesin destroy on so they will not revive.

CLERICAL IMPUDENCE.

Several instances of the above from Catholic sources have failen under our observation of late, two do against the multitude?" which go to show that this old church is determined to rule every family into which it is adrespect so far as not to count themselves sinners mirted, so far as to decide what books they may "What do you mean, Helen?" read and what parties may contract marriage, &c. Sitting in the office of a physician the other day, judgment of us when we know that judgment to a well dressed and good, intelligent-looking man be wrong. Yourself, for instance: now, I prea well dressed and good, intelligent-looking man says to him, "Doctor, I will send you a spiritual book when I get home. I forgot to bring it as I intended, for my wife is a Catholic, and the priest sided you. For my part, I would not marry a saw the book the other day and told her the best man that I could not trust. Why, the Bible says thing to do with it was to burn it; but she would not burn it, and I will not keep it to annoy her, and will send it to you." We do not pretend to give the exact words, but have given the fact just as stated. A day or two after, a young man from Illinds was purchasing of us several liberal books, and remarked that he had just purchased a Catholie prayer book for a present to a young lady with whom he bad been keeping company, but who had been forbidden by her Catholic priest to keep company with him longer, as he was an Intidel and she a Christain. We only notice these two cases, but others are

in our possession, and we are inclined to believe the design is to try in this way to regain lost power, but we opine it will be a failure.

ONE MORE IS OVER.

We were called, April 5th, according to the oft-We were called, April 5th, according to the off- Then, taking up a lamp, she pressed a kiss upon repeated request of our aged brother, William her mother's forehead, and hastened away to the Lewzey, whose years lacked only a few days of quiet of her own room. four-score, to say the words of comfort and knowledge to his friends as the last rites were performed over his descrited body. He was fully intensity.

performed over his descrited body. He was fully intensity.

"Oh God! What is it?" mounted the wretched
"Oh God! What is it?" mounted the wretched has long watched and waited the welcome messenger that came so often for others, and passed him by. On the fourth of April it was his tern, and his "glad soul ripened into bloom" as it burst the earthly bonds and joined the loved ones that awaited him at the gate. We could not mourn. Who could? At such a glorious change, when so many rejoice, including the spirit that enters the higher life, there is no ause for grief. Our brother, partially blind and leaf, used to totter down to our store, and sit and listen to what he could gather, and his aged face would glow with joy at the bright prospect before him, for he had sulfilled life's duties well, and won the love and esteem of many warm friends, won the love and esteem of many warm friends, and he knew there was a happy home for him beyond the gate, which he longed to have open to let him pass. He can see and hear, walk and talk now as well as any of his children, and we trust they will know he is not dead,

"GHOSTS."

The ghost seers are rapidly increasing, if we can believe the papers, which report them as appearing of late quite frequently on the railroads where so many persons have been suddenly killed. According to English and German history, ed. According to English and German masory, this is not strange, since it has long been a general belief in Europe that murdered persons are come, and will remain, so that I cannot see her often seen near the places where they were killed until Tuesday instead of Monday. On Monday has given after the tragic end of earth life. often seen near the places where they were knied for a long time after the tragic end of earth-life. We hardly know when to believe the papers, however, on this subject, as they have been so long and largely addicted to crying wolf where there was no wolf, that they are not very generally hallowed when they do tall the truth on this ally believed when they do tell the truth on this subject. We have no doubt, however, that persons murdered, or suddenly killed by accident, while in full physical health, possess the magnetc power to project their likeness into objective life, momentarily, near the localities where they died, and these are the "ghosts" so much has

"Helen Harlow's Vow."

By reference to another column it will be seen that Mrs. Lois Waisbrooker has written a new book under the above title, and published and for sale by William White & Co. The dedication, "To woman everywhere, and to wronged and outcast woman especially,' is kept in view throughout its highly entertaining pages, and many passages are possessed even of tragic interest. Its opening chapter, "The Awakening," details the picture of "the maiden sitting in the unshine of a warm and trusting love"; her mother watching her ripening attachment till she is forced to the following life revealment with a hope (expressed too late) to save her daughter:

You love Edward Granger, my child?'

"Yes, mother."
"And he loves you?"
"Yes, mother. I have promised to be his wife; and he is coming to morrow to talk with you about it."

"Why did be not speak to me about it first? How did be know that I should be willing that he should talk to you upon such a subject?"

Mother!" "I am not blaming you, my darling; but it

"How long have you known Edward Granger,

"How long have I known him?" Yes: when did you meet him first?"

"At the pichle, one year ago last May."
"Less than a year and a half since, and you were not lifteen then."

girls now; and I know that you could marry, and have some one to love you, when I am gone, were

in a sort of dazed way, as if she hardly compre-hended what was said.

9 Why, yes, mother. I shall live with Edward,

make the best we can of it; but we could never of course. Did you not have your parents to live see the propriety of praising God, and thanking with father? But tell me more about father, mother: yet have said that you would sometime when I was older; and I am sure I am old enough joy, and praying (in value for a release from suf-now. Edward says that a girl is old enough to fering. We believe in Infinite intelligence, of marry when she is sixteen; and if old enough to which each finite intelligence is part; and we be marry, certainly I am old enough to be told what

Mother, mother! what do you mean?" "I mean that I have learned from bitter experi-

on, and perhaps break your heart?"
"Mother!"

Sit down here. Helen:" for in her excitement the girl had risen to her feet; "right here, Now lay your head upon my knee, and let me hold heathen were all nations except the dews, and your hands in mine, while I tell you that your we do not see how the Crisis and its friends can lather is a villaing that he decoyed me away from escape, as they are certainly heathen. But als my parents, promised me marriage, and then forsook me to marry another; that he still lives is a rich and honored man in a distant city-rich and

> "One daughter, for I live." "Ak! but the law does not recognize you as his; it gives you no claim upon him, because your

other was not legally married." "But you loved him, mother?" "I did: God knows fow well."

"And be promised to marry you, but did not keep his word?" "He promised, and I believed in him as I be-

"Why, then, should the law leave the innocent

"Why, then, should the I iv leave the innocent to suffer, and let the guilty one go? You intended no wrong, roother, was only blindly trusting; for how could you love one that you could not believe in? and how could you marry one that you could not love? And, further than that, I am his child; I did no wrong in being his child, and why should I suffer? why should I be derived of a father's love, and exact?"

prived of a father's love and care?"

"You are asking hard questions, my child, too hard for me to answer. We must take things as they are."
"And make them as they should be; or at least,

try to do so."
"It is easy to talk, Helen; but what can one or

I mean that we should not accept the world's

sume that all these years you have been looking down upon yourself, because others, those perhaps who were not worthy to carry your shoes, de-adsed you. For my part, I would not marry a that wives must submit themselves to their hirs bands' as unto the Lord. Great claim a man has to stand in the place of God to woman, if he cannot be trusted! Such talk as that sounds very fine in theory.

Helen; but you would find it quite a different thing in practice. But where did you get hold of such ideas? I did not suppose you had ever thought upon these questions."

"Neither had I; they came to me as new as

they do to you. I believe I am naturally confidng, and as naturally despise deception in all its forms. Be that as it may, I believe I am ten years older than I was two hours ago. I feel as if my world had been swept from beneath my feet, and that from henceforth I must make a footing for myself."
"Holen, Helen! What do you mean?"

"Nothing that I can tell you now, mother; but rest assured that I shall never despise myself."

She had spoken calmly and firmly; but her face was palled to the lue of death, and the light

"On Got! What is it?" monned the wretched woman. "Has he won her but to betray? If so, let her die. Oh merciful God! hear a mother's prayer, and let her die."

And how was it wich the daughter? Ah! she had indeed lived an age in two short hours; for in that time doubt had entered her sonl—had entered and probed to depths that she had never drawned were there deaths into which, who from. treamed were there, depths into which she trem oled to look; for she was frightened at the possibilities of her own nature-frightened at what she found herself capable of doing and bearing. prepared herself for hed as calmly as ever, laid her head upon her pillow as though sleep was sure to come at her bidding; but it came not, neither did she try to summon it, for she was too

the following morning, both mother and daughter arose unrefreshed; for the couch of one had been a couch of tears instead of rest, and the other's a couch of birth; not the birth of wailing flesh and blood, but of a mighty resolve. A few hours had developed a self sustaining power in the heart of this young girl, gigantic in its propor-

busy with thought.

An unexpected overhearing of a conversation between her lover and his frloud, informs Helen Harlow that she is about to be abandoned for a richer partner. He says:

on unexpected business; and once away, I shall take good care not to return. I have already written to my father that I will marry the girl of his choice, sending at the same time a formal proposition for her hand; heart she has none. If this girl had remained firm, I should have married for love; as it is, I might as well go to the devil. But I had rather go with money than without it; and Miss Ward has that."

"And have you no pity for the ruined life of the girl that you confess you love?" asked Reid, speaking seriously for the first time.

"I have, Will; but that which cannot stand the test must fall. That's my doctrine."
"Hope you will be able to abide by it, then,"

"My God, Helen!" exclaimed Granger, starting to his feet. "You here?"
"I am here, sir—here to thank you for the lessen you have taught me. It is a poor rule that I am here, sir—here to thank you for the lesson you have taught me. It is a poor rule that won't work both ways. If a woman that can be flattered by one man before marriage, a man that would flatter, lie, to one woman before marriage; and I latter others after marriage; and I want a man that I can trust."

In gomers: Dr. J. W. Alien, President; James Wingard, Fice President; T. Dutrult, Treasurer; E. F. Simon, Sceretary; A. Liberman, William Bailey, Managers.

After which J. R. Doty, M. D., favored us with one of his brilliant, soul-stirring, logical lectures, until the arrival of Mr. Wingard; he then proposed to give the rostrum to the last-named gentleman, but the loud calls of the anxious and I want a man that I can trust." and I want a man that I can trust.

It would have taken a skillful artist to have portrayed the expression of Granger's face as Helen thus addressed him; while Reid was simply agrantal and simply astonished.

"You pity my ruined condition; but those who cannot stand must fall," she continued, fixing her clear gray eye upon his with a gaze that held them. "I want none of your pity, sir. And hear them. "I want none of your pity, sir. And near me, Edward Granger: there is no one man that can drag me down. Had you married me while I trinsted you, you might possibly have led me to do what my soul condemned; but I am awake now: my eyes are open and it can't be done. No, sir, I am not ruined: no woman is ruined unless she thinks so. And I here swear in the presence of high Heaven that I will not sink; that even with the additional burden you have imposed upon me, I will rise higher than you can ever hope to rise; and my child shall take a higher position than any child born of an unloving, heartless woman, with you for its father, can possibly reach." And, turning from them, she walked away with the air of a queen by Nature's right, instead of taking the position Granger had expected—that of a wronged woman, seeking justice, recognition, through marriage with her be-

Through many difficulties in the hard road to the accomplishment of her yow is the young heroine called to pass. She questions of her mother, who tells her of her wanderings from home and friends in consequence of early wrongs:

"And did inv father remain where he was?"
"He did. The fault of his youth was overlooked. In time he became a respected citizen, a judge in the county court; and, his first wife, dying, he is to day the husband of the sister who

"And you, my poor mother, had to flee your "And you, my poor mother, had to flee your country, to resort to subterfuge and even crime, to save yourself from further degradation! Oh, God!" she exclaimed, with clasped hands and upturned eyes, "help woman to help herself!"

"Woman is helpless," groaned the mother,
"Of course she is, as long as she thinks so; but no longer, 'God helps those who help themselyes;' and I believe it, mother."

"Yes; but what can one do alone?"

"Maintain her own self-respect, at least; and I

"Maintain her own self-respect, at least; and I intend to do more."

Among other adventures she enters a hospital as a nurse, during the war, and an invalid officer learning by chance of her early history, began-Manifesting that kind of interest which is so while without seeming to notice it. But one day, when he had been more persistent than usual, she said to him-"Captain, when you were a boy, did you ever go n-skating?"

He seemed somewhat surprised at the address will insure justice from others." of such a question in midsummer, but replied,

"Often, often, my dear Miss Harlow: it was a fa-vorite sport of mine."

"Did you ever see a great rude boy purposely "Did you ever see a great tunn my purpose, trip up a little girl because she was not used to the ice, and he could do so just as well as not?"

"I do not recollect now that I ever did; but I am certain, if I had witnessed such a thing, that

am certain, if I had witnessed such a thing, that I should have thrashed the villain within an inch of his life; or, if not, it would have been because I was n't able." Helen smiled. "But suppose, Mr. Gilbert, that

all the other boys upon the ice had taken it into their heads that they had a perfect right to do the

same thing, because the first one had."

The captain hesitated. "I do not see the purport of your questions, Miss Harlow; but I: do not think that such a company of boys could be found," he said at length.

"Still, if the girl chances to be seventeen instead of seven, and the big boy twenty-three or four, and he succeeds in tripping her on the slippery steeps of youthful passion, the others will not even permit her to rise if they can prevent it, but look upon her from henceforth as their lawful prey."

Helen looked the gallant captain full in the eye

as she said this; and he evidently understood her meaning, for he colored to the roots of his hair; and from that time forth he never said, " My Dear

We refer the reader for the conclusion to the truly interesting volume from which these few excerpts are made, confident that it will well repay careful perusal, both as a story of real life and a practical consideration of a matter justly requiring reform

Appeal to Spiritualists and Friends of Progress in New Jersey.

At a recent meeting of the Executive Committee of the New Jersey State Society of Spiritualists and Friends of Progress, a resolution was passed requesting the President of the Society to appeal, through the public journals, to the friends of truth and progress throughout the State for a hearty cooperation in the work of the Society, and it is in conformity with that resolution that you are now ad-

dressed.

Truth being an unit, its sincere advocates and true followers can have no diversity of interest; but, rather, have a common cause and common interest, that knifts them together in the bonds of unity. Our Society lays down no dogmatic assertions as rules of faith and action, demands no pledges or concessions of opinion from its members, the ore its object is what more particularly interests the oknow. Its constitution consists of four short arti-

to know. Its constitution consists of four short articles, the first of which simply specifies the name of the Society.

Article 2d, its object, as follows: "The object of this Society shall be the dissemination of light and truth in regard to all subjects pertaining to the welf-re of humanity by such means as shall be adjudged best." means as shall be adjudged best."

Article 3d.—" Persons may become members of this Society, by forwarding their names to the Secretary, and contributing to its funds annually. All persons in this or other States who feel interested in the Society are invited to become members thorous."

Article4th relates only to the Board of Officers, which shall

he elected annually to constitute the executive branch of the Society.

Having laid before you the object of the Society in its own naving 140 before you the object of the Society in its own words, viz.: "The dissemination of light and truth in regard to all subjects pertaining to the welfare of humanity by such means as shall be adjudged best." your cordini cooperation is invited, and your pecuniary aid solicited, to the end of making the Society efficient in the dissemination of liberal and progressive thought. So far as the funds of the Society will permit, it is the purpose of the Executive Committee to carry on this work through lectures and the distribution of the liberal journals; but our funds are inadequate to the work before us, and we regret to say our efforts must be the north journals; but our linds are inadequate to the work before us, and we regret to say our efforts must be confined within very narrow limits, unless the progressive minds of our State will generously contribute the funds necessary for prosecuting the work vigorously and extensively. The few efforts made under the anaptees of the Society since its annual meeting. Feb. 16th, 1870, have demonstrated that the public thought is astir and sending forth inquiry for truth.

truth.

At a recent meeting appointed by our Lecture Committee, and held in the city of Trenton, it is estimated that some sixteen hundred persons presented themselves at the door, but only some nine hundred found sitting or standing room the transfer of the standing room to the control of the standing room to the standing In the hall. Only two weeks previous, stanch Spiritualists of that city expressed the opinion that we could not call out more than a score of persons to attend a Spiritualist meeting in Trenton.

Our Spiritualist meeting in Bordentown, March 21st, was editorially commented on as being "the largest in-door gath-ering ever a sembled in this city."

editorially commented on as being," the largest in-door gathering ever assembled in this city."

Friends, what can you do? What will, you do individually for the advancement and diffusion of such truths as will liberate mind from the shackles of error? If, you can aid our fund, you will help to place the robe of freedom on the thoughts of your fellow men and women. Individual thought has been bound with the napkin and wrapped in the shroud of established authoritative opinion, but the great thought waves now surging around us, ery "come forth;" and while we respond by arising to free investigation and untrammeled thought, is it not a pleasure to help earry the "good tidings" of our joy to those who have not yet let go the line of tradition, by which they have been towed through life, and consequently are making little use of the oars of their own spirit?

We leave the thought with you who are herein addressed, heaping you will respond, and also invite the attention of others in your vicinity to the subject. Your contributions, be they either large or small, will be thankfully received by the Society. Names for membership in our Society, and contributions to its fund, may be addressed to the undersigned, President of the Society, who is also Secretary of the Executive Committee, by when they will be immediately turned over to the Society Fund.

Start Taylon. President of Executive Committee, Busan C. Watens. Sec yet Ex. Com. and President.

STACY TAYLOR. President of Executive Committee BUSAN G. WATERS, Scy of Ex. Com. and Pres. of Society. Bordentown, N. J., April 11th, 1870.

New Orleans, La.

DEAR BANNER-The twenty-second anniversary of the modern dawn of light upon earth was celebrated by the friends of the great truths of the Harmonial Philosophy at New Orleans, by electing for the ensuing year the following officers: Dr. J. W. Allen, President; James Wingard.

listeners to "go on" brought him (Dr. Doty) forth again with double energy and eloquence, every word carrying conviction to every mind.

He was followed by Mr. Wingard, after which the meeting adjourned, all feeling that under the present feelings and officers the cause must go onward. We learn that Bro. Doty is to speak this month at the

Jonier Plantation, La. With such workers the cause will advance, and light dawn.

J. P. MAUREPORE. Yours for the right,

April 2d, 1870.

Vermont State Association. The next convention of this Association will be

held in Glover, Vt., early in June next. Due GEO. DUTTON, M .D. notice will be given. Passed to Spirit-Life:

From New Orleans, La., Dr. E. C. Hyde.

Many years have recorded his extensive usefalness. He was successful as a physician; co thing himself to no particular system of practice as laid down in books, his excellent judgment gleaned from all, and when these were insufficient bis great mind received from spirits. The poor continually blessed him. Little children ran to meet him in the street, grasping his hand in love, for he was their constant henefactor. Many spiritual mediums will remember unspoken deeds of kindness and pecuniary assistance. Throughout all the positient troubles which destructed the city of his adoption during the late revolution, he maintained unshrinkingly his loyal sentiments. His willing henefacence blessed all the needy who came within his sphere. A good man has departed.

From Concord, N. H., Anna J., wife of Dr. French Webster, aged 28 years.

The purest of earth's children are often called away to dwell with the angels of God to enter upon a new field of labor, that humanity may be blessed.

JUST PUBLISHED BY WM. WHITE & CO.

HARLOW'S

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By Lois Waisbrooker. Author of "Alice Vale," "Suffrage for Woman," etc., etc.

A LL who have read Mrs. Walsbrooker's "Allee Vale" will e anxious to peruse this beautiful story, which the pub annoying to a sensitive woman. Helen bore it a lishers have put forth in elegant style. It is dedicated to "Woman Everywhere, and In Wronged and Outenst Woman E-piclally." The author says: "In dedicating this book to woman in general, and to the outeast in particular, I am prompted by a love of justice, as well as by the desire to trouse woman to that self-assertion, that self-justice, which

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

As t gazed, and as t istent, the state of maiden,
 Eves filled with hald light:
Her body bent with sickness, her lone heart heavy laden;
Her home had been the molless street.
Her day had been the night:
First wept the angel sadly—then smiled the angel gladly,
And caught the maiden madly making from the open door;
And I heard a chorus swelling,
 Grand beyond a mortal's tealing.
*Enter, sister, thou art pure, thou art sinless evermore.**

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