VOL. XXXIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 14, 1873.

NO. 11.

Written for the Banner of Light. THE MEDIUM, OR SIX SEANCES. BY ALEXANDER M'LACHLAN.

SEANCE TWO.

As one whose doubts have proven vain, Or one refreshed by wine, Renewed in faith, I sought again The spiritual shrine. And I exclaimed, "Before I die And quit this mortal plane, Oh, Woman! of all women! I,

Would seek thine aid again-"For thou hast made the world more bright, And if thou wilt restore

My mother to my longing sight, I'll bless thee evermore. For she, the best beloved of yore, All mem'ry must have lost, Or surely she'd have sent me o'er Some message from that coast—

"For day by day, and year by year, I 've called her by her name; But ah! she never did appear, "No message ever came." But while I spake, the Woman sat As pale as are the dead; Calm and composed, her cyclids closed, But not a word she said.

When all at once I heard a strain. That filled the very air, As if a shower of heavenly rain Was falling everywhere. It seemed the very soul of yore Was breathing in that strain; I never heard its like before, And never may again.

And a star, surpassing clear, A holy radiance shed, And circling nearer, and more near, It hovered o'er my head. I watched it with a glad surprise, For it was like none other; It vanished, and before mine eves

Stood my ascended Mother! 'T was sudden, yet I did not start, But stood in mute surprise; All memory, and soul, and heart, Were looking from mine eyes. The calmness of eternity, Oh, the immortal grace! The light of immortality

That shone upon her face! "Oh, Mother! when life's toils are o'er Shall we be re-united Upon that ever-radiant shore, Where hearts no more are blighted? Oh, since you left me life has been

A tempest-troubled sea; And I shall ne'er have peace, I ween, Till I 'm again with thee."

And lo she spake! "My son, my son! My heart still yearns to thee; And till thy long life-battle's done, Thy guardian I shall be. I'll oft be with thee, though unseen, To aid thee and to guide; Perchance too, as of yore, I ween, To counsel and to chide.

"Oh, ne'er from rectitude depart! The simple and sincere, The good alone, the pure in heart, Can only enter here. You may outgrow the evil done, And from the wrath may flee, But be assured of this mo one Can bear thy sins for thee;

"And good deeds underneath the sun Are crowns of glory here; And Self's the only Evil One The sons of men should fear." And while she spake, she seemed to rise, As on a ray of light; As if ascending to the skies She vanished from my sight.

### A New "Way" to Make Butter.

It would have astonished not only the rural population, but everybody else, to have been seriously informed, two years ago, that first-class butter could be made without cows or cream. But such is announced to be a fact. The domestic absolutism has been invaded and overwhelmed by science. The careful and skillful housewife may cultivate her art so as to compete with her neighbor, but she can no longer produce the luscious wealth of the dairy, the rich gold of the domestic laboratory, on equal terms with machinery, aided by chemical analysis and combination. It will be taken as a stranger statement than all, before explanation, that a prize ox will make better butter than a lean cow, but there is a promise of even such an anomaly. A New York company, with a capital of half a million, organized under the corporate title of the Oleo-Margarine Manufacturing Company, are the principal producers at present, and exponents of the new magic. Their agents visit the slaughter-houses and buy the beef fat usually called suet, which, when brought to the factory, is first cleansed, then chopped fine and separated into its component parts. The oily substance, consisting of butter matter and stearine, is again put through a process by which the former can be drawn off, and with thirteen per cent. of milk and a little salt added, beautiful butter can be churned in a few minutes. The refuse is made profitable in various ways, and hotels and steamship lines have shown a great preference for but-ter by the new method, which can be produced at half the usual cost, though the farmers need not sell their dairies quite vet.

ISTIC EXCHANGES. Prepared expressly for the Banner of Light, BY DR. G. L. DITSON.

us in gladsome mood when we turn from the too- Aschauer, professor of mathematics in Gratz, constant contemplation of material things, the t who was an eye witness of what he relates. For worldly affairs that overshadow the soul's bright wavelets, and bestow a few hours to that which breaking the glass of the mansion; but instead is purely spiritual; and no one has ever done of passing through, as would have been the case if this with profound heartiness but has been large- thrown, by a human hand, they either remained ly rewarded by a sense of the development of something latent in the consciousness that had deprived of all force. Heavy objects flew across the perfumed breath of immortality, and a "peace" that passeth understanding."

thoughts, mingled though they might be with the. A pot weighing forty-eight pounds, and tubs of ever-silvering rays of sadness, that must have water were tipped over; spoons, hats, basins, accompanied those who recently went out from the great hive of bustling humanity, Paris, to linger awhile at the sepulchre of Allan Kardec. I will record the affair as given in the Revue

"On the 31st of last March, the representatives of the different societies and groups of Spiritualists in Paris, at the anniversary of the death of Alian Kardee, were gathered at Pere La Chaise, where several appropriate discourses were pronounced. We should be happy to insert them, if their number, and above all the printed pages they would require, did not exceed the limits of a Renue. Each one carried away with him a pleas Revue. Each one carried away with him a pleas

regar. Each one carried away with min a pleasing souvenir, and promised himself to return to Pere La Chaise the following year.

In her discourse, Madame Georges showed Spiritualism to us as come to combat materialism, which, reaching its apogee, ought to disappare the combat materialism, which, reaching its apogee, ought to disappare the combat materialism. pear after having destroyed the gods fabricated by man, and prepared thus in spite of himself the ordinance of the new doctrine of the spirits. She finished with some considerations of human

magnetism whose agent is the perisprit.

Monsieur Boiste read with emotion his thoughts dictated by his recollections and experience: he said that Spiritualism is not a child born yesterday, but was the spirit of justice, the master, the heir who would enter into his house.

Monsieur Duneau, in some general considera-tions, showed that humanity was always disposed since the first ages to revindicate light and liber-ty, and to free itself from the yoke that would interdiet the progressive. After Christ, Allan, Kardee had for his mission to precede the Consolator.

Messrs. Stievenard and Bourdon read discourses giving energetic affirmation to the principles of

Spiritualism.

Monsieur Leymarie explained the doctrine of Spiritualism practiced by the most ancient peo-ples, and this grand idea had reached us intact

Monsieur Michel, in some lines full of tender feeling, advised us to go often to the atelier, this sanctuary of the workman to carry to him the good truth and the initiation at the end of life he desired also that individually each one should sometime station himself near the tomb of Allan hither by this monument that which might seein enigmatical in the spirit devices engraved upor its tablet."

The Revue has also a continued account of that increasing mystery at Milon-la-Chapelle. After the arrest of Leon Canard, all the written manifestations ceased. The walls were silent. But the four years of those strange expressions of evil intent. Many persons had quit the place. André went to Chavreuse after the burning of his mill. Marette departed, leaving his aged and invalid father, after having seen his poor mother die of chagrin. The supposed culprit manifested little uneasiness, and constantly repeated, "I shall be acquitted." When brought forward for examination, his custodians discovered between his vest and shirt a paper containing these words: "Leon, you have been arrested and imprisoned; you will be condemned as we desire." The chirography was exactly that which had characterized all the "posters.". But how came this paper in Leon's possession while closely guarded in prison? He said he found it in the evening in the yard. But by what strange change came he and no other to discover this? If written by him, when, where, with what, and why was it not discovered at the previous examination? When brought has bestowed upon her." before the court at Versailles, he was ably defended by M. Albert Joly, who presented the good character which his client had always borne in all the relations of life, that he could not have willfully set fire to his father's property or poisoned himself with the rest of the family, etc. Leon, when interrogated, calmly replied that he had invisible enemies who had resolved at all hazards to destroy him. "But how is it," said the President Durand, "that these writings and placards have entirely ceased since your incarceration?" "It is quite natural, for when my persecutors see me delivered up to justice, they would frustrate their own plans by throwing suspicion upon others." Again, it was affirmed that the writing on the posters was like his, but his lawyer brought an expert to show that it was more like that of Marette, who had already been

suspected. Leon Canard was acquitted, but the mystery remained. A writer from Marseilles gives an account of a family at Maillane, consisting of father, mother and two daughters, who live numbers of days without food or sleep, in a constant state of eestacy, and have been thus since the 9th of February. A younger daughter of fourteen years. not thus affected, attends to them. They have all been exceedingly devotional, and now kneel perpetually before an altar constructed in their own house. M., the procureur of the Republic of Tarascon, called upon them, and was told by the father that when kneeling in his devotions he had seen blood trickling from a picture upon the altar. The youngest of the daughters, who can scarcely read or write, has,-during her ecstacy. drawn in crayon,-with no little skill, a virgin surrounded with clouds. She has also cut from paper, with scissors, a large admirable rose.

REVIEW OF OUR FOREIGN SPIRITUAL- The Breston Review reports a case of housestoning, and the transit of objects within the house, (reminding one of occurrences at the Rev Dr. Phelps's,) which took place in October, 1817, at the farm of Monichoff, near Stallhofen, in The denizers of the spirit-world gather about Styria. The account is from the pen of M. days stones fell from undiscoverable sources, where they struck, or fell outside, as if at once the room with great swiftness, so that no one could avoid them; but when bitting the person Thus have been suggested to me the pleasant aimed at, only a slight concussion was the result. sped from point to point as if instinct with demoniac life. Fifty or sixty persons were at once witnesses of these events, and twelve names were affixed to the paper forwarded to the journal.

Under the heading of "On the Assistance which a Disincarnated can afford to an Incarnated," the Revue Spirite give's a brief but most touching account of the salvation from suicide of a young girl, as good as she was beautiful, who had been betrayed by her lover. She stood upon the banks of the river, having knelt and prayed for her good mother, even for the pardon of her seducer, and with a deep sigh sprang forward; but the arms of a spirit arrested her and she swooned. When recovered, a fair spirit talked with her-reasoned with her. She saw the justice and value of its words, and returned home. Her seducer was then sought, and impressed with the high purity and beauty of the heart he had so lacerated, and in a few days was made to redeem his earlier pledges. The spirit was visible on each occasion.

Le Messager, of Liege, (Nos. 20 and 21,) is at hand, having a continuation, in a historic point of view, that embraces the Aryan, Chinese and Persian speculations, "In the world all is Spiritism." It has also a neculiarly characteristic communication from Alexander Dumas, in which he says "he had much to pay in the spirit-world, having contracted so many moral debts."

La Fraternidad, of Cordova, the cheerful little semi-monthly modern herald from one of the oldest and rustiest cities of Spain, opens its second number with "Know Thyself." But is there over the door to the temple of Delphos. An the plane for them to dance; she would not re-Egyptian library had at its entrance one of no turn until very late. The two little ones had little beauty; but its deep significance reached promised to be good, and to go to bed early. not the depth or the majesty that marks that on the temple of Apollo.

After referring to the physique and the laws to which it is subject, the Fraternidad says: "I feel that in me are verified phenomena very disgreat and irreparable evil had been done during | tinet from the former. . . . . I feel, I think, I desire, and these three modifications of my being thing like it. They admired heartly, and withcannot be weighed or handled, and are only known by their effects, . . . and this goes not with the poor body down to the grave, but floats over the sepulchre as an angel with noble brow and golden locks spreads its wings in space and soars to distant worlds."

The next article shows the value of Spiritualism in the face of the materialism and positivism of the day; while the third and last, with the ex-

habitable worlds... -La Ilustracion Espiritistà (Nos. 29 and 30), of Mexico, continues its well-digested article on Modern Magic. The spirit of B. Pallissy gives some beautiful thoughts on woman, "noted above all for the delicacy of her thoughts, the grace of her movements, the purity of her words; all coming from her, harmonizing with the beauty God

A paragraph in raply to the Voz holds this deflant but progressive language: "If the Catholies wish to prove that our Spiritualism is the work of the devil, they, from the archbishop down, can come to one of our sessions, where they will be well received, and putting in practice all the resources of Catholicism to cause his mother. Henri and Henriette rubbed their eyes, satanic majesty to depart, can see what effect it

produces.' La Luz en Mexico (Nos. 15 and 16), refers to Henriette. the Revista Catolica, which holds the same language regarding the demoniacal character of Spiritualism as that indicated in the preceding quotation. Its article on "Persecutions" shows that, "in all times the different faiths have had their martyrs; but fanaticism is diminishing, and blood now seldom flows in its wake.

'Other times, other customs,' says a wise proverb."

The little paper from Chicago, the Dagslufet, (Nos. 2, 3, 4,) has a variety of short but comprehensive articles. Those on Catholicism in America, Woodhull and Claflin, President Grant, Fremont, The Farmers' Union, and the New York Correspondence, have their piquant phase that will doubtless deeply interest those who are well versed in the language in which they appear.

Space forbids my further notice of that valuable article in El Criterio, quoted from in my recent "Review."

Albany, N. Y., May 31st, 1873.

ACCURACY OF REPORTING .- Mr. Wedderburn was once asked whether he had really delivered in the House of Commons a speech which the newspapers ascribed to him. "Why, to be sure," said he, "there are many things in that speech which I did say; and there are many more which I wish I had said."

Aiterary. Department.

び草を対 MARGOT

MOUSQUETAIRE. THE

Translated from the French of Paul Feval, expressly for the Banner of Light,

BY O. D. ASHLEY, ESQ.

CHAPTER III. The Mansard.

The four largest horses from the stables of the Paris guard, and the four handsomest cavallers of that corps d'élife graced on the right and left the front of the "house of revenue," before the porte cachere which gave access to the Lemercier Mansion. All the population of the faubourg Poissonière crowded into the street, in spite of the piereing cold which made the glazed frost glisten upon the payements, to see the long file of carriages which slowly and in turn entered beneath the arch, lighted up with unusual brilliancy.

Paris amuses itself in seeing others amused. which is the indication of a good heart. It is safisfied to look at the carriages passing with closed windows, full of invisible finery. It crowds, obstructs the way, and babbles, then goes off to bed saying, "The rich are very happy!" What do they know about it?

In the court, which was lined with evergreen trees, and upon which garlands were suspended, the festival had already begun. The blinds upon that side of the "house of revenue" facing the mansion were all closed. The tenants thus man ifested the contempt which this ball, to which they had not been invited, inspired in them. Be hind the closed blinds the children of the man of bronzes, the little family of the advocate, and even the young sister of the notary, gazed engerly beneath the Marquee when the maskers descended, and into the vestibule which resembled a fairy garden. The babies of the fourth floor Clittle "trash," according to the familiar expression of the concierge) whistled in keys as they do at the theatre. There were none there to cast upon the gaieties of the rich mansion a kindly anything more difficult in this round world? look, except the two beautiful children of the This is your library of truths or errors, the im- poor Mausard; Henri and Henriette. They were mortal temple where, when you enter, your feet alone, and fastened their eyes to the cold panes should be unsandaled. Know thyself, were the of glass. The mother had gone some distance to most impressive words that could have been put | the home of one of her pupils, where she played | youder."

> They shivered a little, for the embers upon the hearth had long since been extinguished. They had blown out their lamp, that the light might not betray their childish curiosity; but the rays of the reflectors reached even their pretty, eager and astonished faces. Never had they seen anyout an envious thought.

"It is splendid," said Henri, blowing upon his fingers, which had become numb with the cold " it is very fine!"

"It must be still finer inside," replied Henriette. "See how brilliant it is through the curtains." :---

The band now struck up briskly the prelude to the first quadrille. It was like a voice from ception of a long poem, treats of the plurality of that mysterious pleasure, from which they were separated only by the width of the court. Their little hearts were beating, and both thought:

"However, we were invited." Henri resumed aloud, "In our Hungarian clothes, we should have been as much disguised s the rest."

Henriette sighed and answered: "Mother did not sell our clothes until after

naving pledged all of her own wardrobe." "Oh!" exclaimed the little boy, "do you sup

pose that I regret them?" They joined hands and exchanged a kiss. At

this moment, under the Marquee, a handsome equipage had stopped. Two children, a little boy and girl, stepped from the carriage with their as if dazzled. "My chapske and my polonaise!" murmured

"My dolman and even my beautiful steel

spurs!" added Henri. The two children turned from each other to conceal the tears which shone upon their eyelids,

and spoke no more.

Carriage succeeded carriage. The band dis coursed gay and sprightly music; shadows upon the curtains were turning and skipping. Alas! between this expansive gaiety and our two poor little exiled hearts, there was the court, wide and deep as an abyss. In a corner of this court there was a second entrance to the mansion; this was the common door. There was no Marquee, and M. de Metternich. There were, too, besides, no carriages stopped here, but by way of compensation, a crowd of scullions, pastry cooks, ice | annuated "titis" to complete the grotesqueness dealers and confectioners could be seen. It was was so bravely giving battle to pleasure in the parlor. Through the large open windows, behind above all this mirth. The row of smiling mothsideboard; heaps of bonbons and cakes, rows of of nothing prettier in the world than a children's, champagne bottles with their shining silver ball. necks, sherbet in its crystal glasses on Chinese much, Jane, although you are not a glutton.

Henriand Henriette gave to all that but a pass-, the garden-a wide and high saloon, like a

ing look. The clock of their neighbor struck one, and the odor of his pipe, which came through the chinks of the door, began to disperse. He had gone to sleep, no doubt, for it was time. A poor devil, this neighbor, who passed his time in writing and smoking; a somewhat crazy poet-like all poets. Sometimes his pipe would set the curtains of his bed on fire, and he declaimed in a loud voice during the night fragments of tragedy. It was proposed to give him notice to quit the next quarter.

Henri and Henriette left the window for the little bed-room, which was dark. "We will go and dream of dancing," said Henriette, without bitterness. "Are you hungry, little brother?".

Henri, by groping, opened the closet where they kept the bread, and cut two slices. "Come, little sister," he replied softly, "take

this cake and pour out some champagne for me; Then they heard, a gargling noise from the pitcher, the clear water in which could not make a cork pop.

"Be careful not to lose the form."

"Your good health, darling?"

And thus our good little neighbors enjoyed themselves heartily. They are and they drank: A moment after, nothing was heard in the Mansard but their soft and regular respiration; they had-exchanged the last kiss and slumbered. They dreamed too-but not of the ball; they saw those grand plains where the broad Danithe rolls: those fields which the summer's sun had gilded with an horizon of yellow corn. It was their country which they saw in dreams.

> CHAPTER IV. The Ball.

"Mademoiselle la Mandarine, will you honor

me by granting me the next quadrille?" "With pleasure, Monsieur le Druse, although you have been freating the Christians badly-out

"Do you dance opposite, worthy Abd-el-Ka-

"How much wool did it take great Victor Emmanuel, to erisp your royal moustache? They say you are a little jealous of Garibaldi, who, however, has no moustaches à la Cossack." "A. Venetjan, sir, cannot with propriety polk

with a papal Zonave."

"Celestial Empress, delgit to accept this ico eream." "A sherbet, Commodore?"

"Cousin Marmite, you will strangle yourself if you eat so much cake!"

Mon Dieu, yes; one carnival is literary, another political. We have seen a fat ox call himself. Monte Cristo or Pere Gorist; now it is this name; by-and-bye it will be Solferino, Pekin or Shanghai. Fashion is not at the caprice of narrators. You would not have found in this glittering crowd a single Queen Margot or a single Mousquetaire; their dresses remained withe family storeroom with the costumes worn the last year by Mdlle. Claire and Mille, Antonine, M. Gaston, and M. Maurice. There was hardly one Monsieur de Bols-Dore, and two Queens of Sheba circulating unnoticed in that infantile crowd.

For other times, other fushions. Busaglieri in quantity, Chinese in abundance, English (with faces as red as their uniforms), papal soldiers, Austrian officers, queens of Naples, kings of Italy (distinguished by the somewhat canonical splendor of their moustaches), Palikaos, Turks, Japanese, Druses, Tonaregs, Syrian Christians, Confederates, Federals, and even a new member of the French-Academy. -

But all of these warriors, these statesmen, savages and saints waged courteous war, and fought only in the figures of the dance. Lamoricière promenaded arm-in-arm with a colonel of the red shirts; the Daughter of Heaven danced the mazurka with an English admiral, without thinking of the burning of the summer palace; Abdel-Kader was surrounded by little Druses or Drusenes; Garibaldi and Ratazzi were inseparable, and the young Emperor of Austria had mild success with a crowd of beautiful Vene-

You can imagine nothing more gay, or more noisy, Jane, than this grave and illustrious assembly. The equilibrium of Europe was there in a merry mood, and everybody laughed, even some babies, punchinellos, and even some superof this gathering. They amused themselves by the sutler's department of that pretty army which | frisking, jumping and running, and the band, well provided with brass instruments, thundered the bars, could be seen all the supplies of the ers gazed upon this charming happiness. I know

This of Madame Lemercier was superb!-suplates, ices in various colors, and what not! All perb! do you hear?-and that is not saying too those good and delicious things which are the much. The parlors had been considered too accessories of a festival, and which you like so small, although there are but few as large in Paris ; and they had accordingly built a saloon in Louvre, and hung all over with flowers, from the vault to the floor. The chandeliers, suspended at different heights, shed the light around in glittering cascades; the drapery, bathed in brightness, seemed fresher than the flowers themselves: and, in the midst of this atmosphere, made up of smiles, perfume and sparkles, five hundred children; all pretty, joyous, and intoxicated with the impulses of the festival, foamed like wine at the edges of a glass-going, coming and mingling together like a harvest of animated rose-leaves, whirled by an August breeze into a ray of the sun.

Who triumphed?. The Council of Eleven. It was the understanding that the Council of Eleven should be allowed to think that it had done every- | them." thing. It was the all powerful genius, and in its little hand the wand of the fairles had performed all these marvels. It was amusing to see with what benevolent dignity Molle, Claire, disguised as, an empress of some country which it is unnecessary to name, did the honors of he parlor, assisted by Mille. Autonine as a shapherdess of Liban, Mille, Louis astan English bésuvienne, and by the Little Agathe as a Chinese baby also to see with what courtesy M. Gaston (lieutenant in the navy), attended to the ladies, assisted by the impetuous-Maurice clothed in steel mail\_representing Schamyl; Fernand as Ainbassador of the Shah of Persia, and others, M. Lemercier declared emphatically that they were the handsomest, and that the rest served but to make the stuffing which protects the jewel in its casket. We must pardon that pride in papas which springs from love. Madame Lemerier wore all her diamonds in

honor of the Council of Eleven. She was surrounded by four young mothers, calm, but radiant. She followed them all with her eyes and kept track of them, but above all, off! above all, she never lost sight of Maurice-her heart-the beloved child who resembled her Henri. Occasionally a shade of sadness passed over her, as a yeil of light vapor suddenly shadows the summersicy, It was when her thoughts returned to days gone by-when in memory she saw herselfyounger by twenty years, at the age of her daughters, presiding at those festivals when Henri, the dear, wild fellow, spread, fun and disorder among his companions, who to day were fathers and mothers. Henri alone was lacking to Madame Lemercier. But a smile from Maurice reached her with a kiss from the distance, and the affectionate grandmother felt a wave of joy which swept over her and drowned her melancholy. We asked who triumphed. These two old people, a thousand times more intoxicated than their children; M. Lemercier, ashamed of his moist eyes; but it was the good grandmother whose pulse beat in a fever. How handsome these little ones were! how charming! how adored! Observe! had not Claire already the reserve of a young lady, with her infantile graces? How gallantly and proudly Gaston bore himself in the uniform of our naval officers! And Maurice-what a chevaller ! A few years hence new families will be grouped togetherother young branches all growing from the same heart. The grandmother, leaving the past, dreamed of the future, and saw all the children of these dear children, and bathed herself dotingly in that ocean of caresses.

Suddenly, in the middle of a quadrille, a sinister cry came from without, piercing like a sharp point the noise of the band. A loud murmur was heard in the parlor, the band ceased playing, and silence reigned among the motionless dancers.

The cry was Fire! Fire! --

#### CHAPTER V., The Confingration.

It was Maurice who first repeated the cry of the whole ball: Fernand the handsome, Ana-

It had grown cold. The mothers rushed after them, the papas wished to prevent the sortie, for the sudden passage from the warm air of a ballroom to the icy temperature of the street, might be fatal in its consequences;, but that little rogue Maurice had given the start, and all passed outsome at the right, some at the left, and some between their legs. Nobody took even time enough to put anything upon their bare heads, or to throw a mantle upon their shoulders.

The court was more brilliant than the parlor. for there was the fire. The "house of revenue" was burning at the roof, and blazed up already like a funeral pile. The pipe of the poor devil of a poet had set his curtains on fire, and this time nobody had seen it in time to prevent the disaster. Madame Jacoby was not at home. It was these very flames, coming from the window, which gave notice of the fire.

"Go in again, children!-go in again!" was the order all round.

"Form a line!" ordered Maurice on his side, already holding a kitchen pail, filled at the foun-

The orders of Maurice, were executed, and the court soon presented the singular and touching spectacle of a bucket line, formed by all these little dancers, but just now excited in their enjoyments. The flames of the conflagration vividly illuminated this motley and brilliant throng, which found means of amusement still in doing a good action. The fathers and mothers tried no longer to draw them from the work of succor, but from time to time a papa might be seen covering the smoking hair of his son, or a mamma throwing a neckerchief or scarf over the quivering neck of her daughter. There was really no need of it. Our little friends set about the work so earnestly that, after a few minutes, they were warmer in the court than in the parlor.

The engines of the Garde-Meuble were mounted on the other side of the street. The firemen worked in the house and on the roofs. Maurice commanded the line, and God knows that the reservoirs lacked no water. All those delicate, fragile little hands passed the leather buckets as if they had never done anything else in their lives; the professional men had said that everybody up stairs had been saved. The house now was only in question, and they felf privileged then to laugh as they worked; and Taugh they did, more and more, from one end of the line to the other. When air arm became weak the raillery was pitiless, and when a bucket dropped, soaking satin shoes or embroidered slippers, there were thunders of applause.

The flames diminished, and were then extinguished, giving place to a thick smoke, which, in its turn, began to decrease. Finally, the last cloud disappeared in a gust of wind, and the firemen declared that it was all over. It was now the turn of the parents; hundreds of mantles which no man need be ashamed in life or in death

were displayed and foll upon the refractory shoulders. M. Lemereier surprising Maurice in the rear, raised him in his arms and bore him into the library. This brilliant action carried disorder into the ranks of the generous rioters, and force began to yield to paternal reason, when a new flash suddenly lighted up the court. A window had just been opened in the fifth story, and a heart-rending cry fell upon their cars:

。 《新元·安徽·西京大学》,《西京大学》,《西京大学》,《西京大学》,《西京大学》,《西京大学》,《西京大学》,《西京大学》,《西京大学》,《西京大学》,《西京大

"Help! help! my sister is smothering! help!" "Are the little Jacobys here?" asked Maurice, tearing himself, with more than a man's strength, from the embraces of his grandfather.

" No," replied the concierge, "I had forgotten

"It is Henri who calls for help," cried Maurice. "Come, my friends, to the escalade!" A fireman stopped him in the passage way,

"They thought there was nobody else up stairs and they have cut 'away the staircase to the fifth

story, which was on fire." During the moment of anguish which followed,

woman with hair all in disorder passed through the arch on a run, and rushed to the middle of "My children! Where are my children?" she

asked, in a choking voice. No one answering, she raised her head, and the

dames of the rekindling fire lighted up the agitated features of Madaine Jacoby. "Help! help!" cried the little Henri, whose voice began to grow feeble. "Mother! oh moth-

r! Henriette is dying; send us aid!" Madame Jacoby looked about her with a wild air. She took a step to throw herself, toward the staircase; but this unexpected shock was too violent for her feeble powers, and she fell senseless

upon the payement. At the very moment, when every one crowded round to raise her, a new actor, entered upon the scene. This person no one knew. At first sight, he might have been taken for one of the mask ers, although he was not of an age to take part in a child's ball. He wore a costume closely resembling that of our little Garibaldian Colonel, and he wore it so proudly that all eyes were at once fixed upon him. He was still a young man; with an agreeable, but daring look, and a complexion bronzed by the sun. His tunic, gathered in above the hips with a leather belt, displayed the elegance of his figure.

He heard the last cry of Henri, and regarded the place from whence it came. A flash of daring gleamed in his eyes; he threw his sabre and cloak upon the pavement, and outstripping the firemen who were hastening up with ladders and cords, he mounted the staircase in the twinkling of an eye.

Some minutes of delay followed-minutes which seemed a century. The little Henri had disappeared from the window, from which the flames poured as from the mouth of a furnace. They heard nothing more. The silence was horribly oppressive. Madame Jacoby was still in her.

Presently an acclamation was heard from above in the house; it came from the firemen, who clapped their hands <u>and cr</u>ied "bravo."

There are, Jane, modest heroes, whom we can wither admire nor exalt too much, because such persons live and die in the obserity of their humble devotion. Should this sentence raise a smile upon skeptical lips, I proclaim that the brave of a fireman has, for me, quite an exceptional value, because the fireman is hardened to peril, and is competent, from bold experience, to form a just dea of the difficulty surmounted.

The firemen were still applauding, when the Italian Colonel reappeared, carrying the little girl in his arms, and holding the little boy by the

The braves of the firemen were then no longer alarm. In three bounds he was in the court, fol- heard, for an immense acclamation filled the lowed closely by Gaston. Behind Gaston came court. Parents and children rushed to the stranger, whose face was blackened and hair burned. tole, Gerard, Viscount d'Agincourt, Claire, Ai- Maurice leaped unceremoniously upon his neck, mee the danseuse, the elegant Honorine-all erying cire, and kissed him a hundred times in ten seconds.

The stranger smiled, and said, without appearing to be much agitated:

"Well, well, little one; that was not a very difficult thing to do."

But his unaffected modesty only increased the emotion of those who surrounded him. The children took his brave and handsome face by assault to kiss it; the parents shook him by the hand, away frightened, as many little girls would have and the good M. Lemercier, who was fond of done, but stepping softly up to the old man, said speeches, sought for some eloquent words, appropriate to the occasion, when Madame Jacoby raised her eyes and breathed a long sigh.

"My children !" my children !" These were her first, as they had been her last

At the sound of her voice the Italian Colonel started and turned. Their looks met. Madame Jacoby passed the back of her hand over her eyes, as if to dispel an illusion, and murmured : "I am becoming mad !"

The stranger rushed to her and fell upon his

"Is it you? tell me, is it you?" she stam-But great tears were coursing down the bronzed

cheeks of the stranger, and he could only utter this name: "Jeanne! Jeanne!"

Then raising himself wildly, and extending his hands toward heaven, he said: "I have saved two children; are they yours Jeanne?—Jeanne, my beloved wife, are these

two children whom I have saved, mine?" [Continued in our next.]

### Spiritualism in the Secular Press.

A writer in the Evening News, Chester, Pa., replies to an attack on the spiritual philosophy at some length, from which we take the following extracts:

The charlatanism and trickery of impostors is not Spiritualism, any more than selfishness, pride and bigotry of some professing Christians is

Spiritualists admit that they are innovators upon established opinion in reference to the unseen world; their interpretation of Scripture being of a very different order. Hence the determined opposition and often false representations of their opponents \* \* \* A Spiritualism of their opponents. of their opponents. \* \* \* A Spiritualism based upon such an eternal and unchangeable proof as that of communicating with superior intelligences is destined in spite of all opposition to enter into and vivify all organizations, whether of Church or State, encouraging the loftiest aspirations, energizing the soul by presenting only exalted motives; prompting to higher endeavors and inculcating self-reliance sits only authority Truth, its interpreter the reason which God has given us. The sooner such a Spiritualism is "exposed" and accepted, the sooner shall we rise in

### Children's Department.

THE DOCTOR'S STORY.

BY WILL M. CARLETON.

Good folks ever will have their way-Good folks ever for it must pay. But we, who are here and everywhere, The burden of their faults must bear. Purge the body, and humor the mind; Doctor the eyes when the soul is blind; Build the column of health erect On the quicksands of neglect; Always shouldering others' shame—Bearing their faults and taking the blame!

Deacon Rogers, he came to me; Wife is a goin' to die," said he.

Doctors great, an' doctors small,

Have n't improved her any at all. Physic and blister, powders and pills And nothing sure but the doctors' bills!

I wenty old women with remedies new, Bother my wife the whole day through; Sweet as honey, or bitter as gall-Poor old woman, she takes 'em all;

Sour or sweet, whatever they choose, Poor old woman, she dare n't refuse.

So she pleases whoe'er may call, An' Death is suited best of all. Physic and blister, powder an' pill— Bound to conquer, an' sure to kill!"

Mrs. Rogers lay in her bed, Bandaged and blistered from foot to head. Blistered and bandaged from head to toe, Mrs. Rogers was very low. Bottle and saucer, spoon and cup, On the table stood bravely up; Physics of high and low degree; Calomel, cathip, bonesetstea; Everything a body could bear Excepting light and water and air.

I opened the blinds; the day was bright, And God gave Mrs. Rogers some light. I opened the window; the day was fair, And God gave Mrs, Rogers some air. Bottles and blisters, powders and pills, Catnip, boneset, syrups and squills; Drugs and medicines high and low, I threw them as far as I could throw.

What are you doing?" the patient cried; Frightening Death," I coolly replied. You are crazy!" a visitor said; I flung a bottle at her head.

Deacon Rogers he came to me; Wife is a comin' around," said he. I re'lly think she will worry through; She scolds me just as she used to do. 'All the people have pooled an' slurred—'All the neighbors have had their word;

"T was better to perish, some of 'em say,

Than to be cured in such an irregular way.' 'Your wife," said I, "had God's good care, And his remedies—light, water and air. All of the doctors, beyond a doubt, Could n't have cured Mrs. Rogers without.'

The Deacon smiled and bowed his head; 'Then your bill is nothing," he said. God's be the glory, as you say! God bless you, Doctor! good day! good day!

viii. If eyer I doctor that woman again, I 'll give her medicines made by men.

Written for the Banner of Light. THE POOR OLD MAN

The Sequel to "Eda Darling." BY MRS. H. N. GREENE BUTTS.

One day as Eda was returning from Mrs. Henry's, after having again sold that kind lady fruit and flowers, singing all to herself, she heard a low mean, and looking around, she saw an old man sitting by the wayside. His hair was very white, his face had a sickly, care-worn expression, and he looked as though he had battled long and hard with the ills of life. Eda did not turn

"Poor old man! are you sick? You look very pale."

kindly:

"Yes, my little girl, I am sick in body and weary of this cold world. I desire to die and go where the weary are at rest,? the old man said with a trembling voice.

"But this is a beautiful world," said Eda quickly, "and I love it very much; everybody is so good and kind to me. I am sorry the world treats you so badly. Why don't you stay at home; I suppose they love you there?" "Home!" exclaimed the old man, lifting his

'eyes'upward; "my home is in heaven." "Poor old man!" said Eda; "and have you no little girl like me to love you?"

Tears glistened in the old man's eyes as he

replied: "I once had a dear little girl, as beautiful to me as an angel. She was gentle, kind and loving; but she died, and no one cares for the old man now. Oh Clara! dear Clara! why was she taken from me? Why was I left so desolate and lone? Many sad and weary years have gone by since her precious form was hid from my sight. The flowers have bloomed and faded many times upon her grassy mound, and birds have sung their sweetest songs over her lowly bed. Still 1 am spared; but, like a tree that has been shivered by the lightning's flash, so am I withered and dead. The flowers are all fading at my feet, and I stand alone, uncared for by the world."

Eda was now weeping at the old man's sad recital, and laying her hand upon his withered palm, said softly: 'Poor old man! don't say that you are all

alone, for I will love you, and everybody that is good and kind will love you, I guess." "But, my little girl, where are the good and

kind?" said the old man, with a trembling Eda began to repeat, in a hurried manner, the

names of her own dear household, not forgetting to mention Mrs. Henry and her little Lura, but here she paused, for her personal friends were somewhat limited, and she ended abruptly by

'I guess everybody is pretty good, do n't you?' The old man looked into Eda's sweet, trusting face and said, sadly:

"Would that thou, sweet child, could always take this view of the world. But I will not teach | chairs, to rap out sensible communications, make | woman at the well of Samaria, "told him all

thee distrust, nor cause a shade of doubt to flit across the flower-wreathed path which thou art treading. Angels are thy guardians, and they whisper to thee of the 'Better Land.'

The old man seemed now quite exhausted, and Eda thought that he looked paler than when she first saw him.

"I fear you are very sick. Won't you go home with me? Grandfather and mother would like

to see you.'\* 

"What! and leave you here alone? No, I can't do that. I should think, all of the time, what if it was my dear grandfather that was out here sick, with nobody to love him," said Eda sorrowfully.

"But you must go, child; don't you see it's getting late? I will go along with you as far as the corner of, the street."

Eda helped the feeble old man on to his feet, and taking him by the hand, she led him carefully along. When they arrived at the corner

where they were to separate, Eda said: "I want to give you something; will you take it?"

"That will depend something on what it is," said the aged man.

"Well, it 's mone's ,'' said Eda. "I have been selling strawberries, and I will give you half of the money and grandfather the other half; won't that be nice?'

"No, no, child; I can't take your money; I don't need it. They give me enough to cat where I live, and it 's but little the old man wants."

"But I thought you had no home," said Eda. "I stay at the poor-house; you have heard of a poor-house, have n't you?'

"Oh, yes, I have," said Eda, "but I do n't think I should like to live there. Are they kind to you?"

They give me enough to eat and wear; but you must go home as quick as you can; you have cheered the heart of a lonely old man, and heaven will bless you, my child. Good-by. The old man went on his way, and Eda is soon

"Why, Eda, how long you have been gone! Where have you been? -1've been a good deal worried about you," exclaimed her grandfather, as she entered the door.

"Oh, grandpa! I have so much to tell you. have sold my berries and flowers, and I——"

"But, stop, stop, Eda, not so fast; you are all out of breath; rest a bit, before you say anything more, and take off your hat, for we are waiting for you to eat supper," said good Grandfather Elwood. "Yes, I will, grandpa, if you'll let me tell you

while we are eating supper," said the excited little girl. "Yes, yes, I shall be glad to hear; for I sup-

pose you have made some pleasant acquaintances in your new business," said her grandfather, smiling. Eda commenced by relating her success in sell-

ing her berries and flowers, and how kindly Mrs Henry always met her, and what a darling little girl Lura was, and how much money she had taken; but when she spoke of her interview with the old man, tears filled her eyes, and she ended by saying: "Dear Grandfather, what if you were all alone

in the world, and had nobody to care for you. And if I was in heaven, where Clara is; do n't you suppose I should come to you and make you feel that I loved you more than ever, now I had gone to live with the angels? Do n't you think so, grandpa?''

"I think, child, if you are in heaven what you are here, you will be loving enough; I do n't see how you can be much different," said grandpa Elwood, with moistened eyes.

Well, grandpa, I wanted to tell this old man that his dear Clara was not dead, but a little angel, watching over him. And it seemed to me, when he was talking about her, that she had her spirit arms about his neck. Do you think she heard us talk, grandpa?

"I can't say, child; but I think it quite likely that angels would go anywhere where you hap-pened to be."

[Concluded in our next.]

### SPIRITUALISM IN NASHVILLE, TENN.

## BY MOSES HULL.

EDITOR BANNER OF LIGHT-I feel especially gossipy this afternoon, and can think of no one who would bear the infliction of my thoughts with more patience than yourself and readers. The great spiritual battle has been fought here in Nashville, the smoke has cleared away, the dead and-wounded have been carried off, the remnant of the castigated party has retreated sadly demoralized, the General who undertook to conduct this battle has fled as any other "lireling "does when the "wolf cometh," to his fortifications, the pulpit, and left the enemy to feast on his few remaining lambs. Really there has been the most smoke and the least fire in this bat-

tle of any in historic times.

Last autumn, Rev. W. P. Harrison, D. D., a Methodist priest of Atlanta, Ga., a man who is represented to be the most learned man in the South, concluded that he would turn David and kill the Goliath commonly called Spiritualism. He owed Spiritualism a particular grudge. Without being invited into the South, and even with out the aid of any recognized speaker or medium of any reputation, it had taken their most widely known and justly celebrated Methodist preacher, Samuel Watson, from their ranks and placed him on duty in the enemy's ranks. It had taken Miss Clara Robinson, of Brinkley College ghost-notoriety, and her father's family, without the aid of mediums, out of the Church and set them to making converts from Methodism to Spiritualism. The Reverend Doctor of Sick Divinity was justly indignant, and now Spiritualism or something else must "down." He would not so much as say, "By your leave."

"Down among the dead ones it must go!"

Lo! he came to Nashville, the "seat of government" of Methodism in the South; and fortified by the Christian Advocate and the Methodist Church and ministry of this city, he, after learning that there were no spiritual lecturers within several hundred miles, made his attack, and in three lectures totally annihilated Spiritualism! Then he was anxious for a debate; all he wanted was to get sight of a representative 'spiritual lecturer-"none of your small fry" for him-and he would, as the fighting Quaker said, 'Chaw him up." The poor Spiritualists were "down in the mouth." The Doctor had proved -abundantly proved-that spirits had nothing to do with mortals; that Baron Von Reichen-

Rev. Samuel Watson's clock strike, and even entrance mediums and preach on Sundays. He did not state how it happened that some of the firstclass Methodist ministers could not obtain a supply of Od Force, and thus compete at least with second or third rate spiritual lecturers. Those are the things "no fellah can understand."

But enough. The Methodists and opposers of Spiritualism were generally jubilant, and stock in Spiritualism could not have been sold to them? at one cent on the dollar. Bro. John A. Cooper picked up courage to write to me to see if I thought it was possible to "beard the lion in his den," and to know if I was willing to risk my ability, reputation, and the life of Spiritualism. He would submit to almost anything if there was any chance to rescue our sacred religion from the clutches of Parson Harrison. In a moment I comprehended the situation. - Harrison had been overrated, and the easiest if not the most perfect victory that Spiritualism ever had, was to be obtained in a discussion with him; so I wrote back, offering myself as a sacrifice. Mr. Harrison must have a discussion of not less than ten days, and it must not come off until the 12th of May. He must fix all the preliminaries himself. In short he must be everybody and everything, and I nothing. This was all right with me. His terms were granted in every particular, and as early as last November the victory trumpets began to sound in the camps of Methodists. What a fool Moses Hull was to attempt to compete with the learned W. P. Harrison, D. D., and how shortsighted the Spiritualists, to allow such a thing! These boasts were regularly forwarded to me by mail, and I sent word to the Spiritualists to let the opposers do all the advance boasting. Elijah gave a bit of wholesome advice to Ahab that all would do well to follow. It was in these words: "Let not him that putteth the harness on boast as he that taketh it off."

When the opposers found that every possible condition they could make was gracefully accepted by the Spiritualists, they began to see that we would not "scare" worth a cent; it was time for them to scare. So learning, that I was engaged for a year ahead, all except the time I was to debate, they positively refused to debate at that time. The discussion must commence the 19th instead of the 12th, or there should be no debate. Mr. Harrison had been called to Philadelphia to deliver the annual address before the American Bible Society. But to their surprise, I telegraphed back that, debate or no debate, I would spend the whole month in Nashvillewould be quite as willing to commence the debate on the 19th as on the 12th. So here they were up a "stump" again. Now there was no back out; the debate must come off. The Reverend Doctor prepared a big speech on blasphemy, which was to annihilate me at once; and church members came to the discussion full of glee. I had delivered four lectures in Nashville, which enabled the Spiritualists to look up somewhat.

We met to discuss the first proposition, "Resolved, That the spirits of the departed hold tangi-o intercourse with persons living on earth."

I delivered my first speech on the general belief of all nations and ages, that the dead hold communications with the living. On this point I quoted Paul, the Pharisees, Dr. Samuel Johnson, Oliver Goldsmith, Addison, De Foe, Sir William Blackstone, John Wesley, Adam Clark, Pres. Mahan, and a host of other witnesses. Friends and foes-all, including the Reverend Doctor, saw that it was useless to attack that speech. Although the Doctor had been disappointed in both my manner and ability, and though it was entirely inappropriate, yet he 'spoke his piece" against blasphemy. Every one of my ten speeches, on the first proposition, were replied to by this same "piece," with the additions of personal abuse, slanders and falsehoods. He put in three-fourths of his time in accusing me of ignorance, of never having read, etc.; but it proved that whether I had read or not. I was able to read every fact in history that he denied, and was more than ready at any point. His friends, so jubilant at first, dropped off; some of the ministers did not pretend to disguise their disappointment in Bro. Harrison. He was neither a smart man, an educated man, nor a gentleman! His personal friends came to me with apologies; religionists were disgusted with him: and one minister came to me taking me by the hand, and said, "Bro. Hull, I am a minister, and a Southern man. I do not believe you are right, but allow me to say, I am ashamed of Dr. Harrison. You have been outraged; but through it all you have shown yourself a man of ability and a gentleman; you have gained the sympathy of your audience, and I pray heaven

to bless you." . The discussion of the second proposition commenced, but Harrison acted more like an insano man than ever. I will not attempt to describe his speeches or his conduct; no pen is equal to the task. Among other things he said: "I will fight until I lose every drop of my blood before Spiritualism shall succeed." Again: "I would lose my right arm before I would permit a Spiritnalist to speak to my wife or my daughter; they

are all lecherous scoundrels." My only reply was: "Spiritualists, how do you ike the compliment? Ladies and gentlemen, there are a hundred Spiritualists here with whom you are acquainted; will your knowledge of them justify the Doctor's charge?" Concerning the Doctor's wife and daughter, I have nothing to say. It might not be safe to trust them in speaking distance of certain persons. As to my wife and daughters, knowing them, I feel safe in trusting them anywhere except in the presence

of such burly Methodist priests as Dr. Huston. His friends all voted that he should stop the liscussion—mine all voted that I should continue it. After this of course I had everything my own way, and continued it to an increased audi-

The city papers, which probably have been forwarded to you, acted more honorably than the press generally does. Now, Spiritualism in Nashville stands on a firm footing. There are about a half-a-dozen circles in Nashville and Edgefield, two of which I have visited, and found the manifestations, especially in one of them, as good as can be witnessed anywhere. In this circle Dr. McFall is the medium. I think he is destined to be one of the best mediums in the world. He has known nothing of Spiritualism until within the last two years. He has been a practicing physician, and finally became a politician, went to the Legislature, became a Senator, and, without knowing anything of Spiritualism, was visited by spirits while drafting bills. Upon relating some of these things to a friend, he was told that he was a Spiritualist, and probably a medium, and advised to send a lock of his hair to Mrs. A. B. Severance, of Whitewater, Wis., which he did, bach's Od Force had learned to move tables and and she did by him precisely as Jesus did by the

things that he ever did." She told him of his have obtained this unfoldment and preparation wonderful powers, and put him on the road to develop them. The result is that no one who sits with him goes away with a doubt.

The late Jesse B. Ferguson sent for me to have a sitting with him, which I was glad to do. Before getting a communication from Mr. Ferguson, I got test after test, the spirits speaking audibly, using their own organs of speech. The first'spirit that came, said, "I am Frank Lanner. You will remember me as connected with the Vineland Lyceum." Then, after a few encouraging words, he departed, and another spirit came, laughing, and said, "Bro. Hull, do you know me? I am Buxton. You remember the almost idiot boy, whose funeral you and Susie Willis attended on the 27th of last May? Do you remember, you would have the funeral in the room where my body was? Oh, that did me so much good." Then, after a few tests and unimportant words, he departed. Another spiritcame, and said, "I am Mary Stacy." I replied, "I do not remember you." "Probably not," said she. "I have heard you preach; and youpreached at my funeral, in Tolland, Conn., on the 11th of last February -1 thank you for it; you not only benefited my husband, sisters and neighbors, but you helped me; as you said, you did preach for the benefit of the dead."

Several other tests were given, after which Mr. Ferguson commenced. He related in detail many of his trials and persecutions in Nashville, related his efforts to enlighten his old neighbors, and the interest he still felt for them. Again and again he thanked me for my efforts in his old home; expressed the idea that he was actually gaining strength and growing under the work now being done in Nashville. He preached to me for fifteen minutes, as learnedly and logically as I ever heard him in earth-life.

Next we had a brief visit, kind words and good advice from those true, sterling friends of the right, Henry C. Wright and William White, late of the Banner firm. Their words were indeed words of cheer. I felt that it was truly good to be in that "holy of holies." I was encouraged to fight on, being more than ever before assured that the two worlds are cooperating to inaugurate the New Dispensation.

I had two or three pleasant sittings at Mr. J. A. Cooper's. Mr. C. himself is developing as a trance speaker. Mrs. Hare, hardly out of the church yet, is developing as a fine medium.

The Spiritualists of this city are now trying to effect an organization; they are, many of them, wealthy, and all stand high in the community. You may expect to hear more of the progress of the cause in Nashville.

Nashville, Tenn., May 28th, 1873.

at:

he'

da

nt

 $\mathbf{n}$ 

he

ry

he

or

vas

ra

mo

ith

lof

but

1 of

the

ane

ribe

will ·

uld

Dir-

hey

hem

the

z to

ak-

vife

in

nce

the

nue

udi-

een the ashbout ield. nan-Dr. ed to He thin cing vent risitting that ium, did. the n all

# Free Thought.

#### RE-INCARNATION.

We have noticed in the Banner recently several articles written upon this very interesting and as we think important subject. The writers of these articles, both mo and con, seem to be some- they love and hate, and do many other things, what in the fog in relation to the whole matter, therefore without taking any exceptions to what they have individually said, we proceed to give some of our views concerning this one of the fundamental principles or facts in Nature.

The word re-incarnation seems to be newly coined, as Webster does not introduce it into his ment of progress permeates all things in Nature, large work. It belongs to that class of words which are continually forcing themselves into conditions. It certainly would be far easier to the language by the various researches into new and unexplored fields, so characteristic of the present generation. The idea which this term would seem to convey, is the possibility or the fact that a spirit having departed from a physical form, may enter and take up its abode in an the required materials and commence anew. entirely new one, of a similar character. We are led to believe that re-incarnation is so intimately connected with the growth or unfoldment of the plex piece of machinery of which the human form progressive development would be utterly impossible.

If re-incarnation is an absolute fact, if it constitutes a part of the grand machinery of this universe, then it must have been introduced in order to subserve some great purpose; and we think upon a careful survey of but a very small portion of Nature, we shall find it essentially necessary that such an element should be in active operation.

If the progressive development of man's spiritual or intellectual being means anything, then it means all the possibilities connected with the term progress. It means that man spiritually has progressed from the lowest possible condition during the past, and it further means that he must progress to the most exalted condition at some time in the future. The spirit must have progressed from the very lowest possible state of spirit existence, else it entered upon its progressive course partially unfolded. If so, how did it obtain this partial unfoldment which was preparatory to its entrance upon its progressive journey?

We ascertain that the spiritual organisms existing in the human are unfolding and progressing during their sojourn in the physical, preparatory to entering into higher conditions. When did this individual spirit, which can evidently live without the physical body, obtain the unfoldment necessary, or the requisite preparation for entering upon its career in the human form? The spirits of men seem to be endowed with intellectual power, capable of grasping thought and solving problems of an intricate character. It is well understood that the human mind is entirely incapable of appreciating any particular department of Nature, unless it is endowed with the requisite organs or faculties. Unless the person is possessed of constructiveness, it is vain to engage in mechanical pursuits; where there is no tune or time, there is no appreciation of music;

for a higher and more spiritualized existence.

This association of organs, or faculties of mind, together with the powers of hearing, seeing, human organism, we call an undying spiritual individuality, capable of appreciating enjoyments of the most exalted character, and acquiring, by our loftiest conceptions at present. Being an asindividualized organism—a living spiritual being endowed with all these faculties; and as such, it must exist eternally, because no such personality could have had a commencement, hence it can experience no termination.

We need not search far in Nature's ample domain before finding inconceivable numbers of similar spiritual organisms, existing in physical forms, which are not called human. It makes little difference which of the various sasimals we may examine, we are sure to find an association of organs of precisely the same character as those found in the human. The only difference we can discover between the two is, there may be less of them unfolded, and perhaps few of them are as well cultivated as in man; yet we find the veritable organs, together with the five senses, forming an association, and acting in an individual capacity, precisely the same as in the human race. (If we call that which is found in man's organism an intellect or a living spirit, what must we call the others but intellect or living spirit also, with lesser capacities or less unfoldment? We cannot find animal organization, however low we go down in the scale of being, destitute of all of the five senses; very rarely can you find one without all of them. They can almost all see, hear, feel, smell and taste, and we cannot discover that these several powers in them do not subserve their purposes as well as the self-same powers in man.

Now, no being can use either of these powers unless possessed of an inner consciousness or an intellect with which it can appreciate the fact. Man cannot smell or taste unless he has a knowledge that he is exercising those functions, or unless the peculiar smell or taste is impressed upon his intellect or soul, wherein is found the nower of appreciation. Then it would be very unphilosophical to say that a dog or a horse can do what, in this respect, a man cannot; and if the dog knows what he smells or tastes, what can he know these things with, except he, too, is endowed with an intellect or living spirit? Can the dog select his master's track from the multitude and follow it, without the mental machinery required to perform this feat, or without a conscious perception that such an aroma or smellis attached to his master?

Such mental machinery and consciousness, in man are attributes of the soul or living power within him. What then must they be in the dog? But in addition to all this, the dog and many other animals have organs of a higher character than the five senses; they have all the basic faculties found in man. They fight and destroy, and they must have the faculties or organs required, or they could do neither.

Then, without further argument, we are forced to admit that if man is possessed of an undying spirit-individuality, every animal organization has the same, only less developed, and as an elesuch spirit must advance or be unfolded to higher build up a highly intellectual spirit, or one that is fitted to occupy the best specimen of physical organism found in the Caucasian race, from one that is now only capable of existing in the dog. than to make one from nothing, or to gather all

The spirit which enters into man's organism is certainly the most delicately arranged and comspirit through all its varied experiences, that mind can form any conception, and it would without this power of inhabiting a new physical seem that an eternity would be a period none too long to unfold it up to this condition. There cannot be a doubt but it has come up by the easiest possible gradations, opening out organ after organ, advancing step by step, until we find it possessing all this astonishing array of capabilities and power. It would seem that up to the condition which is occupied by man, the only proper place to unfold the spirit is in a physical form, and as it has required a vast amount of preparation before the spirit was capable of filling such a position, then we cannot doubt but all previous unfoldment must have been in physical forms

> And when we glance over the successive gradations of animal life, we find an endless variety of physical forms, occupied by individualized spirits less and less unfolded as we go downwards, until the mind is lost in the infinitesimal. All these different forms, it must be admitted, are admirably adapted to the condition of the spirit who inhabits them, and they are also wonderfully well calculated to subserve the purposes of unfoldment or preparation for a higher phase of existence.

We think, then, that dying and being born again into a little higher condition, has been the chief business of the spirit during all its lengthened experience; for there was no other way by which it could change its state of fixedness and move forward up the ladder of progress. It must certainly die to one state before it can be ushered or born into another. It could not possibly obtain all of its unfoldment in any one state of existence, only the least possible amount; hence the necessity of passing through every phase in order to partake of all, and bring up something of each as it goes on to a higher and still higher unfoldment.

If this reasoning is correct—and we think it will be very difficult to prove it otherwise—then the spirit has been re-incarnated in every in-

have traveled up by that road in their preparation for a human organism.

If we have progressed upward through these successive gradations of physical existence, and been re-inearnated at every step up the ladder of this universe, we must die all the deaths and progress, then there is every reason to conclude realize all the births there can be above.

| DR. L. F. Universe, inspirational speaker, and make the find. Mas. DR. Gilliert, trance and inspirational speaker, will attend functials and lecture on Spiritualism, Temperature, and Gilliert, Chebra. Mass.

| Sanah Gilliert, Charles, Mass. M. Balla, Rock Bottom, Mass. Mass. Higher Charles, Chebra. Mass. Mass. Mass. Mass. Mass. Higher Charles, Chebra. Mass. tasting, feeling and smelling, when found in the been re-incarnated at every step up the ladder of this universe, we must die all the deaths and progress, then there is every reason to conclude | realize all the births there can be above. we shall continue to advance and unfold during | The spirit, when in a physical organism, is a the eternal ages to come. But, on the contrary, frinne being: when he lays off the physical form proper development, knowledge vastly beyond, if our parentage during all time past has been and changes his condition, he is only a dual beequal with ourselves, and we inherited all we ling until he has a new exterior body. This he sociation of organs, or powers of mind, attached have, both of body and spirit, from them, then cannot have until he is born again: and he canto a single individuality, it is none other than an we certainly must remain eternally in the same not have this new birth without parents and the fixed condition, because our parents have had no active operation of the reproductive power. element of progress to transmit, and we cannot. Therefore, "marvel not that I say unto you ve possibly have within us anything we did not in- must be born again" into spirit-life when you herit from the parents. We perceive, then, clear- have passed through all the needed re-incarnaly, if we are to be progressive in the future, we tions in these earthly forms. must have come up through lower conditions in Adrian, Mich. order to have arrived at our present status—the spirit must have progressed in the past.

Re-incarnation has never taken place, with us, inless for the accomplishment of a high purpose we therefore need entertain no fears that it will ever occur in the future unless absolutely necessary for individual unfoldment, or in order to earry out some important design.

In consequence of the imperfections found in physical organism, it is quite possible that many spirits fail to unfold the organ which can only be developed in some particular sphere; in that case, it becomes imperative that the spirit should be re-incarnated in the very sphere where that organ or faculty may be awakened to activity. Each organ is unfolded in a particular sphere; and if by any means a failure should take place, the spirit must go back there, or go on without the unfoldment of that particular organ. It is quite evident that a vast number of the Anglo-Saxon race are terribly deficient in organic unfoldment: They live and die with extremely meagre capabilities, and in very many cases persons utterly fail in learning to do what others accomplish with great ease and dexterity. The only possible difference there can be between such individuals is, the one has the required organs or faculties developed, while the other has not.

It is understood that there are, at least, five distinct races of men upon our earth—the Ethiopian, the Malay, the Mongolian, the North American and the Caucasian. This could not have occurred by some mischance, or without a grand design upon the part of those highly endowed spiritual beings who projected this planet, and have manipulated and supervised, to a certain extent, all its wonderful evolutions up to the present. Doubtless, the paramount object of constructing this and all other worlds is to ultimate intellectual spirits up to that condition in which they may, with all the needed faculties or organs properly unfolded, enter upon their more spiritualized career in the higher spheres. If so, then all the machinery of these worlds must be intended to promote this very important object; and for this very reason, our world has been provided with these five distinct-races of men. each one organized so very differently from the

We will not say that these are all the distinct races in existence, but we say of these that the superior race evidently has unfolded organs which the others do not possess, and in this alone his superiority consists. We say further that in each of these conditions some faculty is or may be unfolded, which is absolutely essential in the higher race, some power of intellect without which none could arrive, or even approximate to, perfected manhood. The Ethiopian is evidently in this condition, for the purpose of unfoldment, the same as the Caucasian; but, unless the Caucasian has passed through that same condition of unfoldment and experience, he must live to all eternity destitute of what he might have obtained there. Then the everyliving spirit within us must have been re-incarnated into all conditions below us in order that we might obtain their experiences and come up to our present status by the ensiest possible gradations. Still, as we have said, there are very many who are unqualified to go forward until they have had further experience in an earthly organism, and all such must necessarily come back and be re-incarnated for the purpose of unfolding all their organs and finishing their earthly education.

As worlds are built for the express purpose of giving varied experiences and bringing into activity all the faculties or powers belonging to a properly organized spiritual being, fully prepared for the next higher sphere, and as all this unfoldment or preparation must take place in physical organisms, then it becomes absolutely essential for the one who is not properly endowed to be re-incarnated until every organ is developed. We certainly should be prepared to graduate when we enter into that higher, more spiritual ized realm, and if we are not, nature has made ample provisions by which we may return and emain longer in the preparatory schools. I do not see why any one should object to this arrangement, for we are being educated for an eternal career, and no person of sound judgment would desire to commence the varied duties incident to a spiritual existence without all the requisite qualifications.

It is not to be supposed by any means that all who find it necessary to be re-incarnated have been simpletons while in other physical forms; on the contrary, they may have been great geniuses, and made their mark in the world. Some of their organs may have had a remarkable unfoldment, enabling them to distinguish themselves in some particular department of knowledge, while some other one had only remained in its latent condition, or one of entire inactivity.

It will be understood at once that the reproductive power in Nature only extends to the outermost or the physical body. All efforts at reproduction are purely physical in their character: the parents can only beget a tenement in which some unknown spirit may find a residence. This spirit is an eternal living entity, who has

tune or time, there is no appreciation of music, where combativeness is deficient, there is no inclination to fight; and so on, of all the organs or faculties which make up the entire spiritual passed through the make up the entire spiritual or intellectual individual.

When a person is properly endowed with all the requisite organs or faculties, well rounded out, we say he is possessed of a well-balanced out, we say he is possessed of a well-balanced in the physical forms unless it had been incarnation.

When a person is properly middled or mutured in the physical forms unless it had been incarnation.

It will be admitted that unfoldment, or the sport upon a more elevated career in the spiritual abodes.

It is, evidently, absolutely important that he should have head this experience of the spiritual abodes or spiritual passed through them. To be sustained the spiritual abodes of the physical form, leaves the body, we had passed through them.

It is, evidently, absolutely important that he should have head this experience in this physical organism, in order to obtain the needed preparation to go ligher. Then he has been incarnation to go ligher. Then he has been incarnated denoted the physical form, it could not possibly and the conclude, that if the spirit had not found a residence in the physical form, it could not possibly and the conclude, that if the spirit had not found a residual possible to the physical form, it could not possibly and the proposed of the part o

each one, in order to unfold our powers of soul, died all the deaths and experienced all the births

WILLIAM F. LYON.

#### "AT A DISTANCE."

DEAR BANNER-It may not be uninteresting to cour numerous, readers to know that the P. Rev. D Mr. Dalton of St. Stephen's Church" in this city -the same who not long since fulminated an ecclesiastical "bull" against the "Press" for daring to publish a liberal sermon without permiss the sion-recently said in his pulpit that "the spirits of our friends watch over us from a distance, and are interested in our affairs." How does he know? Has he been favored with a communication from the other side of life, giving him air thority to make such an announcement? spirits of our friends watch over us from a disvice." Well, what distance, Mr. Dalton? Please tell your hearers how near the spirits of our friends can come to us without subjecting them selves to the charge of being devils ! In other words, from how far off must they watch over us to cease to be devils and become "our friends"? And "they are interested in our affairs," Mr. Dalton says, Well, sir, if they are-and you speak as one having authority-of what benefit s it to us if you hold them at a distance; and denounce them as "demons," a la Carruthers, if they come near enough to manifest their " interest in our affairs "? What sort of friendship is it fliat " watches at a distance," and we can only have a second-hand assertion from a man like ourselves that they are "interested in our affairs "? Why not, Mr. Dalton, permit our spirit friends to come to us and speak for themselves? If they have informed you that they watch over is, how do you know but that they may speak to us also? Perhaps the Rev. Mr. D. may conclude to permit our spirit friends to come nearer by-On the 24th of May I heard a sermon on immort

tality, delivered by Rev. Mr. Hines, a Universalist clergyman of this city. In the course of his sermon he said, in substance:

"I know there is a Hereafter. I need no learned arguments to convince me of that ; and even if all the sages of the past should burst from their graves, swarm around me to fell me that there is a Hereafter, I should say to them, 'Waste not your heavenly speech upon me; I need it not." But with all his absolute knowledge, he did not rouchsafe to tell his heavers anything about that Hereafter, or how their lives on earth would af-

feet it. And I thought I would like to ask him one or two questions: First, tell your friends how you know that there is a life after this, for belief is not knowledge. Second, what and where is that Hereafter, of the existence of which you are so sure? And lastly, please tell your hearers the true relations between Now and Herenfter. Portland, Me., June 1, 1873.

### LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore shooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is Revoted exclusively o lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

formed.)

MARY A. AMPHLETT, 'Inspirational, care Dr. C. Bunkley, Dayton, O. Mars, N. J. Andross, trance speaker, Delton, Wis, C. FANNIE ALLYN speaks in Springfield, Mass., during June; In Swampscott, Mass., during July. Address box 29, 58toneham, Mass.

STEPHEN PEARLA ANDREWS, 75 West 54th 84. New York, Mrs. M. A. ADAMS, trance speaker, Brattleboro, VI. Mrs. EMMA HARDINGE-BRITTEN, 'Address care of Mr. Thomas Rampey, 231 Washington street, Boston, Mass. REV. J. O. BARRIETT, Battle Creek, Mich. REV. JOHN B. BEACH, Briefsburg, N. J. Mrs. SARAH A. BYRNES, Woldston Heights, Mass., box 57.

Mrs. Nellie J. T. Britchiam, Elm Grove, Colerain, Mass. Mrs. A. P. Brown, St. Johnsbury Centre, VI. REV. WHALIAM BRITNTON will speak in Albamy during Shily and August. Address 2 Ditson'Quee, Lamber street, Albamy, N. Y. Mrs. Alby N. BURNHAM, inspirational speaker, No. 553 Main street, Charlestown, Mass.

Mrs. E. Berric, Inspirational, box 7, Southford, Ct. Dr. James K. Balley, Chleago, Ill., care of Religio-Philosophical Journal, Andre L. Bornet, Inspirational speaker, Chleago, Ill., care R. P. Journal

· ADDIE L. BALLOU, Inspirational speaker, Chicago, Ill., care R. P. Journal. Mas. H. F. M. Brown, National City, San Diego Co.,

MRS. H. F. M. BROWN, National City, San Diego Co., Cal.
PROF. S. B. BRITTAN, Newark, N. J.
WILLIAM BRYAN, box 53, Camden P. C., Mich,
REV. DR. BARNARD, Battle Creek, Mich,
MRS. E. T. BOOTHE, Milford, N. H.
MRS. PRISCILLA DOTY BRADBERY, Augusta, Me.
DR. H. H. BROWN, Juspirational speaker on spiritual
and reformatory topics, 367 West Madison St., Chicago, Ill.,
MRS. EMMA F. JAY BULLENE, 151 W. 121b St., N. York,
ANNIE DENTON CHIDGE, Wellesley, Mass., care Williant Denton.
WARREN CHASE, 613 North Fifth street, St. Louis, Mo.
ALBERT E. CARPENTER, Boston, Mass., care Bamer
of Light.
DR. PEAN CLARK, Chicago, Ill., care Dr. S. J. Ayery,
95 West Randohph street.
MRS. AMELIA H. COLLY, tragee, Winchester, Ind.

i West Randolph street.
Miss. AMELIA II. COLBY, trance, Winchester, Ind.
A. B. CHILD. West Fairlee, Vt.
ANNIE LORD CHAMBERLAIN, 60 Warrenave., Chicago,
JAMES M. CHOATE, Inspirational, 5 Poplar place, Thos.
Macu.

ANNIE LORD CHAMBERLAIN, 66 Warrien ave., Chleago, JAMES M. CHOATE, Inspirational, 5 Poplar place, Hossa, (no. Mass.
MRS. MATTIE L. CLARKE, 30 Merthing street, Manchester, N. H.
Dir. Thos. C. CONSTANTINE, lecturer, Thornton, N. H.
GERIGGE W. CARPENDER, clarvoyant mid inspirational speaker, Kendaliville, Ind.
MRS. LORAS CHARGE, West Claremont, N. H.
LEWIS F. CCAMINGS, Inspirational, Chleago, III., care Religio-Philosophical Journal.
M. C. CONNELLY, Louisville, Ky., Inspirational speaker, will answer calls to lecture.
MRS. Marteta F. Choss, trance, W. Hampstead, N. H.
MRS. M. J. COLARUS, Champlin, Hennepin Co., Minn.
DR. H. H. CHANDALL, P. O. BOXASS, Bridgeport Conn.
IRA H. SUNKET J. CLARK, Northfield, VI.
DR. J. H. CURILER, 39 Wallstreet, Hoslon, Mass.
MRS, JENNETT J. CLARK, Northfield, VI.
DR. J. R. SONYET, J. CLARK, Northfield, VI.
DR. J. R. DOTY, Covington, La.
WM. DENTOS, Wellesley, Mass.
MISS LIZZIE DOTEN, Pavillon, 57 Tremont St., Boston,
DR. E. C. DUNN, Rockford, III.
ANDREW JACKSON DAVIS, Grange, N. J.
J. HAMLIN DEWEY, M. D., will answer calls for Sunday lectures on the selentific phases of Spiritualism and reform, Address 57 Harrison avenue, Boxton; Mass.
MISS NELLIE L. DAVIS, Cornville, Me., care Seward Mitchell.
MRS, ADDIE P. DAVIS, Whitehall, Greene Co., III.
MRS, ADDIE P. DAVIS, Whitehall, Greene Co., III.
MRS, ADDIE P. DAVIS, Whitehall, Greene Co., III.

MISS HELEN GROVER, Inspirational speaker, 316 Fourth

t, Boston, Mass. All NEY Horostrox, Cambridge, Mass.

Mosa's Heer, Vineland, N. J.
Miss, Lieviews, Heer, Vineland, N. J.
D. W. HULL, inspirational and normal, Hobart, Ind.
LAWN C. Howy, Fredoma, N. V.
Miss, S. A. Horris, N. E. Saginaw, Mich., care K. Talbot
Miss Froncy E. Horris, Stoneham, Mass., carnof Joseph

ionali Sackett's Haibor, Jefferson Co., N. Y.
Grong F. F. KLITHERO L. Bullato, N. Y.
GRONG F. KLITHERO L. Bullato, N. Y.
MRS, M. J. KI I.Z. Bostwick Lake, Mich.
MRS, FRANCIS KINGWAN, New Londont Conn.
O. P. KLILOGO, EAST Trumbull, Ashtabula Co., O.
MRS, R. G. KYMALL, Lebanon, N. H.
MRS, FRANK REID KNOWLIS, Bipostskille, Mich.
MRS, DR. H. R. KNAGGS, box 20, Traverse City, Mich.
JOHN B. L. KLILSO, Springfield, Mo.
J. W. KLNYON, Deausylle, Dane Co., WIN,
JOSEPH B. L. WIS, Inspirational, Vellow Spring; D.
MRS JERNIE LIZS, Suspirational, will Jochus in Lynn,
Inring June, Permanent address, care Dr. B. H. Cranslon, 4 Treinout Temple, Beston.

AISS JENNIE LEYS, JUSQUARIONA, WINGE AND THING JUMO, Permanent address, care Dr. B. H. Crans II, 4 Trefficial Temple, Boston.
A W. F. LYON, Adrian, Milch.
A MASA LORID, II West 9th Street, New York City, lectors on Anchem and Modern Revolations.
DIL GLOBAT W. LEYSK, Jecturer, Eaton Rapidof, Mich., PHARLES, A. LOHM LEIGH, Trance, Butteville, Oregona Miss. F. Ardonava, Ruffabo, N. Y.
CERRINS B. LYNN, Stringts, Mich.
GEORGE W. MCNEAU, Jecturer, Niles, Mich., care of McChing.

MARY A. MITCHELL, M. D., will becture in Hilnols

n. Mass.
A. E. Mosson-Pettram, Flint, Mich.
FIANTIA, M. Pilliu I., Inspirational, Putham, Conn.
S. E. N. Parmer, trance speakers flig Flats. N. Y.
S. NETTIE M. PIASE, trance speaker, Chicago, H.
S. J. Pettrer, trance speaker, South Hanover, Mass.
R. Piatt, Inspirational, Faintich, Mich.
P. B. RANDOLPH, Tolcho, O.
LI, Rillon-Pillopper, Mass.
S. S. A. ROGERS, trance and Inspirational, Camp.
Me.

et, Cleveland, O. A. B. RANDALL, Appleton, Wis, M. C. RUNDLETT will bettine alternate Sundays in rand Bondville, VI., until further nolice, "Address

Mus, M. C. RUSDIELT WILLBORD and an analysis of the bandal and Bondville, VI., 10(1) further notice. Address landalen, VI.

Mys. HATTLE E. ROBINSKOS, 46 Carver Street, Boston;
Mus. HATTLE E. ROBINSKOS, 46 Carver Street, Boston;
Mus. JANNIES, RUDD. I Myttle street, Providence, R. I.
Mus. PALINA J., ROBLIUS, Carponer ville, Ill.
Mus. ELVIDA J., ROBLIUS, Carponer ville, Ill.
A. C. ROBINSKOS, Lynn, Mass.
JAMES SHOLL, Inspirational speaker, 20 North 11th
street, Philadelphia, Pa.
O. L. STELLY, Ravenna, Portage Co., O.
M. L. SHERMAN, Lance speaker, Adilan, Mich.
Mus. C. A. STERWIN, Townsend Centre, Mass.
MIS. ADDIE M. STEVY, S., Inspirational, Charemont, N. H.
Mus. R. K., STODIARIO Will betture on Spiritualism, and
demonstrate the truth of spirit return through, the mediumship of her son, DeWitt C., Hough, wherever destred.
Permanent address, 216 North Tell 8 S., Philadelphia, Pa.
MRS. LATHA CUPPY SMITHAWII betture in Providence,
R. L., during Jame, Willanswer calls to be ture week evenings in the vicinity of Sunday appointments. Address, untill further rections battless freet; Lynn, Mass.
JOHN BROWN SMITH, 812 North Tenth street, Philadelphia, Pa.
JOHN BROWN SMITH, 812 North Tenth street, Philadelphia, Pa.
JAMES CARRELL A. SCOTT, Inspirational speaker, 10 Chap-

plin, Pa.

Mils, CARRIE A. SCOTT, Asspirational speaker, 10 Chapman street, Hoston, Mass.

Mils, L. A. F., Swals, Inspirational, Union Lakes,

Hun. Sellah Van Sierele, Greenbush, Mich. Mics. J. H. Still, Man Sevenance, M. D., Milwankoe,

WIS.

Mus. NELLIE SMITH, Impressional, Sturgls, Mich.

d. W. SEAVER, inspirational speaker, Byron, N. Y.

JOS. D. STELES, Montpeller, VI., care of Geo. W. Ripley,

ELIJAH R., SWA KHAMER, lecturer, 1936th avenue, N. Y.

DH. E. SPILAGEE, Inspirational, Genesso, Ill.

JAMES H. SHEFARD will answer calls to lecture and attend funerals. Address South Acworth, N. B.

Miss. JULIA A. STARKEY, France, corner th and Market

streets, Camden, N. J. Mus. M. E. B. Sawyen, 123 Dorchester avenue, South

Boston, Mass, Alugan SMITH, ESO., Inspirational, Sturgls, Mich, Mus, Mary Lanston Stuong, 70 deflerson street, Day-ton, O.

BOSON. MASS.

ARBAN SMITH, ESO., Inspirational, Sturgls, Mich.

MRS, MARY LANSTON STRONG, 70 defferson street, Dayton, O.

MRS, ALMIRA W. SMITH, 55 Cumberland street, Portland, Mc.

CLAYER SAWYER, Inspirational, Royalston, Mass.

ALBERT STEGEMAN, Allegan, Mich.

MRS, FANNE DAVIS SMITH, Brandon, Vt.

MRS, H. T. STEARNS, Hance, Corry, Pa., box 742.

MRS, P. W. STEPHENS, Irance, 4thst., Sacramento, Cal.

AUSTEN E. SIMMONS, Woodstock, Vt.

ALBERT E. SIMMONS, Woodstock, Vt.

MRS, J. D. SEELY-WHILD Echevier, Vt.

MRS, H. M., SHAW, traucy speaker, Johle, Will Co., HI.

HENRY STRATB, DOWNSTOCK, Mich.

DR. H. B. STOURER, 137 Harrison avenue, Boston, Mass,

MRS, SARAH M. THOMPSON, Inspirational speaker, 161

St. Chif street, Cleveland, O.

MRS, M. S., TOWNSEND will speak in Philadelphia during October and November.

MRS, ABBIEW, TANNER, Rangor, Me.

S.A. THOMAS, M. D., Pennetille, Ind.

MRS, HOBERT TIMMONS, Mexico, Andrian Co., Mo.

THOMAS R. TAYLOR, inspirational, Providence, R. 1, 1823, TODD, Charlotte, Mich.

J. H. W. TOOHEY, Nathek, Mass.

H. DOSON TUTTIE, Berlin Heights, O.

MRS, E. R. T. TREBO, Oll City, Penn.

SLAS NEWTON WALKER, A. M., Dansville, N. Y.

F. J., H. WILLIS, M. D., Williamatte, Conin., box 32, N. FRANK WHITE, B. GRIN Heights, O.

MICH, Applications for week evenings made in advance will be attended to. Address as above; address during duity, Seymour, Conn.

JAMES WHIELERE, Lifechfield, N. Y.

E. Y. WHINSON, Lombard, Hi.

E. S. WHIELERE, All Hanson str

MISS R. AUGUSTA WHITTING, Inspirational, Albion, Mich.

8. H. WORTMAN, Buffalo, N. Y., box 1454.

MRS, S. E. WARNER, Appleton, Wis., box H.

LOIS WAISMOOKER, box 98. Battle Creek Mich.

PROF, E. WHITTLE, Clydy, O.

WARRIES WOOLSON, trainer speaker, Hastings, N. Y.

MRS, MARY J. WHICOASON, Chicago, Ill., care of ReInfo-Philosophical Journal.

JOHN B. WOLFF, 510. Pearl street, New York, will lecture on reform subjects within easy distances of New York,

MARY J. WESTWOITH, Newport, Mc, box 30.

WARREN WHITT, Inspirational, Waterloo, N. Y.

MARCEN'S R. K. WHIGHT, Middle tile, Mich., box 11.

N. M. WRIGHT, Inspirational speaker, will answer calls,
to lecture in the gowe England States, Address, Boston,

Mass, Capt Bainer of Light.

MRS, VICTORIA C. WOODHULL, 48 Broad St., New York,

DANIEL WHITE, M. D., St. Louis, Mo,

MRS, SOPHIA WOODS, Trainer speaker, Burlington, Vt.,

ELIZAT WILLAM I, WILLAMN, Albion, Orleans Co., N. Y.

ELIZAT WEELER, Semi-trainer and inspirational, Leslie, Mich.

A. C. and Miss, ELIZA C. WOODH FF, Eagle Harbor,

N. Y.

E. WHEELER, Semi-trainer and inspirational, Utlea, N. Y.

A. C. and MRS. F.LIZAV. WOODRETT, Logic Managery, N. Y.
E. WHEELER, Semi-trance and inspirational, Utica, N. Y.
DIR. E. B. WHEELOCK, Pheasanton, Kan,
ASA WARREN, Waterloo, Lowa,
MRS, N. J. WILLIS, 91 Windsorst, Cambridgeport, Mass.
A. A. WHEELOCK, New York City,
GEO. C. WAITE, Palmyra, Me.
MRS, JULIETTE YEAW, Northboro', Mass,
MRS, FANNIET, YOUNG, Centre Strafford, N. H., care
Dr. H. C. Coburn.

Warren Chase, Regular Correspondent. Office at his Spiritual, Reform and Liberal Bookstore, 614 North Fifth Street, St. Louis, Mo.

A CHANGE

HENRY HETCHCOCK, late editor and publisher of the Mt. Vernon Statesman, Mt. Vernon, Ill., has bought our stock of books, &c., and will contimue to supply our old customers and new ones with all the Spinite vi. and Linewit. Literature, at our old store, 614 North 5th street, St. Louis, and will also enlarge the business and attend to it better than we have. He will keep all the liberal papers, and act as agent for the same; and we take pleasure in recommending him to our friends as the right man in the right place. and the one we have long been looking for to take our business off our bands. Send all orders · to him for such articles as we have sold.

WARREN CHASE & CO.

#### NOTICE.

Having sold, my business interest in the store, at 614 North 5th street, St. Louis, to Mr. Henry Hitchcock, I'am prepared to make engagements to lecture in the East during summer and falls and South during winter. Address till further notice-as heretofore, 613 North 5th street, St. Louis. Mo. WARREN CHASE.

#### MORAL DEPRAVITY.

An individual named O'Neil, in Peorlas Co., Ill., killed a man last year, and on trial was acquitted, as nearly all murderers are who have money or influence, and are tried in States where the odious death penalty is still in the statutes. and not in the hearts of the people. A short time since he killed another man, near La-Salle, Ill., why it should, apart from the consideration beand the citizens caught and hung him without jury or trial, and most permessiy, "done right." for if we have laws and they cannot be executed authority at large, it would be wholly impossible by process and through the courts they must be by mobs and violence. It is a terrible state of habitually takes up more room in the professed moral depravity that requires it, but there is no Christian mind than the Truth-which is not safety for peaceable citizens if the laws cannot be mecessarily Christianity, if it be even very near executial, We have nurderers in our city who to it. What seems to have occasioned remark in have been tried and proved guilty, who ride and this sermon is the fact that its author announced walk the streets, and whom it is not safe to offend. his belief in what the larger portion of civilized and who are more dangerous than before their and Christianized mankind believe, and that is, trial. Some ride in the best outlits and own them, and run saloons or houses of social evil registry; while others are sneaking about and threatening. those who offend them or have testified figurest; of the circle of his hearers: For all that, we ac-

should have been abolished in all the States, as it to a very large class, he is a representative man; was in Michigan over (wenty years ago, and the not representative in the sense of a high originpunishment made sure, and such that jurors of ality, for in comparison with Emerson he can be tender feelings and with a conscience could have signed a verdict of guilty. The lawyers are now that he makes his translations themselves so successful in selecting jurors who will not be instruments in causing a second murder, and hence the guilty are turned loose without the punishment that would and should secure the people against more murders flow the same hand.

Lynch law is terrible, and the state of society that requires proferates it is to be dreaded, but the people sity, "What can we do? There is no law the lawyers cannot break, and no justice in juries, nor safety in the courts."

It has been evident to us for a long-time that vigilance committees, lynch law and mobs would soon prevail in the Western States, if not in New York, where corruption has triumphed so long that it has outgrown the name of Gotham, and the angels in heaven. "They were not to proreached that of Bedlam. There is so much Christion conservatism retarding the necessary reforms in our criminal laws and marriage laws, as there was in the case and cause of slavery, that they may hold on till they bring on a bloody rey-thirst which prompt to bodily nourishment, the olution in our country, where we should have combative powers requisite for protection here, CHRISTIAN depravity preached and practiced; leave the body we shall leave behind our burntnot by all preachers-not by all Christians-but by the majority who rule of ruln, or both rule and ruin. The truth is, moral depravity prevails from Christian resistance to reforms and necessary legal progress in sacred institutions.

### REFLECTIONS.

Sitting in the jolting cabin of the "Emma C. Elliot," which is forcing her way up the Mississippl, against the rapid current, by the power of steam, and faced by several bouquets of beautiful roses just collected by Nellie and Ida and Lizzie Beare, from the ferraced garden of our beloved brother and sister, their parents, at Chester, Ill., we are casting about for a suitable subject, not exhausted by some of us rude scribblers for the press. The showers have fallen heavy and fast. with "trundling thunder" and sharp flashes of lightning, and the air is purified and almost fragrant from foliage and flowers. The winds refreshing and invigorating and bland, and the broken sunshine, variegated by shades from the clouds, combine to make up what would have once been considered a heaven, except perhaps there should have been some female faces and voices in it, which are missing here.

Here we recall a few scenes of the last four months of our own experience. Only a few weeks have clapsed since we were addressing an eager, earnest crowd of listeners in a full and thickly studded hall of sitting and standing forms. A little later, in a larger place and better hall, scarcely a score of hearers could be collected, by extraordinary effort of a few friends, to come and hear, without money and without price. Cold, dead and stagnant, even in the decay of sectarian Christianity, are the people in many places, and it has led us to inquire into the difference, mentally, spiritually and intellectually, and we find in the places where there is little or no interest in spirit-lectures, that the people are stupefied by dissipation and religion of the old sort, and are ignorant on other general subjects, as well as this, and by the counsel of their priests and rumsellers are advised to remain so.

We have marked, and often reported, the fact that Spiritualism is sustained and accepted in proportion to the intelligence, temperance and refinement in any and every section of our country; and Christianity, in its older and more popular forms, in proportion to the ignorance, depravity, dissipation and toballo-chewing. It is of course natural that it should be so, since Christianity is a religion of the *heart*, (passions,) and Spiritualism of the *head*, (reason,) but many peoplet and especially sectarian Christians, are either not aware of this or are unwilling to acknowledge it; but facts are stubborn things, and the reports of the U.S. Census cannot well be set

Warren Chase lectures in Chicago, Ill., th last two Sundays of July, and may be addressed at that time, care S. S. Jones, Religio-Philosophical Journal Office

First Page: Poem--"The Medium, or Stx Scances," by Alexander M'Lachlan; "Review of our Foreign Spirit-

oy Alexander M Lachian; "Heckew of our Foreign Spirit-ialistic Exchanges," by Dr. G. L., Ditson; Story ""Queen Margot and the Mousquetaire," Second; Same contin-ned; "The Doctor's Story, "by Will M. Carloton; "The Poor Old Man," by Mrs. H. N. Greene Butts; "Spiritual-ism in Nashville, Tenn.," by Moses Hull, "Thipd;" "Re-Incarnation," by William F. Lyon; "At a Distance;" List of spiritualist Lecturert, Foulth and Fifth; Westun Correspondence, by Warren Chase; Miscellaneous ed-"Itorials, items, etc. Sixth: Spirit messages: Banner Correspondence; Obitmatics, Security: Book and other advectisements, Eighthe: "The Early and Later Experiences of Mrs. Mand E. Lord, " by John W. Day.

43° In quoting from the HANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications/rondensed, or otherwise) of correspondents. Our columns are open for the expression of impersonal free though? but we cannot meetake to endorse the failed shades of cidinon to which our correspondents give universely.

# Banner of Light.

BOSTON, SATURDAY, JUNE 14, 1873.

Office 14 Hanover Street, Up Stairs.

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAUST.

COLBY & RICH, (Late Wm. White & Co.,)

PUBLISHERS AND PROPRIETORS.

Letters and communications appertaining to the

#### Mr. Beecher's Sermon.

To allude to any one of the Brooklyn preacher's, sermons in particular, is to imply that it is somewhat different from its predecessors. He preached one on a very recent Sunday morning that awakened a great deal of comment; though stowed on the preacher, his church, his personality, and the accepted importance of theological to say. The talk only means that the Church the ultimate redemption of man from the dominion of evil. Dr. Chapin says far better things every Sunday; but it occasions, no remark outside cept, this avowal of Mr. Beecher's as an import-This old Jewish barbarous law of life for life, and and most gratifying one, for the reason that, accounted but a translator. His special virtue is strikingly originatesystes

His course of statement was after the following order; He could not believe in an intermediate state for the soul, or what he styled "an unconscious vacation." He thought such a state not consonant with any human instinct. Paul makes no reference to such a state; yet he does refer to the condition of man after death; "absent from the body, present with the Lord," was his doctrine; out of this, into that. Mr. Beecher would not allow himself to be positive on this point; but he believed the Scriptures so implied. But immediate entrance into heaven does not exclude the idea of progress. It meant progress to be as pagate," said the preacher, nor to frame themselves into little companies as on earth. The family relation there was to be different. The passions which continue the race, hunger and out passions. We shall not carry our earthly bodies into the other life, yet we shall have spir situal bodies which will identify us one from the other. The souls that emerged from death into heaven would range along an extended scale.

Those souls that were low in spiritual culture in this life would be low down the scale in the next. Each soul would begin with the capital acquired in this life. Those who had one talent would be far below those who had five. But scripture justified the belief that all would be as scripture justified the benefit that air would develop, however, with a rapidity of which we could form no conception. Children who entered the next life as children would rise and develop more swiftly than on earth. Men of low culture here would there grow with wondrous rapidity, so that the lowest and least would speedily outgrow all this world's standards. Take away from man all that belonged to his lower nature, and give him in force all that pertained to his higher nature, and then you might conceive of the aptitude with which he would receive the lossons of the evit which he would receive the lessons of the other. He would be in a society, too, where all would move with one intent-the evil gone, the temptable dropped out—moved together like the gulf stream, mightily, irresistibly. There would be so the direct influence of God-how mighty the

who, when they died, were not very fit for earth, might nevertheless enter heaven, and heaven might develop what earth never would have developed. Sometimes when opening up a long disused well, men found a few old seeds at the bottom. They had lain, there for years. There was no sign of life about them. They were brought to the light, however, and the sun shone upon them. They began to grow and sprout, and soon became healthy, vigorous plants. One might passions for a spiritual life, who, nevertheless, when death took away what was their bang on earth, might begin a good life in a future state Some represented a man as taking into the next world the nature, the disposition he had in this How could we conceive a man's taking all bi sensual, rude, inchoate nature into the other life He did not take it with him. Men grew as straw We could conceive a germ which—when freed from the chaff and bettered, nurtured, and educated, and glowed on by the sun of God's loveould open up and grow and flourish. On earth, all through much sin and darkness it lived and grew some at times. But, with a thousand hindrances shredded off, we could understand how men whom society rejects now, may get standingroom in Heaven, not high up, but a starting place. If heaven was so rigidly pure, then death must a great sifter. Look at the saint of years. How imperfect, how deficient, how very far down ie is. What man ever walked to the gate of heaven, and had the angel lay on him that scale and say, 'Enter, because thou art pure?' Not one; though he may have been washed by floods of tears, and sifted by years of trial, and ennobled by acts of heroism. No; heaven was opened by grace—by grace only, by Love. God lets in whom he would, and we didn't know his guage."

All this is interesting inside the Church, and more or less so outside. But for what reason? from the heavenly heights, washes away the of the Commercial's sanctum.

Contents of this Number of the Banner. | dykes of a hard old Theology one by one, perhaps taking long centuries to do it, but effecting it surely at last. It shows that the human soul is gradually but certainly becoming dissatisfied with the husks of dogma on which it has been fed by priestly hands so long, and demanding something more nourishing than the creeds whose decaying authority is the only vitality still left

#### Sex in Crime.

The Social Science Association discuss, some most interesting questions of social economy, that involve a thorough and patient search forthe working motives as well as the constitutional functions of human character. At its recent meeting in this city, Dr. Edward Jarvis, perhaps the most accomplished and best informed special statistician in the country, produced a paper upon the origin of crime physiologically, and its relations to sex. It is a very nice inquiry, never before raised that we are aware of. By investigating it patiently, it might be possible to accumulate and digest a mass of facts of no little value in their bearing upon the natural course of crime. After distributing crimes into their appropriate classes. Dr. Jarvis asserted that the physical always exerted a great, if not a controlling, influence over the mental state, to stimulate crime, to modify it, or to arrest the force of temptation. Crimes are the products of differing motives and causes, operating both in the mind and heart. It is more often the mastery of the animal propensities over the mental that induces their perpetration. Some will take, as if by natural tendency, to one class of crime, and others to another. In all cases the moral supremacy is gone. An appetite gains on one until it controls him, and then farewell to all considerations of less potency in the mind. Self-respect itself bows to the storm it can no longer resist. It is true enough that the state of the physical system may corrupt the finer sensibilities, and thus make men called moral insensibly crimi-

What does this argue but that it is necessary to preserve the physical health with the greatest eare? If, as Dr. Jarvis maintains, unsound digestion may produce ill-tempers, and these, in turn, provoke to jealousy, suspicion, anger, and, by indirect and complicated courses, cloud the sky of the understanding, deaden the sensibilities, destroy the poise of the judgment, and lead to acts which their author would not have dared to think of, how essential it is that the digestion should be faithfully cared for, and the general health be cherished with pains really religious! 17, A Paul said, "cleanliness is next to godliness," sound digestion may prove to be its very right hand. It is a fact that you cannot get good specimens of religious men and women without good sound health as a basis. It is Beecher's excellent digestion, and his consequent relish for life, that will not let him stay behind the high bars of dyspeptic and bilions Orthodoxy. The divinity doctors will have to reduce his health to a much lower standard before they can hope to get him into their small ecclesiastical measures. What effect drunken habits have on the morals, first totally debasing them, and finally throwing everything open to the inroads of crime, no in telligent observers need be told. Dr. Jarvis em ployed this fact as one of his most forcible illus trations. As for the influence of sex on crime he showed that men are more prone to crimes of injury, and women to those of sensuality. His statistics are worthy of being carefully read and

### Beecher's Busy Buncombe....

Beecher says many a good thing, and a good many more foolish and flat ones. His "cove nant" with Tilton and Bowen was Beecher all over, and so is its recent publication for the cause of religious scandal. It seems that Bowen and another editor fell to discussing the Woodhull peace and plenty and progress, were it not for were not requisite in the future state. When we story, and out of it grew the feeling between the three high contracting parties to the covenant before named. Bowen promised never to repeat what he had been guilty of saying against Beecher. This was a year ago. This year he has broken his promise, and hence the publication of the covenant by Beecher's friends, who speak of "the great, preacher's" "brave silence," and thereby show what donkeys they are willing to make of themselves for Beecher's sake.

Next comes the deacons' meeting, for nothing can be said against an Orthodox minister without calling out the deacons. It may as well be foreold that the deacons will clear Beecher, and bring Bowen out of the door of Plymouth Church by the ear. That is the law according to the deacon system. Beecher of course expects to be free. He is the biggest fish that swims in the pond, and the minnows are not going to try to shoulder him out. Bowen's trouble is chiefly his size as a fish. He has grown too large and important for Beecher to handle. If the whole of the mystery would but get out by the promised investigation, 't would give general satisfaction. Why won't Mr. Beecher tell himself, instead of laying back for an investigation?

### Birthday Party.

On Friday evening. June 6th, the residence of Dr. Samuel Grover, No. 50-Dover street, Boston, Mass., was the scene of a pleasant convocation of personal friends, assembled to do honor to the celebration of the fifty-third birthday of this well known mediumistic physician. Songs and a recitation by C. W. Sullivan; music by Emma Fessenden Brackett; congratulatory speeches by Drs. J. H. Currier and A. H. Richardson, Mr. George A. Bacon and others; an address in reply and a song by the host; a duet by Mary A. Sanborn and Mr. Sullivan; the bestowal of presents (for which Dr. Grover returned thanks); social converse, and the partaking of a bountiful supply of refreshments, comprised the services of the evening. The occasion also celebrated by its date the sixteenth anniversary of the mediumistic development of Dr. Grover, and the first year of his second marriage—facts which were pleasantly set forth by the speakers.

Among the gifts were a fine copy of Giles B. Stebbins's "Bible of the Ages," a suit of clothes, an office chair in black walnut, and an artistic mantel ornament in bronze,

Mrs. H. W. Cushman, the musical medium, has removed to West Amesbury, Mass. As she has discontinued her séances, designing their re-inauguration in October next.

We shall publish in our next paper a Reply to the "Cincinnati Confinercial on Spiritualism," from the able pen of Allen Putnam, Esq., of this Why, unless it shows that Divine Love, flowing city. The reply is terse and pointed, and theredown steadily and silently upon the human race fore may let a little light into the dark corners

#### Spiritual Manifestations.

Spiritual manifestations have been so often described, and in their variety, that repetition seems almost superfluous. To Spiritualists it is really so, but the world outside is still incredulous; yet no experience is so easily and cheaply audience was in attendance. Success attended, obtained by those who will, as spiritual phenomsider them hallucination or deception is very large, and as long as this is so the details of séances, new manifestations or incidents of these phenomena will have a place (and ought to) in the believer such records have lost their interest. rather than the details of the facts themselves.

eran in Spiritualism, we are glad when the serious writers open on this subject, or when young or new converts, fresh from the scance, testify of these manifestations in the columns of the Banner of Light and other papers. We have a great deal of charity for those ad-

mitting the facts, but) who doubt their spiritual origin—who think the communications unworthy of that source, and look for other solutions. We must own, Spiritualist as we are, a large proportion, from an intellectual standpoint, justi- in a very low condition up to the present writing fies such a conclusion; but then we know we are on the wrong or mundane side of the fence, and feel modest, and as long as no one grasps clearly the dynamics of these phenomena, but only their manifestations, we incline to be lenient, cautious in our definition of sense, nonsense, or what is trifling, knowing, as Emerson says, that crabs and scorpions; trifles on earth, become subline when hung as signs in the zodiac. So, much that is trifling, from an earthly standpoint, when doing duty as "pointers" to another life, may properly have the benefit of the doubts, and when the dynamics of mediumship are understood, if not here, hereafter there may be a sublime side to these "trifles" that even the Faradays and Tyndalls will see, as they now do, in the "trifles" which investigation and study have proved to them stepping-stones to dignified scientific knowledge. On this point we can only say, the tipping of a table is a matter of very small account, and the subject-matter spelled out by the motions referred to, may be of an infant class order; but the simple fact of its being the manifestation of intelligence disembodied, takes it out of the field of vulgarity, of "trifles," and hangs it sublimely in the zodiac of that heaven to which we are all bound. We are safe when we steer by the stars. We are sorry when the "stars" are hid by fog, either scientific or religious-which is so often the case.

We admit that the fact of the disembodied or spiritual origin of these phenomena is, with many who are well disposed toward the subject, the rub or the question; then we say, so long as selence and culture and assumed respectability have no unexploded substitute to offer for these spiritual manifestations, and the cog fits its wheel every time in the spiritual definition, and though we respect all caution if not captiousness in reference to the subject, we think St. Paul's words adapted in such doubters' cases, viz: "Be not unmindful to entertain-strangers; some have enertained angels unawares." or the more modern words lately uttered by Prof. Tyndall, who forgot them himself when he had occasion to speak of Spiritualism, which numbered among its believers scientists whose names stood as high as his own; his forgotten words or advice were

"If you ask him [the materialist] whence is this matter of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them [molecules] this necessity of running into organic forms, he has no answer. Science also is mute in reply to these questions. But if the materialist is confounded, and science rendered dumb, who else is entitled to answer? To whom has our secret been re-yealed? Let us lower our heads and acknowledge our ignorance, one and all."

That is just what we say; and why don't he follow his own advice in this to him terra incog-

When we began this article, we intended to write a brief description of Mrs. Lord's circle for spiritual manifestations, but we have started with so large a porch, that our edifice must be reversely small, and will only say, though a dark circle, her séance was to us, on the two occasions we were present, very interesting and very satisfactory.

She forms her circles with as many chairs as there are persons, each occupying one, herself in the centre, seated, with her hands in motion all the time audibly, her feet touching some one in the circle for the purpose of proving that the manifestations are not done by her. On the occasions when we were present, it required no great expertness to be satisfied that neither she nor the members of the circle were in any way the performers; but the manifestations-such as playing on guitars, ringing bells, winding up a musicbox, its playing, manipulations on our faces and hands, by apparently spirit-fingers, taking rings from fingers and putting them on others' fingers in the room, on the opposite side of a circle of twenty, whisperings of spirits audibly to friends in the circle, and many other and varied manifestations commenced the moment the light was extinguished-were, as stated, very satisfactory, We had an idea of selecting one manifestation and fully describing it, which was quite satisfactory and interesting to us, as a selected sample illustration, but having been switched off the track of our intention in writing this article, as we have already stated, and touching on more general matters, making the article longer in consequence than we proposed, we will let the above she intends to rest during the summer months, suffice, and suggest to those who are seeking for spiritual phenomena, that this circle of Mrs. Lord, which she holds at No. 27 Milford street, is well worth an evening's attention; for perceiving, feeling, hearing the thing itself, is better than any one's description or testimony. J. WETHERBEE.

> United States machinery is now running in Vienna, and outstrips that of any other country-of course!

### DeWitt C. Hough at Nassau Hall.

This well-known physical medium gave a demonstration of his powers at the above named hall, corner Washington and Common streets, Boston, on Sunday evening, June 8th. A good as to phenomena, and the anhouncement by his ena. The number of people around us who con- mother, Mrs. R. K. Stoddard, that the scance would be repeated on the following Sunday evening, June 15th, was received with evident satis-

The occasion was remarkable from its being the columns of the spiritual press, although to the first public appearance of Mrs. Stoddard since the highly successful challenge circle held. they preferring matter growing out of the fact, by herself and son with H. D. Twiss, at the same hall, some two months since. It will be re-When so many names of high and scientific re- membered that on-that evening the opposer, pute admit the manifestations as facts, and a Twiss, endeavored to disturb the conditions as large number of those their spiritual origin, or at much as possible, and used his psychologic powleast as the only definition that meets the case- er and magnetic forces, through manipulation, that holds water, so to speak-it is, astonishing to prevent the operations of the invisibles. Such there are so many who still doubt the facts—that [a radical breaking up of harmony reacted upon s, doubt that raps, tips and other manifestations | Mrs. S., and nearly two months of extreme prosare facts, disconnected from sleight-of-hand or tration resulted, from which she was at last some kind of deception. These are growing less, raised by the assistance of A. S. Hayward, the but while they exist, the testimony of the mani- well known magnetic physician. This experifestations, however trite to some, should be kept † ence of Mrs. Stoddard would seem to be a lesson before the people. We write but little on this of warning to all our public media to submit to subject, leaving it for others, for we are of a friv- \ no interference with the harmony of conditions dous turn of mind, and would not treat lightly a during their scances, whether for the giving of subject of so much moment as one that covers all tests or physical manifestations, to please those the ground of hope there is of man's existence individuals to be found in every assembly whose beyond the grave; hence, though we are a vet- skeptical whims are paraded as the sum total of human knowledge.

#### The Illness of Mrs. Woodhull.

It pains us to learn of the serious illness of Mrs. V. C. Woodbull. Our warmest sympathy. goes out in behalf of this afflicted lady. We believe that she is a good woman, and that her character will be fully vindicated, in the coming time. We learn that she was attacked with heart disease on the evening of June 6th, and has been -so near the portals of the tomb that her physician gave orders that no one should see her except her immediate attendants. The wide-spread reports of her precarious condition appear to have greatly alarmed her friends far and near, and many who called at her residence had never seen her, but had long taken an interest in her. and wished to offer their condolences to the family. Telegrams and letters poured in, and several baskets of flowers with kindly written notes attached were received. Mrs. W. had so far recovered her strength on Tuesday as to be able to give directions to her sister and Col. Blood about their business in the event of her death. Since then she has bled at the lungs. We hope soon to learn of her speedy recovery.

#### The Orphans' Rescue.

Those of our readers resident in Boston and vicinity who may find leisure to visit it, are notified that the splendid oil painting setting forth this touchingly spiritual scene is on exhibition in the window of Messrs Eliot, Blakesley & Noyes, No. 127 Tremont street, nearly opposite the Park-street church. This work of Prof. John, the highly educated inspirational artist—who is now supplying a want long needed, and embodying in beautiful figures our spiritual conceptions is thought to surpass anything which has yet eft his easel. Such art enshrinement arrests the attention of the world, dignifying our philosophy, and exerting an exalting and refining influence upon humanity.

The Roman Catholics and Protestants have arge numbers of Bible and other pictures illusrating their peculiar views, considering them as necessary missionary aids. Let us, as liberal thinkers, learn a lesson from them, and adorn our walls with choice, well-selected spiritualistic gems of art, which will be sunlight to our hearts and homes. Fine copies of this painting, executed in steel by a competent artist, are for sale at the of Light Bookstore—price \$3,00.

### Re-incarnation:

Several of our public speakers and others have of late taken grounds against the theory of re-incarnation, pronouncing it absurd, etc., etc. We believe the doctrine of re-incarnation true, and to us it is a beautiful truth. When fully understood and comprehended, as in time it will be, we think, no one can object to it. Until that time arrives there will be those who will oppose, on principle, the theory. It is their undoubted right so to do. But when they dogmatically asseverate that Spiritualists should not discuss the question, it is quite a different matter. Some of the best minds in Europe and America believe there is much truth in the re-incarnation doctrine. Several able writers have given their views upon this subject in the Banner of late; for instance, an article against, from the new of Prof. Leon Hyneman, (in last week's Banner,) and one in favor of re-incarnation, by Wm. F. Lyon, Esq., which we print in this issue. All we desire is to arrive at the truth in regard to subjects which agitate the public mind-nothing more, nothing less. As our columns are open to the subject pro and con., we cannot possibly conceive why the Banner should be blamed.

### Dr. G. L. Ditson.

We call the especial attention of our readers to the "Review of Foreign Spiritualistic Exchanges" which appears on our first page, and is from the scholastic pen of the well-known writer whose name heads this paragraph. The description of the services in honor of the anniversary of the death of Allan Kardec, held at his tomb in Pere la Chaise, Paris, is especially interesting. We are under deep obligations to the genial Doctor for his literary gleanings, which cannot fail to prove of interest to thousands of our patrons.

#### Aid to Keep the Banner before the People.

We are happy at being able to acknowledge the receipt of the following donations toward the staying up of our hands in the effort to continue our journal. The donors have indeed our sincere thanks:

T. M. Moseley, Boston, Mass., \$25,00
John Scott, Belfast, Eng., 10,00
Louisa D. Belcher, and others, 7,00
Hosea Allen and thirty-one "Friends of Progress" in Vineland, N. J., 10,00

A very interesting Biographical Sketch of the excellent physical medium, Mrs. Maud E. Lord, now located in Boston, prepared by our regular reporter, fills the eighth page of this issue of the BANNER OF LIGHT. Circulate it, friends, everywhere. A knowledge of the great truths of Spiritualism, as demonstrated through our media, should be scattered broadcast, to the end that the needed light may permeate the darkened corners of the earth.

#### Charles H. Foster, the Celebrated Test Medium,

Will visit Boston, commencing operations at the Parker House, July 7th. He will also spend one week in Salem. He announces that he is willing to give séances to the Boston press free of charge, and invites its representatives to come and investigate, "without money and without price," asking only of them to speak of the facts as they may see them. He also writes:

"I shall give séances as usual, in New York, through September and October, and start on the first of November 'around the world,' stopping at Denver City, Salt Lake City, Sacramento, San Francisco, Australia, &c., &c.

We wish him every success in his projected pilgrimage, and advise all on his route to avail themselves of an offered opportunity to investigate the mental phase of the spiritual phenomena which may not again be repeated in a lifetime.

#### Hon. Warren Chase.

By reference to our fourth page it will be found that our valued Western correspondent-Warren Chase-who has for some years past been engaged in keeping a liberal bookstore at 614 North Fifth street, St. Louis, Mo., has disposed of his interests to Henry Hitchcock, late editor and publisher of the Mt. Vernon (III.) Statesman, who intends to enlarge the stock and scope of the business. Mr. Chase will make engagements to lecture in the East during the coming summer and fall, and in the South during the winter. Societies on his route Eastward, and in New England, should avail themselves of the opportunity thus presented to listen to words of eloquence, freighted with deep meaning, from the lips of an early pioneer in the spiritual field.

We have advertised gratuitously so long that certain parties have come to think that we are in duty bound to freely grant their behests, whatever they may be. The time has come for us to say to good, honest, unselfish Spiritualists that the Banner of Light is ready to day, as it ever has been, to do all in its power to second every effort of its friends for the promulgation of the Harmonial Philosophy; but it should be understood that it cannot do so successfully unless it receives a quid pro quo for its services. Paper-makers, printers and others must be paid.

Those desiring to investigate Spiritualism in its truest sense, would not find the time lost in making a visit to Mrs. Belle Bowditch, whom they will find a lady of education and refinement. We have had a sitting with her, and must acknowledge that the communication we received, for its purity of language and the moral sentiment it conveyed, could not but interest all intelligent, thinking minds, and lead them to investigate the philosophy in all candor. See advertisement in another column.

In a business letter under date of June 1st, Dr. H. T. Child, 634 Race street, Philadelphia, informs us that his health is still gradually improving. This information will be pleasant news to the Doctor's many warm friends all over the United States.

We noticed in our issue of May 31st, Austin Kent's pamphlet on "Social Freedom." Those interested in this subject enough to desire the book, will receive it by mail by forwarding a fifteen cent scrip to Mr. K., who resides in Stockholm, N. Y.

Visit the Rhododendron Show on Boston Common, held under the auspices of the Massachusetts Horticultural Society.,

Miss Lottle Fowler, at last advices, was having fine success in her mediumistic specialty, at the Lincoln House, Worcester, Mass.

### Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 214 and 714 p. M. The audience privileged toask any proper questions on M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lyceum, No. 1, which formerly met in Eilot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 10½ y'clock. M. T. Dole, See y.

Temple Hall, 18 Boylston street,—Every Sunday: Morning, free circle: afternoon and evening, conference. Dr. C. C. York, Secretary. The Children's Lyceum meets every Sunday at 14, M.

Test Circles are held at Nassau Hall, corner Washington and Common streets (entrance from No. 8 Common street), every Sunday at 10½ A. M. and 2½ P. M. Mrs. L. W. Litch and others, mediums. Seats free.

Boston.-John A. Andrew Hall .- The following is from the pen of a noted spirit medium, and speaks in strains of well-deserved praise of the late Old Folks Concert given at this place:

Boston, May 10th, 1873.

Dear Banner—On Friday evening last, May 9th, we had the pleasure of attending the "Old Folks Sacred Concert" at John A. Andrew Hall, given by Charles Sullivan, of East Boston. Mr. Sullivan was dressed in the costume of the earlier days of our land, and the account ton. Mr. Sullivan was dressed in the costume of the earlier days of our land, and the accompaniments to the songs were rendered by an orchestra whose thrilling music seemed to infuse an enchanting influence through the entire audience. The concert was all the more to be appre-ciated as most of the airs sung were composed by Wm. B. Billings, one of the early pioneers of Boston, who has been so noted for the sweetness of his sacred metodies, as well as the beautiful and touching words of his songs. His remains, with those of his beloved wife, now lie in Boston Common, and doubtless the spirit of Mr. Billings hoyered around and near the singer, as his whole soul-seemed wrapped up in the feeling rendition of his many songs. The selections made were those whose sweetness of harmony could not fail to enchant the listeners, and the soul-stirring words of the songs were sufficient to bring tears to the eyes of those who were present at the hall on Friday evening last. Mr. Sullivan deserves much praise for the manner in which he carried out his programme. The grand-daughter of Wil liam Billings, and youngest daughter of Levi and Lucy Billings Scott, who was present, would take this opportunity of expressing her appreciation of the selections made, as it was indeed pleasing to hear these old sacred melodies rehearsed. The grand-daughter of William Billings is a medium, and the spirit of her deceased relative was undoubtedly present to render her enjoyment of the concert the more complete.

Mrs. Nellie E. Nelson.

554 Washington street, Boston.

Mrs. S. A. Floyd.—A correspondent writes, June 10th: "This lady addressed large audiences Sunday afternoon and evening, June 8th, at this hall, on interesting subjects that were well treated. The questions were satisfactorily answered. Good singing."

Fraternity Hall.—The "Spiritualists' Ladies' Aid Society" will hold a Strawberry Festival at this place—554 Washington street—on Monday evening, June 16th. Admission 15 ets.

MRS. E. M. MEAD, Sec'y. CAMBRIDGEPORT.—Everett Hall.—On Thursday evening, June 5th, this place was the scene of a unique event, being no other than a spiritual christening. On that evening Mr. and Mrs. William Fleet—parents of Master William Ernest Pierson Fleet—welcomed their numerous friends to the hall to witness the ceremony of bestowing the above name to their child in acquiescence with the request of its spirit friends. An invocation by Mrs. Albertson; the naming of the child, and further remarks by William Denton; speeches by I. P. Greenleaf, Judge Ladd, and men who are not strictly veracious.

others; reading by Miss Osgood; music by Mamie | Movements of Lecturers and Mediums. A. Richardson and Master Powers, also a song ov a quartette of children, and the enjoyment of plenteous refreshments, composed the exercises— Dr. A. H. Richardson serving as master of ceremonies. The floral decorations of the child's cradle were beautiful in the extreme, and the ceremony was impressive and interesting.

#### Spiritualism in Chicago.

DEAR BANNER-I wish to write you a few words concerning the progress of Spiritualism in the West, and more particularly in Chicago. We have two flourishing. Lyceums in this city, also the First Spiritualist Society, on Randolph street, and now we are starting a new interest in the upper part of the town. Mrs. Dr. Carpenter has been lecturing recently at Graw's Opera Hall, on Spiritualism and Reform. The interest is deep and earnest, and shows the strong hold Spiritualism has upon the hearts of humanity.

Mrs. Carpenter speaks eloquently and cogently, and the friends of the cause have reason to rejoice in the spread of truth. Your paper has thousands of friends here in Chicago, and all unite to wish you God speed.

Chicago, Ill., June 1, 1873, Joseph Wyman.

---PREMIUMS FOR THE LITTLE BOUQUET.-EVERY me who sends fifteen cents for a specimen copy of the Little Bouquet, is authorized to act a an agent for subscriptions, and will be entitled to every seventh copy, sent free. Now is the time to act promptly. Specimen copies will be sent forthwith on receipt of fifteen cents. Terms of subscriptions, \$1,50 per annum. Address Little Bouquet, Chicago, III.—Religio-Philosophi-

#### ALL SORTS OF PARAGRAPHS.

SHORT SERMON, -The heart of the generous man is like the clouds of heaven, which drop upon the earth fruits, herbage and flowers. The heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, and burieth them in her bosom, and produceth

We are again obliged to notify our friends that we annot afford to occupy gratuitously over twenty lines for any single obituary. They must pay for every line over twenty at our advertising rates. Necessity compels us to adhere to this rule. It must be remembered that we give a large space to oblinary notices,

President MacMahon is foul of cigars. Grant-ed. .

The "Old Catholies" have gone a step further in their separation from Rome by choosing a bishop for their new hurch. They desire to preserve the apostolic succession and will probably have him consecrated by some of the Jan senist bishops who preside over a sectof about four thousand in number, which seeded from Rome nearly two cen turies ago. To the "Old Catholics" Father Hyacinthe may now betake himself, as he seems to be growing tired of

Beecher, Tilton and Bowen, heretofore known as "Congregationalists, " the Louisville Courier-Journal says hereafter will be known as "Covenanters."

When riding in the cars one is often forced to listen to conversation upon personal matters. On one of our East-ern trains the other day a newly-married couple starting on their wedding tour, after comfortably arranging them selves in their seats, gave vent to their emotions as follows Husband (leaning over very tenderly toward the partner of his joysand sorrows)—! "Oose little pet lamb is "on?" Wife (with responsive tenderness)—\*\*\*\*\*\*\*\*\*\*\*\* Husband—! "Oo does 'ou love?" Wife-" Ou. " Ike, being a bachelor and subject to the palpitation of the heart although otherwise a hearty man, was completely overcome at this point of the conversation, and joined the enthre-playing crowd in the smoking-car.

Henry Ward Beecher sharply says, in a late public dis-

course:

'There is cannibalish around about as all the time and everywhere. Not a bird's leg is taken up and counted a more delicious morsel, and is more deliberately picked and chewed and relished in all its juices, than a, person's reputation is taken up, and cut, and bitten, and sucketfully, and cast out. It is wicket; it is damnable; it is treason to man and treason to God; and yet such things are common."

The daily papers contain long accounts of cold-blooded murders of Modoc prisoners by Oregon volunteers. It was a dastardly attack. Who wonders that Indians fight, when

A despatch from the city of Mexico, 1st inst., says: A despatch from the city of Mexico, ist inst., says:

The foreign priests held in custody have been expelled
from the country, the Government styling them 'pernicious foreigners.''. The American Minister interfered in
behalf of two naturalized Irishmen, but President Tejada
refused to allow them to remain. The arrest of these
priests presented a clear indicator of the President's unwillingness to protect the church party. He has hitherto
been considered as having a leaning in favor of the priests,
The journals here warmly discuss the matter of their expulsion. Three sick foreign priests were allowed to remain
temporarily upon giving bail to leave the country inmediately upon their recovery. The must have found refuge in
private houses. Nearly all of them are very old.

Fires are raging everywhere, and a vast amount of propcount of the wickedness of the people?

THE NEW POSTAL LAW .- The following is said to be a correct, statement of the provisions of the new postal law, which goes into effect on the 1st of July next.:

which goes into effect on the 1st of July next:

Prepayments of postage will be required on all newspaper exchanges; and rounty inwespapers the same as now, and will be then required in the case of all mall subscriptions, mainerly, five cents per quarter for papers published one time a week, and thirty-live cents per quarter for papers, prepayment per quarter or per year to be made either at the office where mailed or where delivered. In other words, the same rule will apply to all newspapers, by whomsoever sent or received. Publishers sending newspapers without prepayment of postage, to persons who are not subscribers, are subjected to a penalty of \$50 for each offence after notification by the Postmaster General; but all persons or journals parking postage on newspapers recedived as exchanges will be regarded by the Post-office Department as subscribers within the meaning of the law.

The Commonwealth newspaper of this city lashes the Chief Engineer of the Fire Department. The editor thinks him slack. So do we. We attribute our great loss wholly to his incompetency.

Rural vandalism is rampant. Christian example goes for nothing in the country.

Mr. E. M. Morse, of Amesbury, basa copy of "The New England Courant. 1 (No. 80) published in this city in 1723, which has been preserved by his angestors and their descendants from the date of its publication, one hundred and

LIBERAL .- Gardner Brewer, Esq., of this city, has presented the Amesbury and Salisbury Library Association six hundred volumes (neatly bound) of the best current

English literature. He is a good Brewer. Digby says he often sees printed in the papers, "Died of broken heart," and he desires to know if a heart can be

ard enough to break! The New Hampshire Argus and Spectator says: "A DAY a Washington bell can speak five different languages. That 1049. 'bell" beats Barnum's talking machine all hollow.

Now we shall have a cry for the extermination of the Apaches. A quarrel between the Indians and an agent, whose life for unexplained reasons Day sought to take, resulted in the death of an army officer, a mittye of Massachusetts. We may presently get at the facts of the case. The character of some of the needy politicians and worthless ex-army officers, who are made Indian agents; in many cases renders it probable that the Indians, In-killing the wrong man, injured both themselves and us, —Ex. Everybody goes to Mr. Fenno's to get children's clo's.

Public services are held at the Old South Church, on Washington street, every Sunday: Uncle Sam's mails dispense the sermous.

Theodore Tilton isn't thoroughly cured of his temporary aberration of mind yet. He sympathizes now with George Francis Train, and calls him "a badly-used and misunderstood" man.—Boston Heratid.

BIGOTRY RAMPANT .- A correspondent informs us that Miss E. Anne Hinman, an able Spiritualism, recently announced her intention of lecturing in Madison, Conn. When she arrived there she found every hall closed against her. "This is only," adds the writer, "the outworking of the God-in-the-Constitution" spirit.'

Bro. C. M. Plumb, whilem of the "Herald of Progress made us a call last week. He left the battle-fledd of Spir-itualism long ago for the peace and calm of civil life. He is ruanism long ageron. Parting the most manufacturing Von Zandi & Tortlere's Patent Fire-Proof Arches and Partitions—capital fire-proof building material-at Nos. 51 and 56 Hampden street, Boston. Suc cess to him.

ress to him.

The groundwork of all manly character is veracity, or the habit of truthfulness. This virtue is the foundation-stone of all speech, and yet there are many otherwise excellent

Amasa Lord has entered the field as a lecturer on Ancient and Modern Revelations. The last two Sundays he ad-dressed the New York Robinson Hall (late Apollo) Associathan Conference, we learn from a correspondent, and ellelted much interest. His address is 40 West 9th street.

D. W. Hull has been lecturing very successfully in Norwalk and vicinity for two weeks past. He is to be at Deerwalk and vicinity for two weeks per and can speak a few weeks longer field. Mich., June 18-20, and can speak a few weeks longer field or as in the vicinity if desired. Address Hobart, Ind., or as

above. and Middle States, and is now ready for work in New England. She intends to spend nearly all the month of July In New Hampshire Merrimac and Sullivan Countles, Address her until further notice, 423 Dorchester avenue, South Boston, Mass.

A correspondent writing us from Chicago, 411., under date or June 6th, bears witness to the good work recently accomplished for the cause by that indefatigable worker, N. Frank White. Mrs. E. A. Blair, we are also informed by the same letter, has given great satisfaction by her painting in public while tightly blindfolded.

The address of Joseph D. Stiles for June and July will be Weymouth, Mass,

Elliah Myrick, writing from Ayer, Mass., June 8th. speaks highly of the labors in his vicinity of that promising young speaker, J. William Fletcher, of Westford. P. C. Mills writes us June 2d, that his address for the present is Eastman, Dodge Cof. Ga.

### Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration, Published in New York, Price 80 ents.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
HEMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
Spiritualism. Published in Chicago. III. Price Scents.
THE LITTLE BOUQUET. Published in Chicago, III.
Price 26 cents. THE RALD OF HEALTH AND JOURNAL OF PHYSICAL URE, Published in New York. Price 12 cents,

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and diffeen cents for every subsequent in-Hist, and infectively for every subsequent.

SPECIAL NOTICES. – Forty cents per line.

Minion, each insertion.

RUSINESS CARDS. – Thirly cents per line.

Agate, each insertion.

Payments in all cases in advance.

49 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

43° Advertisements to be renewed at continued rates must be left at our Office before 12 M, or

### SPECIAL NOTICES.

We give in this issue an advertisement of the new style of brief writing called Tachygraphy o which we invite attention. This really prac tical system of short-hand is now accessible, and fact deserves notice, for thousands of persons

Suicide Committed, as the result of an inactive state of liver and stomach, producing head-ache, 'obtuse intellect, dullness, despondency, dementia, and finally insanity, is no uncommon occurrence. All of these disagreeable symptoms and bad feelings are most certainly dispelled by the use of Dr. Pierce's Golden Medical Discovery. It revitalizes and builds up the whole system. A little book on chronic diseases sent free. Address R. V. Pierce, M. D., Buffalo, N. Y.

J. WM. VAN NAMEE, M. D., would respectfully announce to friends, patients and correspondents, that he will sail for England the first week in June, accompanied by his Secretary, T. R. Poul-terer, and will return early in July. All corre-spondence must be directed to 404 Dean street, Brooklyn, N. Y., and will receive prompt attention immediately upon return.

MRS. NELLIE M. FLINT, Healing and Developng Medium, 61 East Ninth street, New York. Hours from 10 A. M. to-4-P. M.

Dr. Willis has secured an office permanently at No. 25 Milford street, and will be in Boston the third Wednesday and Thursday of every month, from 10 till 4. The following Friday he will be at Dea. Sargent's, No. 80 Central avenue Chelsea.

SEALED LETTERS ANSWERED by R. W. Flint. Address Station D. Box 61. Office 1147 Broadway, New York. Terms \$2 and three stamps, Money refunded when not answered.

A COMPETENT PHYSICIAN.—The best and most

He compounds his own medicines, is a mesmer izer, skillfully applies the electro-magnetic but-tery when required, administers medicines to his experience as a physician, and cures nine out of every ten of his patients. His office is in the Pa-vilion, 57 Tremont street, Room C. Au31.

SPIRIT-COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps. Address Mis. M. K. C. Schwarz, Station B, New York. 6w\*. App.

THE WONDERFUL HEALER!-MRS: C. M. Monnison.—Within the past year this celebrated Medium has been developed for Healing. Not a single case has come under the care of her Medical Band but has been cured. She is the instrument or organism used by the Invisibles for the benefit of Humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the Public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all Diseases and guarantee a cure in every instance where the vital organs necessary to continue life are not already destroyed.

Mrs. Morrison is an unconscious Trance Me-dium, Clarrydyant and Clarraudient, Her Medical Band use vegetable remedies,

(which they magnetize,) combined with a scientific application of the Magnetic healing power. From the very beginning, her's is marked as the most remarkable career of success that has but seldom, if EVER, fallen to the history of any person. No disease seems too insidious to remove,

nor Patients too far gone to be restored.

\$1,00 for examinations by lock of hair. Give age and sex. "Healing Rooms" No. 175 East Fourth street, between Albany and Lawrence, Oswego, N.-K. Scances for materialization Sunday and Wednesday Evenings. Post Office Box 1049

CHARLES H. FOSTER, 19 West 22d st., New York; Parker House, Boston, July 7th until Aug. 1st.

J. V. Mansfield, Test Medium, answers scaled letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. tf.Ap.5.

Kidney Diseases, Dropsy, and all diseases of the urinary organs can be cured by the use of "HUNT's REMEDY." Phousands that have been given up by their physicians to die have been speedily cured by the use of Hunt's Remedy. Sent to any address, securely packed, on receipt of one dollar and twenty-five cents (\$1,25). Send for illustrated pamphlet to WILLIAM E. CLARKE, DRUGGIST, and sole proprietor, No. 28 MARKET SQUARE, PROVIDENCE, R. I. 13w.My31.

Dr. Slade, now located at 413 Fourth avenue New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. Ap.19.

### BUSINESS CARDS.

OLIVER SPAFFORD.
The veteran bookseller and publisher, keeps on sale at his store, 60 French street, Erle, Pa., nearly all of the most popular Spiritualistic Books of the times.

RICHARD ROBERTS, Gookseller, No. 1021 Seventh street, above New York avenue, Washington, D. C., keepsconstantly for sale the BAN-BER OF LIGHT, and a full supply of the Splrifual and Reform Works published by William White & Co. IMPROVEMENTS.

- Whichever way we turn our eyes, We see improvements have been made; Each seeking by some new device
- To cast all others in the shade: In commerce and mechanics too,

- Great changes a few years do show;
  Things which our fathers never knew,
  Ner dreamed of fifty years ago,
  See what improvements at FES NO'S,
  Where Boys can buy a "STIT COMPLETE",
  Of handsome seasonable "COTHIES."
  Corner of Beach and Washington street.

SAN FRANCISCO, CAL.

SAN FRANCISCO, CAL.

At No. 319 Kearney street (upstairs) may be found on sale the BANNER of LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices: Also Adams A Co. S Golden Pens. Plunchettes, Spence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations. Dr. Storer's Nutritive Compound, etc., d'atalogues and Circulars mailed free, 45° hemittances in U.S. currency and postage stamps received at, par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

HENRY T. CHILD, M. D., 631 Race street, Philadelphia, Pagina, Inc. 1997. 631 Bace street, Philadelphia, Pa., has been appointed agent for the **Brumer of Light**, and will take orders for all of Colby & Bich's giate Whitam White & Co.) Publications. Sphitual and Liberal Books on sale as above; also by **DR. J. H. RHODES**.

918 Spring Garden street, who will sell the papers at the Hall corner Broad and Spring Garden streets on Sundays.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT and all Liberal and Spiritian Books, Papers and Magnazines. Also, Adams & Co.'s Goldber Penns And Palgelor Grades, the Magic Comb, and Voltale Armor Soles, DR, STORER'S NUTRITIVE COMPOUND, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Congress Record ink, Stationery, & WARREN CHANE & CO., No.614 North Fifth street, Nat. Books, Mo.

Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps for safe the BANNER OF LIGHT and other Spiritual Publications.

D. M. DEWEY.

Bookselle, Arcade Hall, Rochester, N. Y., keeps for sale
the Spiritual and Reform Works published by Colby
& Rich (late Win, White & Co). Give him a call.

AUSTRALIAN.DEPOT For Liberal and Reform Books, and Agency for the BANNER OF LIGHT. W. H. TERRY,

No. 96 Russell street, Melbourne, Adstralia, has for sale all the works on **Spiritumits**m. *LIBERAL AND REFORM WORKS*, published by Colby & Rich, tale Wm, White & Co.,) Boston, U. S., may at all times be found there,

ADVERTISEMENTS.

### CRIPPLE'S

CARRIAGES for out-door use. Reheved to be the only practicable machine of the kind made. Speed upon hard level road; will ascend-steep grades with case. Light, durable and handsome. Adapted to town or country. Full descriptions given. Manufactured to order by

CHARLES A. WAY.

Dr. J. S. Bean, Natick, Mass., MAGNETIC PHYSICIAN, removes diseases by the laying on of bands; also by his wonderful Magnetle Bitters. Will yish patients out of town if wanted, June 14, -4w\*.

## MAGNETIC TREATMENT

BY DR. W. A. DUNKLEE, 91 Tremont street, Boston, Room 10. From 9 to 12 A. M. and 2 to 4 P. M.

TO LET-In a fine location at the South End, A a very pleasant front room and side room, with board, in a genteel private family. Application should, be made immediately. Reference: COLIV & RICHTBOOKSEllers, Filanover street, of whom further particulars can be learned or apply at 76 Waltham street.

M. SUNDERLAND COOPER. Ignal New England Medium, No. 27 Milford A street, Boston, Hours 10 A, M, 40 4 P, M, June 14, - 4w\*

IZZIE NEWELL, 28 Winter street, Boston; I I Room 35, Test and Business Clairvoyant. Magnetle Treatment and Medicated Baths. Examines from lock of hair. Terms \$2. 4w - June 14.

MRS, GRAVES, No. 16 Sharon street, Boston, Magnetic Healer. Patients at a distance treated by Magnetized Agents. Consultation free. 78 - June 14.

#### Love, Woman, Marriage. P. B. Randolph's Book,

CASCA LLANNA, For sale at \$2, usual price \$2.50, for a few weeks, proceeds to be sent directly to him, "Also subscriptions taken for The Golden Secret, price 50 cents. Also The Tobucco Habit and How to Break H. sent to any address for 10 cents and samp. Address A. GALEE, 16 Cross street, Westberg March 1982, 1982, 1984 Valtham, Mass.—Also Profozone for sale at this place an 4 No. 4 Phillips court. Phillips street, Boston.—June 14,

# The Writing for Postal Cards.

The new style of brief writing - Lindsley's Phonetic Short-Hand - is just the thing for writing on Postal Cards, and for business writing generally.

TESTIMONIALS.

Within the comprehension of the merest child. - Springfield Republican.

within the comprehension of the merce cand. Spring-field R publican.

We have no doubt that It will entirely superselle Phonography. Clitica and Round Table.

Mr. Lindsley has, as Horace Mann said, Phonografied Phonography.—R. Standard.

As to "corresponding styles," we believe that there are none at all comparable with that in Tachygraphy.—North-western Christian Advante.

Superior to altother systems of short-hand extant.—New Branswick Fredonium. Toxt-Books

Fully explaining the Art, and illustrating it by neatly engraved short-hand reading exercises; Elements of Tachygraphy, boards \$1,50, by mall \$1,60, cloth, \$1,75, by mall \$1,85. For sale wholesale and retail by COLBY & RICH, (late Wm. White & Co., ) at the BANNER OF LIGHT BOOK-STORE, 14 Hanover street, Boston, Mass. A DISCUSSION

Between Mr. E., V. Wilson, Spiritinalist, and Eld, T. M. Harris, Christian. Subject discussed. Recolect. That the Bible, King Jaffes-is version, sustains the Teachings, the Phases, and the Phanmena of Modern Spiritinalism. Price 25 cents, posjage 2 cents. For site wholesale and retail by COLBY & RICH, date Wm. White & Co., ) at the BANNER OF LIGHT BOOKSTORE. 14 Hanover street, Boston, Mass.

# Little Bouquets

NOW READY.

A MONTHLY MAGAZINE

Of Pure Literature and Nobility of Purpose, Novel and Practical, calculated to do more toward Sweetening the Cup of Family Care and Trial than all the Hemilies unswerving friend of Justice, Virtue and Truth.

S. S. JONES, EDITOR, T. S. GIVAN, ASSOCIATE EDITOR.

THE LITTLE BOYOUTET is a casket of train beauty and a receptacle for and from which will be imparted the cholcest thoughts, and the rarest gents of newly developed traths, especially adapted for the unfoldment of the highest faculties of children and youth of the present age.

NEW EDITION.

RULES

#### To be Observed when Forming Spiritual Circles.

BY EMMA RARDINGE BRITTEN.

BY EMMA BARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author.

Price 5 cents, postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, (late Wm. White & Co.,) at the BANNER OF LIGHT BOOKSTORE, H Hanover street, Boston, Mass.

Two Radical Pamphlets by W. F. Jamieson.

THE Clergy and our Common Schools.

Price 10 cents, postage 1 cent.

America's Foes.

Price to cents, postage I cent. For sale wholesale and retail by COLBY & RICH, (late Wm. White & Co., ) at the BANNER OF LIGHT FOOK-STORE, II Hanover street, Boston, Mass.

### MAGNETIC AND ELECTRIC POWDERSI

### SOMETHING ENTIRELY NEW

GREAT NERVINE AND REGULATOR.

A Complete and Reliable Family Medicine, PURELY VEGETABLE.

For the Cure of all Diseases that can be cured by Medicine, Magnetism, or Electricity.

THE MAGNETIC AND ELECTRIC POWDERS are highly Magnetized and Electorized. Combining these great elements with medicine, makes them wordy the Heating Power of the age.

The Magnetle Pow. The Electric Powders depsended Powders and Positive arteful with a Repulsive or Chronic Diseases, such as Neuralgia, Diseases, such as Palsy, Par-Rheimatism, Headache, St. atyst, Deathers and Blind-Vilus' Dance, Fits, Convulsiness, Boathe Vision, Sunstains, Colle, Cramps, Dyseps stroke, all congestive Fevers, sta, all Inflammations of Lis Chronic Diarrhea, Indigeser, Kidheys and Bladder: Testorial sould Giandular review at Rinds, Measles, Diseases, Cutamous Erupsiand Pox, Dysentery, Pilies, Hous, All negative conditions and Holling of the System as Coldaristing from a disordered ness and chilliness, Exhaus-Toppid Liver. Founds Diss from the Review Language, 1988, Nervansness and Sleeps Stupor, Depression, Nervous lessaces, Pains and Aches of and Muscular Prostration, alkinds, Allabseases Involve General Debuilty, Ing Mircons Sut faces.

For Chills and Fever, both kinds are needed, and never fall to effect a cure. Circular, with row in FOR Chills and Fever, both Linds are needed, and never call to called to. MARKEN CHARLE & CO., No. 614 North Fifth street. St. Louis, Mo. 16 Woodland avenue. Cleveland, O. All the Spirithal and Liberal Books and Propers kept for sale.

RICHARDS & CO., 383 Larimer street, Denver, Col., keep for sale a supply of the Spirithal and Reform Books published by Colby & Rich (late Wm. White & Co.). Also the BANNER or Light.

PRICE:

PRICE;

1 Box Half Magnetic and Half Electric
Powders 81.00
1 Rox Magnetic 1.00
1 Rox Magnetic 1.00
6 Boxes 5.00
Send your money at our expense and risk, by Post-offications of the control of the contr

Phœbo C. Hull,

Annie Lord Chamberlain,
Magnetie Physician,
Other, 127 East 16th St.,
(Near-Union st., ) New York,
For sule wholesate For sale wholesale and retail by COLBY & RICH, date Wm, White & Co., at the BANNER OF LIGHT BOOKSTORE, 11 Hanover street,

Would not be Without **VEGETINE!** 

FOR TEN TIMES ITS COST.

TIME great benefit I received from the use of VEGE-TINE, induces me to give my testimony in its tayor. Thelieve it to be not only of great value for restoring the health; but a preventive of diseases peculiar to the spring and submersseasons. I would not be without it for ten times its cost. Attorney, and General Agent for Massachu Misof the Craftsman's Life Assurance Company, No. 49 Scars Building, Boston, Mass.

PURIFIES THE BLOOD AND RESTORES THE HEALTH.

VIDGIDININID

GENERAL DEBILITY. In this complaint, the good, effects of the VEGETINE are realized immediately after commencing to take it, as debility denotes deficiency of the blood. There is no remely that will restore the leafth tron debility like the VEGETINE. It is nourishing and strengthening parifies the blood, regulates the boweks quiets the nervous system, acts directly upon the secretions, and arouses the whole system to action. It has never failed in this complaint.

## MARVELOUS EFFECT.

MR. H. R. STEVENS:

Dear Sir. I have used the great blood remedy, VEGETINE, and feed it a duly to acknowledge the great benefit
it has done me. In the spring of the year 1982, Fwas slek
from general deality caused by over work, want of sleep
and proper rest. I was very weak and much emadated. I
tried many remedies without recelving any benefit from
any of thom, until I was persuaded to try VEGETINE,
liefore I had taken this one week, my improved condition
gave me renewed hope and courage. I continued to take it
every day galating more strength, until I was completely
restored to health. The effect of this remedy, in case of
general debility, is indeed maryelous.

ELIZABETH A. EOLEY.

21-Webster street, Charlestown, Mass,

A PERFECT CURE. MIR. H. R. STEYENS?

Dear Sir "This is to certify that VEGETINE made a perfect enre of me when my attending physician had pronounced my case consumption, and said I could not survive many days.

MRS. LEDSTON, 35 Cook street.

The facts stated by Mis, Ledston are personally known by me, and they are true.

May 21.—4wis

· MADAME FROST, 

May 31, - 13wls

FITS POSITIVELY CURED—The worst cases
of longest standing by using Dr. Hebbard's Cure.
A free trial bottle sent to all addressing T. H. SAYRE,
Druggist, 814 Slath avenue, New York, — lawls—Apr. 12.

#### Tenth Edition Prices Reduced! Progressive Lyceum Manual.

BY A. J. DAVIS, BY A. J. DAVIS,

The Children's Lyceum owes its origin to the inspiration conveyed through the pages of this unabridged Manual. The abridged children's no longer in print, experience have interested the paramount value of the little volume complete. No muste be required except for the musical directory, because the hymns and songs in this Manual are familiar to all and hyariably appropriate. Full instructions are given for the organization and management of the histintion. We offer this latest edition at the following reduced orders:

### ALICE VALE:

A STORY FOR THE TIMES. LOTS WAISBROOKER.

This is one of the best-hooks for general reading anywhere to be found. It should and no doubt will attain a popularity equal to a The Gates Ajar.\(^1\)

CONTENTS.

Chap. 1—Childhood. Chap. 2—The Wolf and the Lamb, Chap. 3—The Prophecy. Chap. 4—Coals of Fire, Chap. 5—The Cloud Hising. Unapped—Telling Tales, Chap. 5—The Cloud Hising. Unapped—Telling Tales, Chap. 10—Despit. Chap. 16-Cloud, Chap. 10—Despit. Chap. 13—God's Elect. Chap. 10—Despit. Chap. 13—Retribution. Chap. 14—More Theology. Chap. 13—The Circle, Chap. 14—Consultation. Chap. 15—After Many Days. Chap. 15—Further Experiences, Stander, &c. Alag. 14—Chap. 15—Impulies. Life's Problems. &c. Alag. Making a book of 25 pages, elegantly printed and superbly

Making a book of 25 pages, elegantly printed and superbly bound.

Dound.
Price 21, 25, postage 16 cents.
For sale wholesale and retail by the publishers, COLRY's RICH, (atte Wm. White & Co., ) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass. THE INNER MYSTERY.

AN INSPIRATIONAL POEM." BY LIZZIE DOTEN

This Poem was delivered by Miss Doten at a Festival commemorative of the twentieth anniversary of the advent of Modern Spiritualism, held in Mesic Hall, Boston, March 31, 1888.

Price 35 cents, postage free.
For sale wholesale and retail by COLBY & RICH, date Wm. White & Co., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

## Message Department.

EACH Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bear, through the instrumentality of MRS. J. H. CONANT,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

#### The Banner of Light Free Circles. The questions answered at these Scance often propounded by individuals among the idone. lience: Those read to the controlling intelligence by the chairman, are sent in by correspond-

2.c" On account of the prolonged illness of Mrs. J. H. Conant, there will be no public seances held for the present. Due notice will be given when and where they are to be resumed.

#### Invocation.

Mighty Spirit, we ask that something of the wisdom, the love and the truth of thy kingdom of heaven may fall, like good seeds, into these human hearts, and that they may spring up and bud and blossom and fruit an hundred fold. We God above us has not mocked me, and I live, as I ask thee, oh Mighty Spirit, to give us, that consciousness of thy spirit, everywhere, which we so much need. In our ignorance, in our darkness, we sometimes seem to wander from thee; and Net, in our holier communings with thee, we know that thou art ever present, and without thee we could not be. Father Spirit, there are those present who are sick-give them health; oh, send, healing angels, who will lead them by clear waters and in pleasant places, until they shall rejoice in the sunshine of health. There are those present who are afflicted-oh loving Spirit, bethou tender with the h, and shield them as much as possible from the cold winds of adversity, from the sere frosts of doubt. There are those present who are wandering in dark places, and see not thy face nor hear thy voice-we pray that the sunshine of thy love may beam in upon them, that they may hear thy voice in all things, leading them higher, and blessing them ever. For the sick and the afflicted, everywhere, we pray, asking that we, thy ministering spirits, may never be idle, that we may weary not, but may go onward performing thy will in thy way, and so receiving thy blessing, which is our reward. Feb. 5.

#### Questions and Answers.

CoxTROLLING SPIRIT. -If you have questions, Sir Chairman, Lam ready to hear them.

Ques.—Suppose a person, in falling, receives a blow upon the head, which, for the time being, up his abode in the capital of the United States, destroys his senses. When he comes to himself why cannot be tell us what has been said and there to lead all astray that he can: Now I mean done around him during his insensible condition? If, as Spiritualists argue, it is the spirit which sees and hears and knows, why cannot it still see and hear and know, in spite of the accident to the body, and report the same through that body when it is again in a condition to respond to the action of the spirit upon it?-

Ans.-St. Paul says, and science says, and I say, that there, is a natural body, and there is a spiritual body. Now I will go further and say this spiritual body is within this natural body, pervading it, when this natural body is in a strictly normal state. Now, what is meant by "body?" Why, I will say, body is an instrument, made up with certain organs, under a great variety of conditions, that serve the use of the spirit. Well, then, this body has hands, feet, eyes, ears, nose, and so on, throughout the various organic system; and when I say this of the natural body, I say it also of the spiritual body. That spiritual body has a set of senses of its own, a brain of its own, a sensorium of its own, hands, feet, eyes, ears, nose, mouth, teeth-all the various conditions that go to make up a body human, that spiritual body has, and this organic life is separate and distinct-absolutely so-from the natural body. Now when the natural body receives a severe shock, this spiritual body retires. It is a sensitive thing, exceedingly so, being built of and through the most sensitive conditions of the human body, so it cannot bear these severe shocks that come upon the human body. So it is driven out; but the umbilical cord that holds the body spiritual to the body natural until death severs it, is a very tough thing. It may be lengthened out to any length you please, but, unless certain conditions are complied with, it cannot be severed. These certain conditions are inimical to its hold upon the natural body. Now, these sudden shocks, such as a blow, or a falling fit, or anything of the kind, are not sufficient to cause this separation, but are generally sufficient to cause the spirit to stand outside. In that condition, it uses its own organs. It-sees, it hears, it understands through those organs, not through these-not at all. It is separately distinct from these, and its memory is impressed of what it sees and hears and understands-is impressed upon the sensorium of that spiritbody, and not this one-not the natural body. So, then, when it comes back into this body it can tell no tale of what it has seen. And why? Because there has been no impression made here, [pointing to the brain.] Under certain psychologic conditions that impression can be made: but, under all ordinary conditions, it is not made. Now you should all remember that you are two in one here; that you are living a spiritual life and a natural life at the same time, and when you lay off the natural body, the spiritual body will remain and go on with its spiritual existence, just the same after death as before. This is a fact which by no mortal process can be demonstrated, but which you, every one of you, will demonstrate for yourselves by-and-by.

. Q .- [From the audience.] If, as you say, the spirit body acts independently of the natural body, how do you account for dreams, and warnings given in sleep?

A .- There are various ways of accounting for these things. One way is, your guardian spirits come to you and leave the impression of those things that are to be, or that menace you, upon the sensorium of the natural body or brain. The spirit, in its waking state, observes what is written there and projects what it observes through the physical senses, and so you remember. Another way of accounting for these things is, the conditions themselves impress themselves upon your brain, upon the sensorium of the brain, and the spirit, in a waking condition of the body, observes them and projects them through the physical senses; you remember them and are

warned by them, There, are many other ways of accounting for these things; these are the two most natural. Q .- What is the cause of so many murders and

suicides of late? A.—III assorted marriages is the predominant

Q .- It is a well-known fact that persons in a deep sleep have been able to travel and view scenes which they could not have viewed with

the natural senses. How is this to be accounted

A .-- I want you to distinctly understand me. The spirit can impress what it observes upon the natural sensorium, under certain conditions, but it is not often done. It would not always be wise, on the part of the spirit, to do it; but when any good can be accomplished, then it is generally

#### David Dunbar.

How do you do, laddie? I were dead since yesterday. I been gane from Glasgow, Scotland. My frame, David Dunbar. I knew about these by Christian, or a disposition to shrink from duty, things. I held communion with the other world, or of unwillingness to make any sacrifice which things. - I held communion with the other world, and I have often seen you in this and in another, place, holding the scances between the two worlds, and I says to myself, "When death comes to me I will go there and report myself to my friends at home.'

Now, I have to say, it is well with me, and all believed hare is true for me, is true. The good expected to live, in the home of my fathers, in the upper life; and I am happy and safe, and ready now to help others what is coming along the mountain. Good day, laddie. Feb. 5.

#### Senator Lane.

This coming back and treading over the rough highways of a mortal life again, after one has laid it off, is not so easy a thing, and yet it is one sought after by millions of spirits who throng the earth to-day, waiting for a door in some place to be opened to them. What brings me here to day this: some of my political friends are exceedingly hard, in thought, speech and action, upon Schuyler Colfax, for the unfortunate condition he seems to have gotten into; but I would say to them, especially to those who believe in these things, that he is more sinned against than sinning. He was led into that trap when he had the least power to keep out of it, when political cares pressed heavily upon him, when he had not time to look at the whys and wherefores of the thing—the real bearings of it. So, having once gotten into it, the easiest way was to float along with it; so he did. Now comes the consequences, and it should teach every political leader this lesson-that hereafter, if not in the present, they cannot hold high places without having all their senses very keenly whetted against these evil bearings that will be shoved against them. They should know that Satan has taken and is there to tempt all unwary officers. He is Satan is there - a veritable Satan, inhabiting many personalities, to be sure, but he is a personal Satan, after all, and he comes in the shape of office-seekers, of bribers, of men who have objects to gain and money to pay for gaining them, and he all the various evil trains that stop at that station. It is so, and a man has got to be exceedingly sharp and quick-witted to know whether he is dealing with Satan or an angel of light. So have pity on Colfax! don't denounce him too much; give him a fair show; give him a liberal quantity of your sympathy; don't put your foot on his neek, unless you are sure that his neek is worthy of the foot. There are others there who are more worthy of being denounced than he who have not yet seen the front of the battle, who are lingering in the rear, hoping that their insignificance will keep them out of sight.

Senator Lane. Good day, sir.

### Ootumwah.

Ootumwah die: Ootumwah live again. She come back to speak to her sire and to her people. She got, fine camp in the big hunting-ground of the Great Spirit. She got nice wigwam theremany fine skins, many beads, much water, much of good. 'The Great Spirit give her much company, give her braves, give her papooses, and bring her into the camp of her own people. Octumwah happy! happy! happy! To Red Cloud, chief of the Sioux. Feb. 5.

Séance conducted by Margaret Fuller Ossoli letters answered by Neoskolela

### MESSAGES TO BE PUBLISHED.

Thursday, Feb. 6.—Thomas Owens, of 'Port Huron, to is brother: Elizabeth Francis, of Boston; Eliphalet Hill, Barrington, N. H.; Elder Caleb Dyer, to his friends in Infield.

Theoday, Feb. II.—Augusta Clark, of East Boston, to her nother: John Harrington, of Roston, to his wife and sister; Sagovewatha, to Senator Pomerov; John Hennett, of boston; Eliza Lane, of East Boston; Thomas D. Lane, of Ston. Rednesday, Feb. 12.—Deborah White, of Boston; Alfred ovt. of Portsmouth, N. H.
Thursday, Fb. 13.—Ellin Trundy, of Portsmouth, N.
; Ellen Bridy, of Boston; William Murdoch; Jennie
mold, of Cincingath, O., to her mother,
Tuesday, Fb. 18.—Jacob Temple, of Boston, 16 his sons;
atome Corilli; William Harris, of Haverhill, Mass., to
shouther.

Antone Gorilli, William Harris, of Haverhill, Mass., to his brother.

Wednes are, Feb. 19.—A. B. Whiting: Fanny Fern; Charlie Kend, of Lynn, to his mother: Dan Larrabee, Thursdin, Feb. 20.—George Wallace Shephard, of Lawrence, Mass., to his mother: Polly Kimball, of Boston, to her sons; Jim Burgess, to James Morse.

Tuesday, Feb. 25.—A. W. Fenno; Phil Carter, of New York City.

Wednesday, Feb. 26.—Margaret Owen, of Boston, to her brother: Adelaide Porter, of Nashua, N. H., to her mother; Wilfiam Bennett, to his son.

Thursday, Feb. 27.—Emma Freeman, of Boston, to her sister; Polly Varney, of Barrington, Mass.; Capt. John Collin, of New Bedford, Mass.; Harriet Edmonds, of Chicago, 1th.;

Tuesday, March 25.—Clementina Van Dorn, of New Or-

sister; Polly Varney, of Barrington, Mass.; Capt. John Collin, of New Bedford, Mass.; Harriet Edmonds, of Chicago, Ill.; Triesday, March 25.—Clementina Van Dorn, of New Orleans, La.; William Peacemaker, to his mother, of Hamilton, Canada East; Virginia Walker, of Albany, N. Y. Widnesday, March 25.—Edwin Forrest; Margaret Sullivan, of Boston; Frank.

Thursday, March 27.—Nathaniel B. Shurtleff, of Boston, to his father; Enilty Howe Watson, of Norwich, Conn.; Will, Thackeray; Betsey Cooper, of Boston, Mass.

Tursday, April Howe Watson, of Norwich, Conn.; Will, Thackeray; Betsey Cooper, of Boston, Mass.

Tursday, April 11.—Ellen McAvoy, died at Carney Hospital, to her mother; Bill Brownlow, of Minnesota, to his sister; Eleanor Kelsey, of New York City, to her mother, Widnesday, April 2.—Emma Sinclair, of Boston, to relatives: Matthew Kelley, to his brother.

Tursday, April 8.—George W. Nevins, of Boston; Ann Elizabeth Barnard, of New York City; Henry C, Wright, Widnesday, April 9.—Appeal; Saily bejean Reddid, Thursday, April 10.—Aurelia W. Snow; H. P. Deane, of Portland, Maine; Moketavata; Alida Spencer, of Tarrytown, Penn.

Tursday, April 15.—Charlotte Woods, of Peckskill, N.

of Portland, Maine; Moketavata; Alida Spencer, of Tarrytown, Penn.

Tuesday, April 15.—Charlotte Woods, of Peekskill, N. Y.; Philip Crossman, of London, Eng.; Lawy Warrington, of New York City, to her mother.

Wednesday, April 16.—Henry Clayton, of Boston; Lucy Tarbell, of Boston, to her mother; Joshua Pike, of Hampton, to his children; Alice Stevens, of Bridgeport, Comn., to her father.

Thursday, April 17.—Prof. Alexander Fisher, of Yale; Margaret Stillman, of Moultonboro', N. H.; Clark Brewer, of Boston; Daniel McCann, to his brother in Ireland.

"Well, Father Brown, how dld you like my sermon yes ierday?" asked å young preacher. "Ye see, parson," was the reply, "I haven't a fair chance at them sermons of back by the stove; and there 's old Miss Smith, n' Widder Taff, n' Mrs. Rylan's darters, n' Nabby Birt, n' all the rest, setting in front of me, with their mouths wide open, a swallerin' down all the best of the sermon; n' what gits down to me is putty poor stuff, parson, putty poor stuff!"

\_-----The world is full of people who think and believe what they do not want to in order to please somebody who never thinks at all. On this rock of sand many a religion is founded.

## Banner Correspondence.

#### New York.

NEW YORK CITY .- My father, Robt. Smith, was a constant reader of your journal, and one of the pioneers of Spiritualism. He having died in his faith, I felt that you ought to be apprized of it. He was a quiet, unobtrusive Christian. I approach that part of his character with a kind of awe, as if I were on holy ground, and attempt-ing to lay open that which he could wish never revealed. His whole life has seemed to be only a right example of devotedness and labors of love. I have never met with the individual who seemed to me more ready to sacrifice even life in a good cause, and had that sacrifice been necessary for securing the establishment of the truths of Spiritualism, cheerfully and without a moment's besi-tation do I believe he would have laid down his I would not represent him as an example of perfection. I could not do so great injustice to his own convictions. But since his death I have looked back over the whole of my long and sweet remembrance of him, in almost every varicty of circumstances, to see if 1 could recollect an instance in which he spoke of any individual in such a way as to indicate feelings not perfect-God demanded, and I confess that the tablet of memory furnishes not a single instance. Fromthe days of his childhood to the time of his death, all his physical; intellectual and moral powers were concentrated upon some useful and noble object, while selfishness and self-gratification emed never to have stood in the way.

This picture is complete. His life was neither too long nor too short. He died at the right time with his armor on and yet bright. With his work finished which God gave him to do, his wings plumed, he took his upward flight at 26 minutes to 3 o'clock the morning of April 30th—just at the right time, and we do not wish to call him back to earth-life; but I do feel a strong desire to hear him describe, in the glowing language of heaven, the wonders of God as manifested in his own earthly career, as they now appear in the bright transparencies of heaven. Gladly, too, would I listen to his intensely interesting and earnest inquiries respecting his loved ones here, and learn whether, in some way unknown to us, he may not be still able to administer to our wel-fare. Oh how sweet, too, would it be could we listen to that song of praise which he will pour forth to the Creator as his glories strike his eye or his great love touches a chord of gratitude in his heart. How vain are all such aspirations, yet I trust if I do my duty as he did, in a few days all this intercourse and communion will be a reality. I never expect to be able to sound so lofty a note as my glorified father, but our song and our communion shall nevertheless be the music and the intercourse of heaven, and that will be enough! Father stood alone in his faith as far as his family was concerned for many years, but by the eloquence of his calm and holy life he won my sister and her husband over to his loved truths of Spiritualism. The Banner of Light was a great source of comfort to him; he would read it, and then send it on a mission of light to some who were seeking in the same field. Ills children will always welcome the Banner to out home on that account, and with a hope that he may speak to us through it. I honestly confess I am not altogether persuaded in my own mind, but if it is truth I want to believe.

Mrs. Lydia Cooks.

No. 4 Warren street, May 15, 1873.

#### Maryland.

BALTIMORE .- An "Occasional" writes May th, as follows: You will doubtless be interested to learn that our cause is making a steady pro-gress in this city. Its advance has been slow, but firm and constant, and it now claims the attention of a large portion of the thinking minds of our community. The barriers of prejudice are being gradually thrown down, and our people are awakening from the slumbers of superstition in which they were left by the dogmas of the dark ages, and seek for new light in the advanced sciences of the present day, and in the teachings of Spiritualism.
We have two Societies here, both of which are

daily becoming stronger, as may be attested by the increased number of attendants at the regular meetings, as well as by the coprit which animates the members of these Societies.

The Society which meets at Lyceum Hall, on

the 13th inst. made a surprise visit to Mrs. Ra-chael Walcott, one of their prominent members, and made her a handsome present, which reflected credit upon their generosity, as well as their zeal in the cause. The plans were all well laid, and the surprise to Mrs. Walcott complete; her response in reply to the presentation remarks was most happy, and could not have been more apropos if she had been forewarned of the occasion. After the presentation, an hour or so was spent in social conversation and hilarity. Then Mrs. Walcott became entranced, and by request gave a lecture on Electricity, which was spoken in a clear and distinct tone of voice, and in such an emphatic manner, that she in her turn surprised her surprisers. Of course, in a short lecture apon a subject of such magnitude as Electricity, but little could be said by way of demonstration. All the remarks were of course of a casual nature but sufficient was said to satisfy her friends that we as yet have learned scarcely the first letter of that at present undeveloped science. More light is promised us, and the probability is, that a great work in that direction will be accomplished

efore long.

Mrs. Walcott but a few months since consented to speak for the Society at a time when they were without a speaker, if her spirit friends would assist her. They did assist her, and well did they do their work. Her first effort was a decided success, and since then she has continued to improve in every address which she has made. As a speaker, she bids fair to rank with the foremost in perspicuity and force of language. She is one of the most diffident and retiring ladies that ever ascended the rostrum in the cause of Spiritualism, yet her friends know how to appre clate her, and are determined that she shall not remain in obscurity as her own modest and timid nature inclines her, and that no effort upon their part shall be wanting to bring her forward as a bold, unflinching advocate of the great cause of Spiritualism, which is so dear to her heart and theirs.

### Washington Territory.

OLYMPIA.-Clara E. Sylvester writes, May 19th : Far away in Washington Territory, sur rounded by big trees and rippling waters, is a small town of two thousand inhabitants—not savages, as some suppose, but people of culture and refinement, whose souls have expanded and are ready to receive new truths as they are revealed. They are also waking up to the fact that a new era is dawning upon the land, that reforms are needed. But what we want and need most of all, are workers. If some of your fine speakers would for a short time leave the crowded cities of the East, and the more lucrative halls, and cross the continent to our Pacific slope, Puget Sound and Oregon, they might draw fresh inspiration from our pure, balmy, invigorating breezes that are wafted from our snow-clad hills

We are sometimes blest by a good martyr-soul who comes among us to sow the seed of truth. Just now, we are having a good intellectual feast. Mrs. A. J. Duniway, editor of the New Northwest, a lady of fine intellectual culture, a selfmade woman, who has fought her way against opposition, and is to-day reaping laurels as a speaker—brave, energetic, heroic—fully awake to the higher truths that are revealed to her, is proclaiming them to us. She intends visiting all places below here, and return to her home in Portland, Oregon, there to resume the publica-

Fortiano, Oregon,
tion of her paper.

I again repeat the wish that some of your talagain repeat the would come among us. The people here are not rich, but like the widow, are ever ready to give their mite.

The churches are a great tax on the community. In this little town there are six of them, and the majority of the people do not attend any. Many that are now bound are becoming weary; they

do not find soul-satisfying food, but cling to the old because they have no light on the higher

#### Texas.

BRENHAM .- N. Hartmann writes, May 16th, as follows: I have just returned from an excur-sion trip to Austin, where I went for the purpose of having a scance with Mrs. Katie Wentworth (late of New Orleans), and I cannot avoid giving yoghur account of it. About one year ago I wrote to you from New

Orleans, predicting that Mrs. Wentworth would become a most wonderful medium. Since that time this prediction has been fulfilled. Mrs. Wentworth's powers for all kinds of manifestations—physical, as well as spiritual—are very remarkable. She is entranced by almost any class of spirits, and I never before heard such beautiful language uttered as by her when she is in that state. She is tied and untied by the spirits in every possible way, and even sometimes lifted in every possible way, and even sometimes litted up and carried through the air when the room is not perfectly dark. Spirit-lights are seen float-ing in the air, and spirit-voices, independent of her organs of speech, manifest themselves. The ring feat is performed, and, in fact, almost every kind of manifestation takes place through her mediumship. Mrs. Wentworth has done a great deal of good in New Orleans, and many a skeptic who came to scoff and ridicule went away in great commotion, and shedding tears. Her experience in New Orleans, however, was only a repetition of what all mediums in these days have to undergo.

Although her rooms were open to every investigator, and no money either asked for or receivred, she was treated with ingratitude by Skepties and Spiritualists. While the former in many instances ridiculed and denounced her as "sleight-of-hand performer," impostor, etc., the latter ac-cepted her gratuitous services as a matter of course, without any word of thanks or encourage-

Mrs. W. has now removed to Austin, and, not discouraged by her experience in New Orleans, is still willing to permit every candid investigation or to examine those strange phenomena, and she continues to sow the good seed by the wayside till it will ripen and bear fruit abundantly, when she also will earn her reward in the glorious Summer-Land.

#### Massachusetts.

LUNENBURG. — A. C. Esterbrook writes, June 2d: Spiritualism still lives and thrives in our quiet town, moving onward regardless of the Mr. J. William Fletcher, of Westford—certainly one of the most eloquent and popular inspirational speakers of the day—has spoken for us one quarter the time during the past year. Yes-terday was his closing Sabbath. The Town Hall was filled to overflowing to listen to his discourses, some of the people coming many niles. After the lecture, the Society gave him a unanimous call to remain the coming year and speak, as heretofore, the first Sabbath in each month, and we are happy to say that our good brother decided to remain, much to our satisfaction. And we would say to all Societies, both large and small, that Mr. Fletcher, as a speaker and a true gentleman, stands among our first-class speakers. With an excellent education, together with his fine mediumistic-organization, he cannot fail to give the best satisfaction wherever he may go.

STONEHAM.—S. S. L. writes that the annual party of Mrs. M. A. Cushman, the well-known and gifted musical medium, took place at her residence in Melrose, June 2d, and that a very congenial company of Spiritualist friends and lovers of goodness were present. It was a happy union of spirits and mortals, and the oftener such gatheriugs occur, the better it will be for the cause of progress.

#### New Hampshire.

PORTSMOUTH.-J, M. Hill writes, May 30th as follows: I am happy to inform you that old Portsmouth is awaking up from that staid old Orthodox purity of the past into the philosophy of the higher life: For the last three weeks Mrs. Sunderland Cooper has been here, busily employing herself in daylight and bright gaslight, astonishing the inhabitants of our quiet city by her most wonderful phases of mediumship in spirit nanifestations, *all* of which are open to the scrutiny of the observer, and every one, even the oldest and most experienced Spiritualist in this place. The impressions her manifestations have made on the minds of all who have witnessed them cannot be effaced. We have to regret very much that our medium friend cannot stay longer with us, and I trust that the talent this lady is so richly endowed with will be fully appreciated wherever she goes, and that our people will have the privilege and pleasure of meeting her here again very soon. In the meantime we wish her every blessing and every success she so justly de-

### Canada.

MANSONVILLE.—Barbara Allen, with whose mediumship many of our readers are familiar, is at present in Canada. In a recent letter from her dated Mansonville, Potton, P. Q., she says: Many who have received tests and witnessed other manifestations through my organism, declare that "the invisibles must have crossed the line with me." I have unfurled the Banner of Light and the Religio-Philosophical Journal here, and solicited subscriptions and scattered gratuitously some of the tracts of the Liberal Tract Society. The first of May I attended a sugaring party in the woods in this vicinity, where all had a pleasant time. The subjects of Queen Victoria celebrated very generally her birth-day on the 2d inst. There are advocates of Woman's Rights in the Deminion. Their coversion is a worker and the Dominion. Their sovereign is a woman, and no king on a throne ever ruled more wisely or was more beloved. I learned with sadness of the sudden departure of our highly-esteemed brother, William White. He was a genial friend, frank, gentle and sympathetic. "Even while his feet god the vale of mortality, the golden light of the higher spheres illuminated his brow.' ess crown your efforts to enlighten the world through the instrumentality of the dear old Banner of Light!

### Virginia.

RICHMOND.—A correspondent writes: Mr. Swan continues to hold free circles at his house for the investigation of spiritual manifestations, through the mediumship of his daughter, an accomplished young lady. At these circles a gen-tleman has become developed to draw landscapes, &c. His spirit guides requested him to visit some photographic gallery, as they wished to see what results they could produce. He complied with the request, and the photographer was confound d and amazed at the unaccountable representations which would appear on the plates after being placed in the camera, and finally refused to let the gentleman sit for more pictures, saying "the devil was in the camera." We have been the devil was in the camera. hoping Bro. K. Graves would visit Richmond before he returned home, for we need just such a pioneer worker as he is to organize us into a society. Many people are anxious to learn more of

### Pennsylvania.

PHILADELPHIA.—Henry Anson (of North Uxbridge, Mass.) writes, under date of May 26th, as follows: Dr. II. T. Child lectured to the Spiritualists here Sunday morning and evening to good audiences, in Spring Garden Institute Hall. Lyceum No. 1 held an interesting session in the afternoon. After the usual exercises were over, the Lyceum adjourned until fall. It will have a social gathering once in two weeks in one of the public parks. Lyeeum No. 2 will continue its sessions during the warm weather.

### California.

SAN FRANCISCO.—I write a few lines to you for the purpose of heralding the progress of our glorious cause in this place. We have secured the services of our excellent brother, E.W. stevens, during the months of May and June. He is a most earnest and efficient advocate of the philosophy of Spiritualism, and his labors are being crowned with success. Persons wishing to

correspond with Bro. Stevens will address him at this place until the first of July, when he intends returning to his family in Wisconsin.—About one year since a Progressive Lyceum was established, and is in a fine, healthy condition. Its Conductor, Bro. William M. Rider, is untiring in his efforts to make it a success. There are many noble and generous souls working in this part of There are many the vineyard, demonstrating the power of spirits to return. LAVERNA MATHEWS, Cor. Sec.

NAPA CITY.-A. D. writes: I have become much interested in Spiritualism of late. Some one is found to possess medium powers in many families, and private scances are held, and spirit friends thus have opportunity to return and communicate with friends in mortal. In my home we are enjoying this blessed intercommunion with spirits.

#### \_ Kansas.

LAWRENCE, May 11th .- At a meeting of the Spiritualists of Lawrence, on occasion of the last lecture before us by Prof. Shaw, the following resolutions were unanimously passed:

Resolved, That this meeting express its appreciation of the lectures delivered before it by Pgof. W. J. Shaw; that we recognize in Bro. Shaw an able, cloquent and fearless expounder of our philosophy, who, in the hands of our friends on the other side, is destined to accomplish much for the advancement of our principles and the overthrow of false sorial conditions; that we hope he may be kept actively employed by our friends, and to this end,

Resolved. That this resolution be sent to the Banner of Light and the Religio-Philosophical Journal for publication.

W. J. NEILL, Chairman Protem.

They have got it, says a cotemporary, at Vineland, N. J., in the old-fashioned form. John Gage is a Spiritualist. Rev. Francis Chubbuck is a Methodist. Gage saw fit to engage in cutting a little wood one Sunday morning. Then Chubbuck entered a complaint and had Gage engaged to defend himself before Squire Loughron for breaking the Sabbath. Then came the tug of war between Methodist and Spiritualist. Brother Chubbuck's wife had pared potatoes on a Sunday to have cooked for dinner. Brother Gage had chopped wood that his potatoes might be cooked without being pared. Gage was acquitted and cut for home, while Brother Chubbuck says God has got to be recognized in the Constitution, if not in Vineland.

#### Passed to Spirit-Life:

From Portland, Me., Saturday morning, May 10th, Clara French Smith, aged 22 years.

French Smilli, aged 22 years.

Will you allow the stricken hearts of a father, mother and only sister, to find some expression through your columns in portraying the exit of this beautiful spirit from the material into the spiritual condition?

Chara had endeared herself to a large circle of friends, who loved her and appreciated her quiet, modest and unassuming deportment. She was favorite in the graduating class of 1859 in the High School, She ably and faithfully filled the position of chief circle for a number of years in the Widow's Department of the U.S. Pension Office in Portland.

illied the position of chief cierk for a number of years in the. Widow's Department of the U. S. Pension Office in Portland.

After a short and severe illness, (diptheria and typhoid combined.) Saturday morning, while her father, mother, sister, and a few friends were gathered at her bedside, her gentle spirit passed calmly, serenely and trustingly into the arms of the angels, without a struggle or a groan. White this young spirit was in transit, the mother was influenced to speak soothing words to those standing around; and after the spirit had departed, and a few friends sang. "She has crossed the shining river." and "Home above," the mother was again influenced to speak words of hope and cheer, although her own heart was form and bleeding. Some hour and a half elapsed before the form of our loved one was disturbed, in order that the spirit might have overy condition necessary for a perfect union of all the particles required to form a spirit-hody. It has never been our lot to wilness so beautiful a death scene. Everything seemed to be hushed into quietness in the house and in the street. The following Tuesday her remains were conveyed to Evergreen Cemetery. Appropriate sertices were held at the house, in which the friends assisted; a beautiful poem, from Lizzle Dotten's book, was read by Miss Intez Blanchard, entitled "Gone Home." Remarks were made by Rev. Mr. Buck and M. A. Blanchard, Esq., interspersed with singing and the reading of another poem by Miss Ella Bonney, entitled "I Still Live," The services closed with prayer by Mrs. Nellie L. Palmer, which, for power and depth of feeling, we have never heard equaled. It carried with singing and the reading of another poem by Miss Ella Bonney, entitled "I Still Live," The services closed with prayer by Mrs. Nellie L. Palmer, which, for power and depth of feeling, we have never heard equaled. It carried with singing and the reading of another poem by Miss Ella Bonney, entitled "I Still Live," The services closed with prayer by Mrs. Nellie L. Palmer, which, for

From Waltham, May 2d, Mrs. Lovina Morse, of Ellworth, spirit medium, aged 47 years 6 months and 20 days. Whereas, Through the interposition of an unchangeable aw, our beloved sister and friend, Lovina Morse, has been removed from us by a change called death, therefore we, the friends of the deceased, through sincere sorrow for our

the friends of the deceased, through sincere sorrow for our irreparable loss, cheerfully Resolve, That in her life and character we find much worthy of pattern and imitation. Hers was, indeed, a life of unselfish disinterestedness. She lived to do good, and to bless the world for having lived in it. Though frail by nature, her spirit was ever keenly alive to accomplish something beneficial to poor humanity. To the sick and afflicted she was a ministering angel, and many have been headed by her wonderful gift of bidding disease depart. Through her physical organization immortality has been demonstraby her wonderful gift of bidding disease depart. Through her physical organization immortality has been demonstrated, and the solution of the problem of a future life proved and verified more clearly and satisfactorily than by any other agency known to mankind outside of spirit control. For the last sixteen or seventeen years she has been much under the control of spirit power, and her life was devoted to its claims. She lectured and doctored in almost every neighborhood in this entire community. She leaves many strong and tried friends behind to mourn the loss of her presence and counsel. To those of her near and dear friends would we especially invoke her spirit presence to heal file aching wounds of affliction while striving to be reconciled to the change it has made in the home circle. And while deep, dark clouds hang over their vision, may they still remember that beyond the darkness and clouds there is sunshine and light sufficient to dispel the darkness of sorrow and death, in the hope and expectation of an immortal resurrection and a future life with those gone before. May the same guiding star of truth illumine our pathway over the journey of life that has hitherto shone upon hers, and our lives, like hers, be valuable to the world.

A. F. BURNHAM, Chairman Committee on Resolutions.

Ellsworth, May 26, 1873.

From Charlestown, Mass., May 21st, Mr. William Ford, aged 63 years.

aged 63 years.

Another pilgrim has found the glorious rest unfolded to him by angel visitants, and rejoined the many loved ones that had preceded him home. Funeral services were held at his late residence, No. 29 Lawrence street, Saurday afternoon, May 24th, conducted by the writer, assisted by a fine quartette choir under the direction of Mr. C. B. Marsh, J. H. CURRIER.

From Eimwood, Mass., May 16th, Mrs. Elizabeth Bates, aged 28 years and 3 months.

years and 3 months.

"Clad in thine immortality,
E'ven now we hear thee joyful sing—
Oh grave where is thy victory!
Oh Death where is thy sting!
Pass on, sweet spirit, to increase
In every bright celestial grace,
I'll in the land of love and peace
We meet thee, dear one, face to face."

From Unionville, Conn., May 24th, after weeks and months of weary waiting, William Lowell, aged 67 years. months of weary waiting, William Lowell, aged 67 years. He was a consistent Spiritualist and a man universally esteemed and respected. His disease was cancer, and as I looked upon the emaclated remnant of him whom we all loved, and who had so often welcomed me to his door, one remarked that such patience under suffering was almost without a parallel, and to those who gathered at the fumeral, we said all events bring their lessons of use and wisdom. Let the untring energy and ceaseless devotion of his daughter, and the resignation of these friends and the patience of this sufferer, teach us lessons of usefulness which we may make practical in "the life which now is," and reap the benefits in that which is to come. E. A. H.

From Farmington, Mich., May 20th, Agnes Sophia, wife

From Farmington, Mich., May 20th, Agnes Sopina, Willot Norton Lapham, aged 53 years.

A true and tender mother and wife, a steadfast friend, with womanly sympathy and calin balance of judgment and character, she was beloved and respected by a wide circle of friends. To the last she was a Spiritualist, as she had long been, and the closing hours of her earthly life were sweetly series and cheerful, for her spirit was at peace and ready for the higher life.

G. B. S.

[Notices sent 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 gratuitously.]

### PUBLIC MEETINGS, ETC.

The Seventh Anniversary Festival of the First

Mich.,
Will be held in the Grove at the village of Montgomery,
on Saturday and Sunday, June 21st and 22d, 1873. W. F.
Jamieson, Rev. T. H. Stewart, and other able speakers,

Jamieson, Rev. T. H. Stewart, and other and speakers, are engaged.

A full Brass Band and choral choir will relieve the meeting with choice music.

A cordial invitation is extended to all to come together and hear the priestly shams, political conspiracies and financial frauds of the day fully ventilated by the great Iconoclast of the North-West.

Strangers from a distance provided for.

M. Morgan, Secretary. WM. Bryan, President.

## Grove Meetings at Farmington and Oxford, Mich.

Mich.
Saturday and Sunday, June 21st and 22d, at Farmington, Mrs. L. E. Drake, Glies B. Stebbins and others speakers: Saturday and Sunday, June 23th and 22th, at Oxford; Mrs. L. A. Pearsall, Glies B. Stebbins and others speakers. Both meetings will be held in a good hall in case of storm.

### Mcdiums in Noston.

# DR. G. W. KEITH,

The well known and highly successful Magnetic Physiclena, has returned from his California trip, and will resume practice in Boston Mondays and Tuesdays at 98 Harrison avenue, He will also continue to treat persons to a distance by means of Magnetized Paper and other substances, as Conductors, Mutual Passive Sittings, &c.
Address as above, stating leading leading symptoms, and sending a small piece of white cloth, after holding it in the left hand ten minutes.
Enclose \$5 for three packages of the Conductors, sent fresh at proper intervals, with diagnosts of, and special directions for, each case. Send for circular.

May 24.—19.

Office of Dr. H. B. Storer,

137 Harrison avenue, Boston. CLAIRVOYANT EXAMINATIONS DAILY

BY MRS. GEORGE W. FOLSOM,
From 8 o'clock A. M. to 5 o'clock P. M. Terms \$1,00—
When written, \$1,50.

DR. STORER'S New Vital and Organic Remedies, adapted to every diseased condition of the human system, sent by Express, with full directions, to all parts of the country.

Apr. 5.

MRS. A. E. CUTTER, M. D., HAVING returned to Boston, will be at 22 Kirkland street, (near Pleasant.) for a short time, where she can be consulted on all diseases, from 10 A. M. Hill Fr. M. Cures Cancers without the knife. Her Cancer Plaster and Blood Purifier, also remedies for Cholera Infantum, Cholera Morbus, Dysentery, &c., for sale at her office only. May 31.—4\*\*

Dr. Main's Health Institute. THOSE requesting examinations by letter will please enchose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. 3m\*-Apr. 26.

TEST MEDIUM. MRS, BELLE ROWDITCH, No. 30 Kneeland street, corner of the avenue. Hours from 9 to 4. Public Séances every Sunday evening, at 8 o'clock. 13w\*-June 44.

MRS. HARDY, NO. 4 CONCORD SQUARE, BOSTON, Office hours from 9 to 4.

MRS. CARLISLE, TEST, Business and Clairvoyant Physician, Hours from 9 to 6, 94 Camden street, Boston, 28w\*-Feb. 1. MISS S. F. NICKERSON

MRS. JENNIE POTTER, CLAIRVOYANT, 11 Oakst., three doors from 650 V Ington st. Hours: 9 A. M. to 9 P. M., Sundays incl May 24,-6w\*

MRS. DUNNING,

CLAIRYOY ANT and Magnetic Physician, Nassau
Building, Room 4, 663½ Washington street, Boston.

June 7, -23\*\*

MRS. E. B. CHASE.

CLAIRVOYANT AND PSYCHOMETRIST. At home from 10 to 5. No. 37 East Brookline street, Boston, Psychometrical Readings, \$2,00, 11—Oct; 26,

Trance and Inspirational Speaker.

TUNERALS attended at short notice. Residence, 27 Milford street, Boston. Pleasant rooms to rent by the day or week.

day or week.

ONSULT DR. J. L. COLBY, the emiment
Magnetic Healer, on all diseases, whether chroftic or
acute. Treatment given and medicines prescribed at his
office, No. 12 Indiana place. N. B.—Patients living out of
town, treated by Magnetized Paper.

4w\*—June 7.

MRS. F. C. DEXTER, Clairvoyant, Business and Test Medium. Heats by laying on hands; examines by lock of hair; develops mediums. No. 494 Tremont street, Boston. MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. 4w\*-May 31.

SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover street (formerly, 23 Dix place). Dr. G. will attend funerals if requested. 13w\*-May 15.

tend funerals if requested.

MRS. L. W. LITCH, Clairvoyant Physician and Test Medlum, 163 Court street, Boston, Circles Sunday and Tuesday evenings.

MRS. E. L. WETHERBEE has removed to

### Miscellancous.

# PROTOZONE.

proved to them the Ellstr of Life, as it replenishes the waste of them the Ellstr of Life, as it replenishes the waste of vitality in the human system. Its effect on weak and sickly women, and its power over morbid states of mind and body, are wonderful. It is blered in the firm conviction that a fair trial will convince the most skepiteal that for the cure of Nervous Diseases, Brain Softening, Consumption, Dyspensia, Epilepsy, Steepless Irritability, Vital Prostration, Loss of Magnetism, Insulty from Exhaustion, Despondency, and all Nervous Morbidity, it is PERFECT.

PERFECT.
READY ABOUT JULY IST.

Human Hearts, or the New Mola.

A Handbook of White Magie. The LAWS and PRINCIPLES OF MAGNETISM, CLARRYOYANCE, PSYCHOMETRY and MEDIUMSHIP, With directions how to obtain the PHENOMENA rapidly and in all their phases. A new idea—Conglomerate Mediumism.

Published by subscription, (reduced to 50 cents.) Edited and printed for the author by

KATE CORSON & CO.

June 14. 17 Campbell Block, Toledo, Ohio.

### Dr. Fred. L. H. Willis, P. O. Box-362, Willimantic, Conn.

OR. WILLIS may be addressed as above until July 1, of disease by hair and bandwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Collavorance. Clairwoyance.
Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Eplicpsy, Paralysis, and all the most delicate and commiscated diseases of both sexes. complicated discases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had foliad have been cured by ins system o. had falled.
Send for Circulars and References. tf-Apr. 5.

**PHOTOGRAPHS** OF THE LATE

# WILLIAM WHITE.

We have received from Mr. B. HAZELTINE, Photograph rtist, some very fine Photographs of WM, WHITE, tely deceased, Imperials, 50 cents; Carte de Visite, 25 cents. Postage For sale by COLBY & RICH, (late Wm. White & Co.,) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

My Home Beyond the Tide. Song and Chorus,

BY S. W. TUCKER. This is a fine spiritual song by the author of the favorite "Evergreen Shore."
Price 40 cents, postage 2 cents.
For sale wholesale and retail by COLRY & RICH, (late Wm. White & Co.,) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

## CROCKERY.

TF you wish to buy your Crockery, China, and House Fur-Inishing Goods at Wholesale Prices, visit GUY & BROTHERS, 33 and 35 Bedford street, Boston, or write for a Price list. Sliver-Plated Goods a speciality. State where you saw this advertisement.

DR. J. R. NEWTON.

No. 332 O'Farrell Street,

San Francisco, Cal.

MRS. CARD.

MRS. CRESSON. M. D.

Practicing Physician and Healing Medium,
No. 1728 North 10th street, Philadelphila.

PARTICULAR ATTENTION given to the treatment of
diseases incident to women. Office hours 3 to 5 P. M.,
13w - Apr. 25. THE SHEPHERD, SOLOMON W. JEWETT THE SHEPHERD, SOLOMON W. JEWETT, under spirit-control, has, with his own hands, erected a Healing Temple at Rutland, vt. He has the gift of administering vital life force to his patients through the Spirit-Electro-Magnetic Battery, and its very successful in restoring Paralysis in its various forms, also Denfness. Defective Sight, Swelled Limbs, Rheumanism. Contracted Muscles, Insanity and Chronic Diseases, incidental to both sexes. Relieves Toothache, Colds and Fevers, at once. The poor are hydred to come.

### Miscellaneous.

Should Adorn and Beautify the Home of every Spiritualist.

THE ORPHANS' RESCUE,

Engraved on Steel by J. A. J. Wilcox, from the original Painting by Joseph John.

TIMIS BEAUTIFUL PICTURE, and one of the most beholding sentiment, lifts the veil of materiality from beholding eyes, and reveals the guardians of the spirity world.

TMHIS BEACTIFUL PICTURE, and one of the most thrilling spatiment, lifts the vell of materiality from beholding eyes, and reveals the guardians of the spirit-word.

Fancy fails to picture what is here made real by the inspired Artist's hand. We gaze in cestacy of soul on the boat with its helpiess freight, of beautiful and fascinating children—dashing down the rapid forrent, and with rapture glance on the silvery-lighted angels in their descent so soft, their flight of ease and grace, their expressions of love so tender, combined with energy and power, as they hever near with outstretched arms to save.

In a boat, as it lay in—the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their bindens, shifted away before the wind, leaving a clear, beight sky along the horizon. Unmaffeed, the boat became detached from its fastenings and heated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious freight. As it neared the brink of the fearful entarned the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl; fright gave way to composure and resignation, as, with a determined and resistless impulse that theiligh through her whole being, she grasped the rope that bay buscen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair feit toward his herode sister, his little form nearly paralyzed with fear. But means of salvation lighted the seene, as from summer-land, on golden waves of love, came the angels of resone—they who had been thele earth-parents—and through that affection which thrills alke the heart of parent and child, a power was transmitted that drew the boat ashde and lodged it in the crevice of the rocks, and they were resend.

This many a soul has slipped

Size of Sheet, 24 by 30 inches; Engraved Surface, about 16 by 20 inches. about 16 by 20 inches.

PRICE THREE DOLLARS, POSTAGE FREE, SENTSECURELY ROLLED.

For sale wholesale and retail by COLBY & RICH, (late Wm. White & Co., ) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

### New Music.

I Will Come to Meet You, Darling. Answer to "Will you Come to Meet Me, Darling?" Song and Chorus, Music by B. Shrail. Pres 30 cents, postage 2 cents.

Childhood's Happy Hours.

Song and Chorus. Words by George C. Irvin; music by B. Shrafi. Price 35 cents, postage 2 cents.

Home is Heaven on Earth. Song and Chorus. By B. Shraft. Price 30 cents, postage

Moonlight Serenade.

Song and Chorus. Words by George C. Irvin; music by B. Shraft. Price 35 cents, postage 2 cents. For sue by COLBY & RICH, (late Wm. White & Co.,) at the BANNER OF LIGHT BOOKSTORE, is Hanover street, Boston, Mass.

### DAY'S EXCELSIOR BUTTON-HOLE CUTTER,

PATENTED FEB. 18, 1879.

THIS CUTTER excels all others in simplicity, strength, safety and utility, made of the best material and in the most perfect manner, with a plannished tin case; may be carried in the pocket with safety, and is agreat convenience; useful for Ripping, Cutting Thread, Twine or Selvage, Just the thing to open envelopes or cut the leaves of Periodicals, May be sharpened same as a kulfe. To canvassers it offers the advantage of occupying only one-fourth the space of any other Cutter. Put up in a neat box of one dozen each.

Single Cuttersent post-paid 25 cents; one dozen plannished or one dozen each.

Single Cutter sent post-paid 25 cents; one dozen plannished tin, post-paid, #1,50, retails for #3,00.

For sale by COLBY & RICH, (late Wm. White & Co.,) at the BANNER OF LIGHT BOOKSTORE, 44 Hanover street, Boston, Mass.

CARTE DE VISITE PHOTOGRAPHS Of the following named persons can be obtained at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, for 25 CENTS EACH. A. J. DAVIS, MOSES HULL, WILLIAM DENTON, ROSE, LILY,—MOSES HULL, cabinet size, 50 cents; WILLIAM ARENZON, cabinet size, 50 cents; WILLIAM ARENZON, cabinet size, 50 cents; A. DAVIS, imperial, 50 cents; AUDGE EDMONDS, imperial, 50 cents; N. FRANK WHITE, imperial, 50 cents; CHAS, H. FOSTER, imperial, 50 cents; DR. SIAJAS, imperial, 50 cents; THE SPIRIT BRIDE, 25 cents; 10.8 No. 50 cents; THE SPIRIT OFFERING, 50 cents; PINKIE, the Indian Maiden, 50 TERING, 50 cents; PINKIE, The Indian Maiden,

Sent by mail to any address on receipt of price. \$75 to \$250 per month, verywhere, male troduce the GENUINE MPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch their, felt, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only \$15. Fully licensed, and warranted for five years. We will pay \$400 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch," Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay agents from \$75 to \$25 per month, and expenses, or a commission of from which twice that amount can be made. Address \$9 SECOMB & CO., 331 Washington street, Boston, Mans.; Pittsburg, Pa., Chicago, Ill., or \$1, Louis, Mo. May 10.—13w

SOUL READING, Or Psychometrical Delineation of Character,
MRS, A. B. SEVERANCE would respectfully announce
MRS, A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition: marked changes in past and
future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those inrending marriage; and hints to the inharmonlously married. Full delineation, \$2,00; brief de! neation, \$4,00 and
two3-cent stamps, Address, MRS, A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
Apr. 5.—if White Water, Walworth Co., Wis,

### MAUCK'S HERALD

Ts a large Eight-Page. Forty-Eight Column Weekly. Each number is complete. In its columns will be found a choice variety of GEMS. In every department of Literature of Interest to the general reader.

82 a year. More Agents wanted.

Send 25 cents for a pair of beautiful Chromos and a specimen copy. Value and satisfaction guaranteed. Address

L. W. MAUCK, Cheshire, 0.

Painless Preventive of Toothache. THE SUBSCRIBER having been for many years a terrible sufferer from some of the worst forms of Toothache, was at last relieved by the prescription of an old friend of his. For twenty years he has had no toothache at al. Consequently he feels that he can WARIANTTHE PRESCRITTION AS A PAINLESS PREVENTIVE OF TOOTHACHE.

I will send the Prescription to any address on the receipt of \$1,00. Address

Corner Rose and Washington Sirects,
Mar. 22.—13w\*

La Porte, Indiana.

MERCANTILE SAVING INSTITUTION, New Bank Building, 387 Washington street, Boston. THIS is the only Saving Bank in the State that pays interest on deposits for each and every full, calendar month they remain in the bank. The institution has a guarantee fund of \$25,600,00 for the express protection of depositors. Apr. 19.—13w

PSYCHOMETRIST and Business Medium, will examine oils and minerals, and attend to business matters generally. Office and residence 70 East Madison street, Room 16, Chicago. Business hours from 9 A. M. to 5 P. M. May 31, -6\*\*

ARM 31.—68\*

A WELL-KNOWN CLAIRVOYANT.

INCLOSE \$\frac{1}{2}\$ 1,00, lock of hair, and handwriting, with age, and sex of the patient, for clairvoyant examination and prescription. Address RACHEL LUKENS MOORE, care warren Chase & Co., \$14 North 5th street, St. Louis, Mo. June 17.—If

DUMONT C. DAKE, M. D.,

CAN be consulted at the Matteson House, Chicago, the last two days in each month. Apr. 5. THE MAGNETIC TREATMENT.

SEND TEN CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment.

If Apr. 5.

this system of vitalizing treatment. If—Apr. 5.

MRS. JULIA B. DICKINSON, Medical Chairkirkhand House, Lynn, Mass., every Tuesday and Wednesday; at Ayer Junction, Main street, Mass., Thursday, Friday and Saturday. Cures all curable diseases, including
Insantty and Fits. LUDOL L. L. FAIRCHILD, Rolling Prairie,
d. You want a paper! Send stamp for particulars. Good
references! Prompt attention! Satisfaction!
July 20, -cow9m Miscellancous.

### CONSUMPTION And its Cure.

VICTIMS of this awful disease are found in every neigh-borhood, in almost every house.

For them and for their friends we have tidings of good theer and hope—the aunouncement of a most important liscovery firmly based upon common sense and raison, by which the terrible malady is positively controlled, and its elethns are restored to health.

#### $\mathbf{W}$ ILLSON'S Carbolated Cod Liver Oil

is not a secret emptrical mostrum. It is a happy combina-ition of two remedies known to physickins everywhere as the best means of combatting consumption. This compli-nation is Mr. Wilson's discovery, and is founded upon the following

### SOUND REASONING.

Consumption is decay. Soothing, expectorant remedies, are only as useful palliatives: they do not reach the cause they do not step the decay. Touch meditines strengthen the life forces and prolong the battle, but the decay goes steadily on, and sooner or later the victim must yield. Climate changes are sometimes good, but they seldom wholly cure, in short, the very first thing to be doze is to stror the decay; then apply the restorative, tonic and strength-giving treatment. Think a moment. The Lungs are decaying—tubercles, utcerations, cavities and deposits of poisonous matter (pus) are forming. The circulation carries this poison all over the body. Wasting, loss of appetite, enevation, night sweats, and all the terribe symptoms appear. Is it worth while to doctor the symptoms, which are merely the results, while the decay, which is the cause, is eating up the life-springs?

These two things are well known by the best-physicians: 1st. Carbodic, leid positively are sets. Decay. It is the most powerful antiseptic in the known world. Even dead hodies are preserved by it. Entering Into the circulation, it at once grapples with corruption, and decay ceases. It purifies the sources of disease.

2d. Cat Lieu voil is Nature's best Assistant in resisting Consumption. It is at once a food, a tonic, a purifier and a healer. It braces up and supplies the vital tones, feeds the wasted system, and enables nature to regain her foothold. For these purposes nothing can compare with Cod Liver Oil. This is the theory of

### WILLSON'S Carbolated Cod Liver Oil,

As described fully in the inventor's circular, which will be malled, upon application, to any actress. We cannot afford space to tell the whole story here, or to give the numerous certificates from eminent physicians and well known citizens testifying to the absolutely wonderful results flowing from this great discovery. Suffice it to say, it is entire thousands who supposed fluctuselyse to be at death's door. Willson's Carbolated Oil is selentifically prepared with the purest Carbolic Acid, so combined as to be entirely harmless, with

Sweet Norwegian Cod Liver Oil, OH in the world.
It is easily taken, tolerated by the weakest stomards, digets readily, never becomes raucid, and is almost entirely free from the usual disagreeable characteristics of Cod Liver OH.
For every use of Cod Liver OH, Mr. Willson's discovery is of the greatest value.
For the safe internal administration of Carbolle Acids Mr. Willson's method of combining it with Cod Liver OH is absolutely necessary.

#### WILLSON'S Carbolated Cod Liver Oil Is a Specific and Radical Cure for CONSUMPTION

AND SCROFULOUS DISEASES. Remember the name—"Willson's Carbolated Cod Liver Oll." It comes in large wedge-shaped bottles, bearing the inventor's signature, and is sold by the liest Druggists, PREPARED BY

J. H. WILLSON, 83 John street, N. Y. For sale by all Druggists.

TRACTS FOR THE TIMES! "THE TRUTH SHALL MAKE YOU FREE."

THE AMERICAN LIBERAL TRACT SOCIETY

THE RIBITION INDICATE TRUE BUILDER

DUBLISH Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought.

No. 1, "The Bible a False-Witness," by Win. Denton: "2, "Thomas Paine's Letter to a friend on the publication of the 'Age of Reason.' "1; "The Ministration of Departed Spiritis," by Mrs. Harrist Beecher Stowe; "4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacon; "5, "Catechumen," Translation from Voltaire; "6, "Humanity \*xs. Christianity," by Henry C. Wright; "7, "The Bible a False Witness," No. 2, by Wm. Denton; "8, "The Bible—is it the Word of God?" by M. T. Dod.

"" 8, "The Bulle—18 it the Word of Good," by Mr. Howltt;
" 9, "Spirit Manifestations," by Win, Howltt;
" 10, "History of David," Extract from "Exeter Hall":
" 11, "Modern Phenomena," by Win, Lloyd Garrison;
" 12, "Christianity—What is It?" by E. S. Wheeler;
" 13, "The Bible Plan of Salvation," by Rev. F. Har-"He Protestant Inquisition," by Rev. Charles Beecher;
"15, "The Persecuting Spirit of our Sunday Laws,"

"15, "The Persecuting Spirit of our Sunday Laws," by Rev. W. Catheart:
"10, "The Church of Christ, a. Déad Weight and Disturber of the Public Peace," by Rev. L. L. Briggs;
"17, "Orthodox Blasphemy," by Rev. J. L. Hatch;
"18, "Modern Spiritualism Defined Theoretically and Practically," by A. E. Newton;
"Bis "The Corrupting Influence of Revivals," by Rev. T. Starr King;
"20, "Who are the Saints?" by the author of "Exeler Hall";
"21, "The Great Physician only a Quack," by William Denton;
"22, "Picter McGulre, or Nature and Grace," by Lizzie Dolem;
Also, "The Age of Reason," by Thomas Patro.

Zie Doten:

Also, "The Age of Reason," by Thomas Paine, 212 pp.
12mot price \$1,00, single, 6 copies \$5,60;
Are now-ready, and will be sent on receipt of orders. Other
tracts are in press, Contributions of literary matter or
money are solicited from all who favor the objects of the
Society. A sample package of twenty-five assorted or selected tracts will be sent postpaid on receipt of twenty-five
cents.

recents,
Price of tracts, 50 cents per 160, \$5,00 per 1000, postage
free. A discount of 20 per cent, made on all orders amounting to \$40 and upwards. No orders will be filled unless cash
is enclosed. Make P. O. Orders purylib trackings Secretary. Send orders to "AMERICAN LIBERTAN TRACT
DOWN AND Reston Mass.

is enclosed. Make P. O. Orders partition of the perfect is enclosed. Make P. O. Orders partition of the perfect is enclosed by the perfect in the perfect in

A DORN your homes with the New Chromos, "Awake" And "Asleep," The pair sent for 50 cents-or, will "Whittler's Barchot Boy," \$1. Sell rapidly. Large discount to Agents. W. F. CARPENTER, Foxboro!, Mass June 7.—2w

JUST PUBLISHED-FIRST REVISED EDITION. We have just published a new and revised edition of A. J. Davis's Astro-Philosophical book entitled

"A Stellar Key to the Summer-Land." Giving the Scientific and Philosophical Evidences of a Substantial Existence after Death.

Substantial Existence after Death.

Illustrated with diagrams and tabulated statements of the Harmonies of Nature. All the late discoveries by scientific men in light, color, the constitution of the sun, stars, &c., indeconfirmation in this little volume. Bound in good style, uniform with its sequel, "Death and the After-Life." Price 75 cents, postage 12 cents; paper edition 50 cents, postage 4 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, (late Win, White & Co., ) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass, cow SECOND EDITION.

POEMS OF PROGRESS.

BY MISS LIZZIE DOTEN, Author of "Poems from the Inner Life." In this book will be found all the beautiful Inspirational Poems Given by Miss Doten since the publication of her first volume of '' Poems.''

Illustrated with a Fine Steel Engraving of the Talented Authoress. Price \$1,50, postage 20 cents; full gilt, \$2,00, postage 20 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, (late Wm. White & Co., ) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass, eow

### Dr. A. B. Child's Works.

A B C OF LIFE. Price 25 cents; postage 2 cts. BETTER VIEWS OF LIVING; or, Life according to the doctrine "Whatever 1s, 1s Right," Price 81,00; postage 12 cents. \*1.00; postage 12 cents. CHRIST AND THE PEOPLE. Price \$1,25; postage 16 cents. SOULAFFINITY. Price 20 cts.; postage 2 cts. WHATEVER IS, IS RIGHT. Price \$1,00; post-Lage is cents.

For sale wholesale and retail by the publishers, COLBY & RICH, (but Win. White &.Co..) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

New Mooks.

# SECOND SERIES.

ВУ D. D. ПОМЕ:

All readers of Mr. Home's first volume will desire to peruse the continuation of the narrative of "Incidents" in his "Life." He says in his preface:

"About nine years since I presented to the public a volume entitled 'Incidents in My Life." the first edition of which was speedily "chausted, and a second was issued in 183, During the years that have since elapsed, although many affacts have been made upon-mer-and-upon the tirths of spiritualism, 143-ponentishave not succeeded in producing one word of evidence to discredif the truth of my statements, which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 185, 185; Inconsequence of the sulf 'Lyon ex-Home,' which most probably was the Induce; cause of the examination for Spiritualism by the Committee of the Dialectical Society, whose report has recently been published, 'Collegious Mister and the second of the sulf and subsequent to their examination, a series of investigations was carried only in presence, by Lond Adare, now Earl of Dumaven, an account of which has been published his conclusions in the 'Journal especially scientific in its character, was also conducted by Phyl. Chookes, who has published his conclusions in the 'Journal of Science.'

Thow present the public with the second volume of 'Incidents in My Life,' which continues my narrative to the period of the commencement of the Chancery suit.'

#### FIRST SERIES.

Incidents in My Life. BY D. D. HOME.

The extraordinary incidents, strange gifts and experiences in the career of this remarkable spirit-medium. Item his humble birth through a series of associations with personages distinguished in scientific and literary circles throughout Europe, even to familiarity with crowned heads has surfounded him with an interest of the most powerful character; and it is here well fold, in terso language, demonstrating the truth of the old adage, that "truth is stranger than fletion."

Price \$4.50, postage 20 cents.
For sale wholesale and retail by COLBY & RICH, (late Win, White & Co., ) at the BANNER OF LIGHT HOOK-STORE, 14 Hamover street, Boston, Mass. Myto ciw

### SEXUAL PHYSIOLOGY, A Scientific and Popular Exposition

FUNDAMENTAL PROBLEMS IN SOCIOLOGY. BY R. T. TRALL, M. D.

The great interest now being felt in all subjects relating to Human Development, will make the book of interest to every one. Hesides the information obtained by its perusal, the practical bearing of the various subjects treated in improving and giving a higher direction and value to human life cannot be overestimated.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the Seves; explains the Origin of Human Life; how and when Menstruation, impregnation and Conception occur; giving the laws by which the number and sex of offspring are controlled, and yould be information in regard to the begetting and rearing of beautiful and healthy children, 'It is high-toned, and should be read by every family. With eighty fine engravings. Synopsis of Table of Contents.

Synopsis of Table of Contents.

The Origin of Life; The Physiology of Menstruation; pregnancy; Parturition; The Law of Sex. The Theory of Population; Hercelitary Transmission; Rightsof Offspring; Rood Children; Monstrostlets; Temperaments; The Conjugal Relation; Courtship; Choosing a Husband; Marrying and Giving hi Marriage; Sexual Generation; Impregnation; Embryology; Laciation; Regulation of the number of Offspring; The Law of Sexual Intercourse; Philosophy of Marriage; Reaultifut Children; Woman's Dress; Intermarriage; Miscegenation; Union for Life; Choosing a Wife; Woman's Superiority; The Marriageable Age; The Season for the Highest Enjoyment.

This work has rapidly 'passed through fifteen editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the press.

Price 82,00. postage free. For sale wholesate and retail by COLBY & RICH, (late Win, White & Co., ) at the BANNER OF LIGHT BOOK STORE, 14 Hanover street, Boston, Mass.

#### Morning Lectures. TWENTY DISCOURSES

BY ANDREW JACKSON DAVIS CONTENTS.

Defeats and Victories.
The World's True Redeemer.
The End of the World.
The New Birth.
The Shortest Road to the Kingdom of Heaven.
The Rign of Anti-Christ,
The Spirit and its Circumstances,
Eternal Value of Pure Purposes.
Wars of the Blood, Brain and Spirit,
Truths, Male and Female.
False and True Education.
The Equalities and Inequalities of Human Nature.

Social Centres in the Summer-Land. Social Centres in the Summer-Land,
Poverty and Riches,
The Object of Life,
Exponsiveness of Error in Religion,
Winter-Land and Summer-Land,
Language and Life in Summer-Land,
Material Work for Spiritual Workers,
Ultimates in the Summer-Land,
1 vol., 12mo., price \$1.50; pistage 18 cents,
For sale wholesale and retail by the publishers, COLBY
RICH, (arte Wm. White & Co.,) at the BANNER OF
LIGHT BOOKSTORE, 14 Hanoverst., Boston, Mass., tf

### New Edition, Revised and Corrected, Just Issued. COSMOLOGY.

B**Y** GEORGE M'ILVAINE RAMSAY, M.D. CONTENTS:

CONTENTS:

CHAPTER 1-Matter without Origin: 2-Properties of Matter: 3 - Nebulous Theory; 4, Old Theory of Planciary Motion; 5-Planciary Motion; 5-Poperal of Motion; 7-Cause and Origin of Orbital Motion; 5-Special Laws of Orbital Motion; 9-Eccentricity, Helion and Equinoctial Points; 16-Idnat and Results of Axial Inclination; 11-Result of a Pepcendicular Axis; 42-4010 Polar Centers; 13-Causs find Origin of Ice-Caps and Gader Periods; 14-Ocean and River Currents; 16-Geological Strata Indicate Reconstruction of Axis; 16-Sudden Reconstruction of Axis; 16-Sudden Reconstruction of Axis inclination of Axis inclination (10-Axis) and Destination (10-Axis) and Destination (10-Axis) and Destination (10-Axis) and Destination (11-Axis) and Destinati

bilinet ornigaration of varieties and superbly bound.

The book is elegantly printed and superbly bound.

Price 84.05, postage 20 c m/s.

For sale wholesafe and retail by the publishers, COLBY

& RICH, (late Wm, White & Co., ) at the BANNER OF
LIGHT BOOKSTORE, 14 Hanover street. Boston, Mass.

### GOLDEN MEMORIES

AN EARNEST LIFE. A BIOGRAPHY OF A. B. WHITING:

TOGETHER WITH SELECTIONS FROM His Poetical Compositions and Prose Writings. COMPILED BY HIS SISTER, R. AUGUSTA WHITING.

The work is published in response to the general demand for a siliable resonne of the life, labors and wonderful medianistic experiences of our arisen fellow-laborer in the cause of human freedom and progress. It has been carofully, prepared by his sister, from his own journals and letters; and from her intimate personal knowledge of all the important facts embodied, cannot fail to be accurate in every particular.

This book is one that will be of interest to every Spiritualist, and to all who are interested in rare and curlous development.

This book is one that will be of interest to every Spiritual-ist, and to all who are interested in rare and curlous devel-opments of mental phenomena, while the travel and adven-ture of seventeen years of public life furnish incidents both instructive and annusing for the general reader. Part sec-ond of the work contains a number of beautiful poems, in-cluding the works of many of his songs, both published and unpublished. With this exception more of the poems have ever before appeared. Mr. J. M. Peebles furnishes a char-acteristic introduction, which needs no higher praise to make it appreciated.

The book is \$\frac{1}{2}\text{indiv} bill a fine steel portrait of the individual whose life it portrays.

Individual whose life it portrays.
Price \$1.50, postage 18 cents.
For safe wholesale and retail by the publishers, COLBY
& HCH, (late Win, White & Co.,) at the BANNER OF
LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

#### LABOR REFORM TRACT. THE GREAT LABOR-PROBLEM SOLVED

Labor and capital working in equity and harmony. A powerful argument. Everybody should read it. By Engene Hutchinson. gene Hutchinson.

DEAR MADAM—I read, with true and deep interest, your husband's pamphlet; found it ably argued and terse—surely likely to attract and hold attention and suggest thought. I have no time now to point out the parts where I should differ. But I congratulate your husband on, his successful statement of his views—that 's a great success to be appreciated and nuterstood.

With best wishes for him and yourself,
Wendell, Phillips.

Mrs. Hutchinson, 📆 Price 10 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, (late Win, White & Co.,) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass, cow

New York Advertisements.

## SPENCE'S

### Incidents in My Life. Positive and Negative POWDERS.

THE magic control of the POSITIVE AND NEGATIVE POWDERS over disease of all kinds, is THE magic control of the POSITIVE AND NEGATIVE POWDERS over disease of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no manerating, no vomiting, no mercolizing.

The POSITIVES cue Neuralgin, headache, Rhemmitism, Pains of all kinds, Dianima, Dysentery, vomiting. Dyseppsin, Flafolonee, Wounst, all Founds Wenknesses and detaulgiments; Fits, Cramp, Mr. Vitus, Dance, spasms; all high grades of Fever, small Pox, Measles, Scalatina, Ersspelas; all Inflammantions, acute or chronicaliseases of the Kidneys, Liver, Lings, Honri, Radder, or any other organof the body; Cafarria, Consumption, Bronchills, Foughs, Colds, Serofula, Networses, Asthma, Sleeplessness, &c.

The NEGATIVES cute Paradysis, or Palsy, whether of the muscles of senses, as in Bilindness, Benfacas, loss of faste, small, feeling or motion; all Low Fevers, such as the Typholic and the Typhus.

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

AGENTS WANTED EVERY WHERE.

Mailed Postpaid | 1 Box 85.00 at these PRICES: 6 Boxes 5.00

PROF. PAYTON SPENCE, M. D., 37 1/2 St. Marks Place, New York City. For sale also at the Ranner of Light Office, 14 Hanover street, Boston, Mass. 11 Apr. 5.

#### MACNETISM.

DR, F. A. PALMER, by manipulation and laying on of hands, emiss cases of moreons after from and prostration that battle all other methods of trainent. Catarrib, Ebenmatism, Dyspepsia, Nemadia, Paraitysts, Consumption, Good, Bronchitts, and cases of general debility, and always benefited by Mägnetism. My Remedies known as

'Palmer's Æsculapian Magnetic Remedies " ·And lettered

"A," "B," "C," "D,"

Are purely vegetable, powerfully magnetized, and prepared with special reference to their action and effect upon the spleen and the entire nerve circulation, as well as the blood, and are used in my practice when needed or desired by patients. Address.

Magnetic Physician,
23 West 27th aircet, New York City,
Sold by druggists. Send for Circular, 11w Apr. 19.

Sold by druggists. Send for Circular. Hw. Apr. 19.

WATERS' PAREOR ORGANS

Are the most headiful in style and perfect in ten every made, and will wear will e-time. The CONCERTO NTOP is the best very placed in any the grown. Its profession by a lived set of reeds peculiarty volced, the EFFERT of which is MONT CHARMING and SOUL. STIRRING, while its IMITATION of the HUMAN VOICE is SUPPERED. Prices low for each or small part cash and baldine in monthly or que terly pegments, other Organs 855, 875, and BOURLE REED OR. GANN, 8100, 8110 and aparacts, "ILLUNTELITED CATALOGUES MAILED. Watercomes, 4st Broadwity, N. Y.

Mar. 28, 528

DR. GLOVER'S CHAMPION LEVER TRUSS. POR Mates, Fennales and Children. Elastic Sik Stock-Ings for Enlarged Velus, Shoulder Braces, the Acmo-of Perfection. Abdominal Supporters. Instruments for Bow Legs'and Deformities of the Body. Dr. Glover's Truss and Bandage Institute. 10 Aunstreet, ad-joining the Herald Building, New York, Established forty years.

JAMES FISK, JR., DUSINESS Control of MISSHELEN GROVER. Ad-vice given on Westeless by better as well as personally, Alerbal-Communications, \$2. Written, \$3. Once 366 Fourth avenue, New York City. 5av 2May 34. GUIDE to AUTHORSHIP, a complete

of practical instructor-in all Tays of literary work, and all business connected therewith \$2 \text{s.in}\$ to all professionals, and invaluable to all fine-specific descriptions of getting into paint. Also includes callting, proof, reacting, copyrights, palpe and disposal of MSS, Ne. 30 cts. of bookschers or its mall.

#ESSE HANEY & CO., 148 Nassaust., N. Y. June 7, 22.5 PAXIDERMIST'S MANUAL, a complete practical guide to collecting, preparing, preserving and nounting animals, bitds, repitles, inserts, &c. New and evised American edition, with many fine engravings, only the edge of booksellers or by mail.

JESSE HANEY & CO., 119 Nassaust., N. Y. MRS. MARGARET FON HAND, (Of the Original Fox Family.)

Is permanently located at 162 West bilb storet, corner of Thiravenne, New York City, where she will be happy to may 10. Etw.

M RS. MARY TOWNE, Magnetic and Electric Physician, No. 9 Great/Jones street. New York, Diseases of Women treated with great/sucre. Clairvoy-ant Examinations made. Hest of references given, May3, 12w. MRS. H. S. SEYMOUR, Business and Test

M. Medlum, 103, 515, 1510, 137, 1518, 1618 SARAH E. SOMERBY, Healing and Develop-ing Medium, as East ith street, New York City.

LOUISA M. MARSH, Magnetic Physician, 699 La Syenthavenne, New York City. 482 May 21. . New Books.

CLOCK STRUCK ONE,

#### Christian Spiritualist. REVISED AND CORRECTED.

Being a Synopsis of the Investigations of Spirit Decreases by an Episcopal Bishop, Three Ministers, five Inctors and others, at Mimphis, Tenn., in 1855.

Also, the Opinion of many Eminent Dirines, liv-ing and dead, on the subject, and Communications received from a number of persons recently.

BY THE
REV. SAMUEL, WASON,

Of the Methodist Episcopal Church. "Truth is mighty, and will prevail."

"THE CLOCK STRUCK ONE." Is an intensely interesting work, to which great additional interest its given from the high standing of the author in the Methodist Episcopal Church, in which he has been a bright and shining light for a quarter of a century, and IS personally known to nearly all the clergy of the South and to a white circle in the North, and wherever known is held in the highest esteem. These circumstances cause the book to be eagerly sought for. This desire is greatly increased by the action of the Methodist Conference, of which the author is a member, in disciplining him for publishing the book, thus attracting the attention of thomsands of all sects who are anxious to read it and judge for themselves of its merits.

Price \$1.50, nearing free.

Price 81.50, postage free.

For sale wholesale and retail by COLBY & RICH, (late Wm. White & Co.; ) at the BANNER OF LIGHT BOOK-STORE, 14 Hanover street. Boston, Mass.

#### CLOCK STRUCK TWO, Christian Spiritualist:

Boing, a Review of the Reviewers of the "Clock Struck One," Charges, ite.

Recent Investigations of Spirituitualism. BY SAMUEL WATSON.

This pamphlet is a clearly-printed issue of some one hundred pages, and is devoted thoroughly to the subject-matter indicated by its title-page printed above. It is compactly written, and contains not a single phrase which is not to the point. It deserves to be made a campaign tract, and together with its predecessor. The Clock Struck One, which it so ably defends, should be circulated throughout the camp of Orthodoxy.

Price 50 cents, postage 2 cents.
For safe wholesafe and retail to COLBY & RICH, thato Win, White & Co., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

## Biographical.

THE EARLY AND LATER EXPERIENCES OF MRS. MAUD E. LORD.

Written for the Banner of Light by, John W. Day,

- Ah, dearly purchased is the gift,
  The wondrons gift like thine;
  A fated doom is hers who stands
  A pricestess at Truth's shrine!
  Wound to a pitch too exquisite,
  The sonl's fine chouds are wrung
  With misery and cestacy,
  They are too highly strung, ' L. F. L.

Mand E. Barrock was born in Camden, South Carolina, on the 15th day of March, 1850. Her parents were named respectively Philip and Sarah Jane. Her father, who was of a rich and influential/Virginia family, was a lawyer by profesknowledgment of his markedability, the position of Judge. Her parents were strongly wedded to that a straightest seet " of the Christian religion, Presbyterlanism, the Pharisecism of the 19th century; and to its cold and soulless procrustean bed sought to conform all the feelings of the heart, all the tendencies of the mind, and even the little social amenities whose presence or absence contributes so vast an aggregate to the sum of settled region of the Palmetto State, the "Rose ted over its perfume; the "lily of the valley" usurped by the spirit of theologic pride and stolid sectarianism: To the mind of the father the grim doctrines he had espoused were the ultima thule of human conception concerning the hereafter; they bore the coin-stamp of the churchial God of Sinai, and he was disposed to "render! unto Casar the things which are Casar's." And having arrived at this conclusion as regarded himself, he, with the acquiescence of his wife, determined that his children should perforce trend the straight and marrow, and in this case unnecessarily thorny road, that to his mind led from the gradle to the church sagrament, the grave-yard, the solemn pount of the universal resurrection morn, the unending eternity spent in psalm-singing within the four square walls of the New Jerusalem!

In the case of his other progeny he was successful, at least in so far as obtaining their outward acquiescence to his religious dogmas, but he found in that of his daughter Mand the manifestations of a strong, unbending something, which taking its ground outside of and beyond his creed, while yet the little one was of tender years, successfully defied his every attempt to subjugate if; and, after "wrestling with God mightily in prayer," and using all known methods to compass its reduction, he was driven to declare it to be "the devil" working through his child. The Spiritualist, illumined by the present light, will, of course, know that the mysterious occurrences and manifestations which so shocked the parents of the little Mand, were the pioneer efforts of the invisibles to develop her for the work which it was appointed for her to accomplish on the plane of physical being; but the creed-blinded gaze of those around her saw only in every act of the timid, shrinking, over-sensilive child—whose pale face and large melancholy eyes seemed to be often in sad reverie, fixed on vacancy—added evidence that the "chief enemy" had claimed her for his own. And so from the earliest years of which her memory can retain the trace, slie was overcome by persecution where she had a right to expect protection, and overwhelmed with anger where she had a right to look for kindness.

FIRST MANIFESTATIONS. The first evidences of the strange proceedings which, in after years, blossomed out into such proportions, were given when the subject of this sketch was scarce three years of age. Her hair, very thick, and tending to long ringlets, was repeatedly found curled and her toilet made and flowers brought to her bedside by some invisible agency in the early morning, when the startled parents knew the little one had had no opportunity, even supposing her to have the power and judgment necessary, to accomplish the feat. As she expanded with years the strange occurrences "strengthened with her strength," and became a source of distrust and alarm to the entire household, causing her brothers and sisters to shrink from her in terror, and the majority of the adult population of the neighborhood-as well as her own parents-to regard her as one dealing with forbidden things, and destined to receive her por tion in "the lake which burneth with fire and brimstone.''

SHE IS NOT ALONE. And yet, amid all fills social ostracism-both at home and abroad, the little one felt that she was not alone, though, from mistaken ideas on the sub ject, she was led to attribute a demoniac origin both to the strange occurrences and their performers, who were as clearly visible to her as the persons in the form who were yet denizens of the living, breathing world of matter. She was conscious that she was surrounded at all times by beings who were realities to her, who told her of events about to transpire, and repeatedly assured her that slie was to be "a light to the world," though the meaning of this phrase she was then unable to comprehend.

SHE IS EDUCATED BY THE SPIRITS.

It is a fact pregnant with meaning in the his tory of the spiritual movement, that the majority of its leading exponents and exemplars have been, so to speak, shielded, in their youthful days, from the slow, cramping process of education as bestowed in the schools, and have received through the gate of intuition, as time proceeded, the knowledge necessary to fit them for the fulfiling of the destiny unto which they were called. Miss Barrock was a remarkable instance of this. She cannot remember that she ever attended school, with the exception of one single day; and the circumstances accompanying that brief period of tuition were such as to debar her from entering that or any other school again. She was about seven years of age when she made this initial effort to become skilled in "the wisdom of the Egyptians?" the place of the attempt was at a small school in Camden, her native place; the result was that the manifestations occurring-such as the throwing of her books upon the floor, the violent overturning of her desk, etc., etc., by the invisibles—caused such an uproar in the temple of learning that the wrathful teacher drew nigh with intent to administer condign punishment to the new comer; but when the school-mistress beheld with her own eyes some of her books withdrawn from the desk and thrown upon the floor, when no mortal hand was visible as an agent, she believed the story of the frightened child, and told her that she was not to

and decorum might be preserved. A knowledge of her wonderful powers became widely noised her presence, but in greater numbers and with tinged with alarm. abroad by this strange episode, and soon many | more startling distinctness, being clearly visible persons formed a habit of furtively visiting her to all present in the room. Suddenly the clergyfor the purpose of consultation regarding future | man received a shock, which, with an earthquake events, and she never failed to return correct an- three, rocked his faith to its very foundation. A swers to questions far in advance of her own | childish voice cried out, "Papa! Papa!" powers of mind or forecast. When she attained | "My God!" exclaimed the man of prayer, her eighth yezoshe was ordered, by her invisible "that is my son's voice!" A moment after the attendants, to study under their tuition, and was little boy came to the edge of the curtain and directed to sit passively and alone for a certain palpably shook hands and talked with his faimparted information to her that at the present | spirit disappeared, and turning with tearful eyes time, though having possessed absolutely no ad-vantages for earthly education, she has ripened "Judge Burrock, I charge you to no longer into a ladylike, self-possessed and self-respecting | persecute your daughter! This is something she woman, able to speak clearly on all the topics of | cannot help; I cannot stay to incestigate this matsion, and in the course of years received, in act the day, and, if it so please the interlocutor, to tr, but one thing is sure Flagre seen my boy; sustain a conversation on subjects scientific, the- have talked with him, and taken him by the ologic and metaphysical, to a degree which has hand, beyond shadow of doubt!" astonished some of the most cultivated minds to After bearing this witness - which he felt be found in those sections of the United States, obliged to do under the circumstances—the minin which she has traveled. The method by lister withdrew. which she acquired the caligraphic art was as- On the same evening electrical lights illumin tonishing in the extreme: One night, while ated the apartment, and various spirits, some relying in bed, she heard the voice of one of her cognized, and others not, materialized themspirit-band ordering her to arise and write—some- | selves. Among them the husband of a lady presearthly happiness or misery. Bound the early thing she had not as yet attempted. Obedient ent, from Keokuk, Ill., appeared and addressed home of the future medium, situated in a thinly to the call, she arose, lighted a lamp, and, taking his wife, saying: "Annie, I am waiting for you a pencil, proceeded to transcribe her thoughts, in ! on this side as well as the other?" The lady had of Sharon" bloomed, but its thorns predomina- a good style of handwriting, upon which she has been making various ludicrous and scornful renot been able to improve up to the present time. marks concerning the occurrences previous to was displayed, but its tender humility was The band of teachers who attended her was com- the advent of her husband, but on his appearposed of some twelve women and men, apparent- lange she sprang from her chair and fell at his their appearance as others of whose presence joy. She never afterward doubted the phenomshe became aware by her quickened perceptions, ena, but on many subsequent occasions vis-STRIKING TEST OF SPIRIT IDENTITY.

The course of her existence, ruttled and disfurbed by parental opposition, passed on, and the manifestations, deepening in character, followed her incessantly. As one instance of the directness and power with which messages were given | twenty feet of rope. in childhood in her presence, the following is culled from a multitudinous array: When she was about ten years of age, a spirit came, and, toward his child, and finally, when somewhat by raps made upon a box, declared himself to be over twelve years of age, she determined to break her father's brother. Henry, a Baptist clergyman, † the chain which bore her down, and make an efwhom all in the family, including the medium, fort to attain a position in the world through her supposed to be alive. This gentleman resided in own unaided efforts. She accordingly left the Virginia. He informed them that he had been family of the Judge, and entered service in the accidentally killed some two hours before, and house of a neighbor who resided at some disthat he had come to announce the fact to the tance from the home she had learned to dread Judge, his brother. He also minutely described rather than love. Here, faithful to her duties, the manner of his death—he having been stricken | she soon received that appreciation which she so down in the road by a stone, thrown by a person | longed for, and, in the sunlight of the friendship who was driving some sheep along the highway. Which seemed arising for her in the hearts of the He said he survived some two hours, but did not new family in which she had domiciliated herreturn to consciousness till the found himself on self, her crushed and weary spirit was glad to the thither side of life. . The father of the me- | sun itself and expand, and her childish diffidence dinin was exceedingly incensed at the message, began to melt, even as early springtide sends the and ridiculed the story in high terms; but when, streams singing down to the sea. But in this facts of her husband's death, the account was began to see visions and spirits, to which her gaze found to agree in every particular with that of | became irresistibly fixed, and, as her patrons supthe spirit; whereupon the Presbyterian Judge, posed her to be looking at vacancy, they voted like a strong soldier of Zion, threw the obnoxious | her a strange child. She was also afraid to sit box out of the window, and declared that the with the family at meal time, as one experiment devil had personated his brother for the purpose | showed her that her mysterjous attendants would of destroying his daughter!".

REMOVAL TO THE WEST.

Shortly after attaining her tenth year, and just before the advent of the civil war, her parents removed to a place near Georgetown, in Hancock County, Illinois, where they made their home. The national-struggle was fraught with the deepest interest to all surrounding her; and as it was discovered that she had the power to foretell events, and also to relate the stories of the battles in advance of the papers, her father was as anxious as the rest of the neighbors, who nightly flocked to the house to hear this strange child recite "the moving accidents by field and flood"; but he was unwilling to abate one jot of his opposition, even in face of the tremendous strain which this ocular testimony brought upon his faith in his cherished dogmas.

HE IS REBUKED. On one occasion, when such a convocation of neighbors was assembled in his house, her father proceeded in the bitterest and most unmeasured manner to denounce the whole business. His daughter was at the time in one of the upper apartments; but suddenly an uncontrollable impulse seized her, and she at once descended o the presence of her trate parent, and, filled with the new wine of spirit influx, proceeded for the space of two hours to deliver to the people a lecture upon this new system, (the origin of which was unknown to herself, as o the rest,) proclaiming it to be from the skiesfrom the pure and good-to have come to be the salvation of the world, if there was anything that could save it: declaring to her father that his daughter was destined to be the saviour of many souls, and crying out to her parent, in the words that smote the ear of him who of old journeved to Damascus, "Saul, Saul, why persecutest thou me?" Trained in the school of legal argumentation, accustomed to weigh evidence and to take in mental calibre at a glance, the Judge was dumbfounded. He was entirely convinced (as were all present) that his daughter was wholly incapable of delivering this address, and so made up his mind to force her into: Recreupon the generous hearted man gave her a the church at once, as the only means of her salvation from that fiend to whom he now firmly believed she had sold herself, body and soul.

By dint of lurid pictures of the future life for those who died out of the church's fold, he frightened his daughter into attending a protracted meeting of the Methodist persuasion—the nearest relief to be had at the time—held in a schoolhouse not far off; but, the more she knelt in agony of fear among those who crowded the mourner's bench, the more tearfully her prayers ascended to Jehovah that he would give her power to say, "Get thee behind me, Satan," as her father demanded of her, the more clearly rang out the raps of the spirits by her side, (heard with terror by all around her,) and the firmer their voices proclaimed that her mission was not there—that she must arise and go forth, as before stated, "to be a light to the world." All her wrestling with self, in hours of lonely communion, resulted in the same manner. Spirit hands touched her, spirit voices encouraged her, and she at last abandoned herself wholly to the direction of her mysterious guides, not comprehending who they were or whither they would lead her, but feeling herself powerless in the struggle.

A CLERGYMAN VISITS THE "WOMAN OF ENDOR."

Her father, to make one desperate effort more, called in a minister to endeavor to exorcise the plague of his household. The reverend gentleman came; a sheet arranged instead of a cabinet, blame, but must leave the school that its order afforded the spirits an opportunity for materiali-

zation; hands and faces were seen as usual in

y dressed in white, but not so substantial in feet, acknowledging his presence with tears of ited the medium, and held converse with her physically-departed mate. During this séancewhich was held in her father's dining-room-Maud was seated in a large old-fashioned rocking-chair, and was tightly bound with some

ADRIFT IN THE GREAT WORLD.

All would not avail to soften the parent's heart in a few weeks afterward, a letter was received | humble retreat her destiny found her, and callrom the clergyman's wife, Mary, stating the ed her forth again in no gentle manner. She inevitably disturb the repose of the occasion by rocking the table. When she had lived two weeks with the new family, she however began to feel a freedom she had never known before, and her heart went out to her hostess in gratitude which she could not express; accordingly, one day, in order to deepen her acquaintance, she said to her mistress, "I do so like your little

"Why, child, I have no Eva now," said the mother, somewhat moved; "she has been dead for several years."

"No," confidently replied Maud, "there she is! do n't you see her?" and she pointed out the place where the child-spirit was standing just as palpably to her gaze as was the mother in the

The look of "holy horror" in such cases made and provided, instantly corrugated the face of the demure matron, and she proceeded to condemn the idea as wicked in the extreme, declaring that her child was "in the arms of Jesus," and had nothing more to do with earth, and final ly ended her vituperations by turning the poor little waif out of her house, when the heavens were growing dark with a coming storm, and twllight was folding the prairie in its sombre wing. Maud walked some distance from the house, and then sank down by the roadside, careless of the rising tempest, and gave way to a pas sionate flood of tears. She inwardly longed to know why she had been called to live if she must thus endure this system of persecution; and prayed that she might be delivered from further existence in a world which had, apparently, for her nothing but abuse and cold neglect. Suddenly

THE SOUND OF WHEELS coming along the highway disturbed the bewil dering current of her thoughts, and, looking up, she beheld a farmer urging his horse at a rapid trot to escape the already pattering rain.

"Hallo, little girl!" he cried out; "what are you doing there? You'll get wet. Where are you going?"

"I don't know," she tremblingly answered seat in his wagon, a comfortable lodging when he reached his home, and was instrumental next day in securing for her another place of employment. Here, however, she fared no better. After residing there for a brief time, she was requested to go down to the cellar in company with the daughter of her mistress to obtain some articles needed, among which was a can of fruit, the location of which she was entirely ignorant. She started to go without a light, and when the astonished mother demanded how she thought she could see in the thick darkness of the cellar, she replied fearlessly that she never needed a light, "THEY WOULD LEAD HER."

Not at the moment comprehending what the child meant to express by the word "they," the lady ordered her to take a light; she did so, and started down the stairs, the daughter accompanying her as before arranged. Hardly had the two girls reached the cellar floor when the light was extinguished, the candlestick stricken from her grasp, and the particular can of fruit which was desired was put into her hand instead, while the spirit voice of "Clarence," one of her band, spoke audibly to her. The daughter of her mistress screamed and fell fainting to the ground. Upon the hostes's appearing with a light, and finding how matters were situated, she demanded

short a time. The child repeated her former expression, "They gave it to me." "Who do you mean by they?" interrogated his absence, a much-loved sister had passed on.

of Maud to explain the method by which she

obtained the can of fruit in the dark, and in so

the woman, in whom curiosity now began to be

Maud had no reply to offer other than that she had always been told that it was the devil or his agents who did these things; and she was at once expelled from her second place of service. Filled with despondency and sick at heart, she again sought shelter in her father's house, where a second attempt was made, at a revival, to "convert" her, but that conviction that "they had got religion " which seemed to pierce arrow-like space each day, during which they so thoroughly ther. The priest arose hastily as soon as the a hundred hearts around her, never came to her

INDEPENDENT SPIRIT DRAWING.

About this time she was exceedingly surprised o find in the house of her father, and in a spot there a brief-season-before-she knew there was nothing of the kind, a piece of cardboard upon which were distinctly produced the likenesses of her band-some twelve in all-executed in a styleof art wholly beyond the capability of any person in the house, or among the neighbors for miles around; she recognized each face at once, as she was familiar with them all from their long stating that her name indicated that she was his companionship with her. She was totally unable o account for the drawing, except that the beings. she saw so plainly, but whom no one around could perceive, told her that it had been prepared by bein, which statement she firmly believed, because of the perfection of the various portraits. The medium herself did not possess at the time the slightest gift for drawing, neither does she at. the present.

PUBLIC CURIOSITY ON THE INCREASE. She continued to excite the interest of the neighbors to such an extent that they desired her presence with them for evening scances, though they were evidently afraid of her in secret. She complied with their requests, and submitted to the most extraordinary test conditions, such as being sewed up in a large sack; being secured in all tions being mostly confined to Illinois and Missouri, her circles being prefaced by music from a themselves experts in range tying good device. sewed up in a large sack; being secured in all themselves experts in rope tying could devise; having her sleeves sewed together while her wrists were tightly bound, etc., etc., but the manifestations in every instance continued uninterruptedly. People came also from long distances, such s places in Missouri directly across the Mississippi from Warsaw, Ill., and from that town it-

LIGHT AT LAST!

country.

self, also from Keokuk and the surrounding

Some three years passed in this manner, although she was not always at her father's house during the time, but made brief visits to other places in answer to calls for séances. She then eft, and went to live in Warsaw, as a companion to a kind lady residing therein, who treated her as if she was her own child, and who was converted to a belief in the phenomena, through what she saw occur in the presence of the youthful medium. This patron, however, found it necessary after awhile to remove to a distant place of abode, and the young girl seeing herself again called upon to look life's necessities in the face, engaged herself at service in a hotel in Warsaw. Here the manifestations pursued her, and great was the vexation of spirit which she endured, having as yet no other hypothesis concerning their origin than the dark one which people in general seemed to hold. But on a certain occasion, when she was in one of the public rooms of the house, a gentleman named Carpenter accosted her with the inquiry :

"Where is the landlord?" She replied, "He is out, but will return soon," and immediately started to retire from the room when a table standing near swung around with no visible hand to cause its motions, and confined her between itself and the wall, preventing her

egress. (%) "Why!" exclaimed the visitor, "what have

"I suppose it is the devil!" faltered the abashed

The gentleman immediately burst into a cheery

laugh, and said: "Why, not these are spirit manifestations

you are a medium. Don't you understand, any-

hing about these things?" Slie replied that she did not, when Mr. Carpenter, who was well acquainted with the phenomena and philosophy of Spiritualism, proceeded to render to her the first mortal corroboration she had ever received of the statements made to her by her band. It seemed to her like the bursting of the sun through a cloud; this was not, then, the work of the devil or his agents: she felt that she could now believe her guides; she learned from respectable gentleman that there were millions n the world who believed in the return of spirits to earth for purposes good and pure; that she was not appointed to eternal wrath, but was crowned-with a gift looking toward the benefit of her kind. Her happiness was unspeakable, and the services of her informant were repaid to his satisfaction soon after, by his meeting and conversing in one of her scances with his departed daughter Mary, whom he clearly and joyfully

recognized. THE MCDOUGAL HOMESTEAD.

Leaving the hotel not long afterward she went to reside in the family of John McDougal, near Warsaw. Here the materializing phase of the phenomena became more than ever combined with the appearance of lights, the touch of spirithands, the sound of spirit-voices, etc., which still characterize her scances. Two children who had passed on, repeatedly manifested themselves, and a companionship seemed thoroughly established between the youngest living son of the family. "Dicky," and "Harry," his spirit-brother—the spirit-child palpably lifting up the mortal, and playing with him as if in the form. The spiritbrother of Mr. McDougal also manifested in various ways his continued interest in his relatives left on earth.

Near this house resided many persons of Teutonic extraction, and to their astonishment communications came through the medium, spirits spoke audibly in her presence in the purest German, and on several occasions information was given them in their native tongue of matters trans piring in the Fatherland which subsequently proved true to the letter; the same thing has since happened regarding the French, although the lady herself in whose presence these manifestations of intelligence occur, has no knowledge whatever of either of these languages.

SHE ENTERS THE FIELD OF PUBLIC LABOR. From this time she embarked thoroughly as a Though not exactly comprehending to the full the significance of the term, she yielded to the demand of the public curiosity. visits to Hannibal and other places in Missouri, and through various sections of Illinois, were crowned with perfect success. A striking case of materialization occurred while she was holding change in Mochut, which proceed the west. ing séances in Keokuk, which created the most profound excitement, and stirred the opponents of the phenomena to the bitterest measures of denunciation, though all in vain, as the proof of the test was too strong to be overturned: A soldier, returning from the army, found that, during

Attending one of Miss Barrock's séances, he recognized this relative, who appeared clearly ma-terialized to him. In response to a request made by him, the said spirit-sister, at a subsequent scance, brought him a valuable ring which he had given her, and which had been buried with her in her coffin. The identity of the ring was indisputable, and the opponents of Spiritualism were forced, in their utter defeat, to charge Maud with having, either herself or through her agents, disinterred the corpse, and robbed its dead finger of The identity of the ring was indisthe pledge of brotherly love. Miss Barrock was then engaged for a brief season by Jas. McDaniels, who caus d her to give scances without stating to the public any source for them-allowing each one to account for the phenomena as seemed best to the individual; but, while giving exhibitions in Quincy, Ill., under this arrangement, the Spiritualists of that city brought so strong a power to bear upon her that she became thoroughly convinced of the nature of the work in which she was engaged, and at once identified herself with them—a position from which she has never retracted.

STREIGHT, THE SPIRIT-ARTIST.

At one of the McDaniels's circles, held in Quiney, a gentleman came forward at the close of nanifestations, and claimed her as a relative cousin. A spirit, through Miss Barrock, informed him that he would by and by become an eminent spirit-artist, which prophecy has been fulfilled, as many readers of the liberal press must

While employed by Mr. McDaniels, the Mayor of Quincy thought, on a certain occasion, to put quietus to the manifestations, by dextrously snapping a pair of handeuffs upon the wrists of medium-her hands being tied behind her at the time—just as she was entering the cabinet. But before the door could be closed the hand-cuffs were violently thrown out, slightly bruising Mr. McD.'s forchead. The key of the handcuffs was in the Mayor's pocket at the time, and that worthy official was completely staggered by the

result of his experiment. Miss Barrock was professionally engaged for cabinet scances about one year, by a gentleman named A. H. Williams, the field of her opera-

ST. LOUIS, MO.

After closing this engagement, she resided several months in the above named city, making her home with the family of John J. Outley, in whose genial circle she found kind and apprecia-tive friends. Mr. Outley—a gentleman of wealth and influence—had been educated for a Catholic oriest, but was led from his original intentions by the spiritual manifestations. Many remarkable séances were held by her at his house, also at the Palace of Art. At one of her exhibitions at the latter place, the late Gen-Price, of the Confederate service, materialized himself and conversed with his two sons who were present, he being unmistakably recognized by them.

After returning to Quiney, she visited New Boston, Ill., and from thence, at the solicitation of A. J. Fishback, made a tour in Wisconsin, visiting Mazomanie, Madison, Fairfield, Fond du Lac and other places, and creating the profoundest interest in the spiritual phenomena wherever she bent her steps. Overcome with fatigue incident to her untiring

labors, she went, in the summer of 1868, to rest at the home of Robert Wilson, Esq., about fourteen miles from Fond du Lac; and, while there, some dozen persons, who had assembled at his house, in open daylight, for conversational purposes, were astonished at viewing the guitar (which had been pushed under the sofa) brought out up-on the floor and thrummed as if about to be played upon, no mortal hand being concerned as the agent in its operations.

HER MARRIAGE.

On Nov. 5th, 1868, she was married, after a orief acquaintance, to Albert A. Lord, of Fond du Lac, Wis. - He was not at the time a Spiritualist, disciple—by the incontrovertible evidence fur nished him at her scances. On the night of her wedding her attendant spirits signalized the occasion by brilliant electrical lights and the bring-ing to her of many beautiful flowers. At the time of the birth of her child the invisi-

ble guardians of Mrs. Lord exhibited much in-terest in the new comer, and, upon its attaining the age of two weeks, serenaded it with beautiful music, in the early morning—the strains be

ing heard by all in the house.
Since her marriage, while she has not confined herself entirely to that city, but has visited many principally established in Chicago, at 2511/2 Park Avenue, where she found a congenial resting place and a family for whose many friendly offices she can never be sufficiently grateful. It is her hope that kind angels will tenderly watch ver them while in mortal, and make beautiful

their passage to the other life. She has here been eminently successful and industrious, having sometimes given as many as forty clairvoyant and test sittings per day, al-though her chief power to interest the public has been through those remarkable scances for physition of the rich and fashionable in that busy city; its scientific and theologically trained minds have also not scrupled to attend them, and have gone away wondering at the occurrences, which were alike beyond the power of synthetic analysis and the resolvent retort and crucible; and all classes of society and all nationalities, there residing, have furnished attendants to her circles wonder and satisfaction being the inevitable re-

In January, 1873, she commenced "house-keeping," being "surprised" on that occasion by a numerous company of friends—a highly pleasant occasion being the result.

BOSTON, MASS.

A short time since, led by the fiat of the same destiny which has ruled her life, and which she has learned to acknowledge and obey, she removed suddenly from Chicago and came to reside at 27 Milford street, this city. As an instance of the unmistakable powers possessed by her as a medium, it is necessary only to state in this connection that, coming to Boston an utter stranger (being acquainted with certainty with but two of its citizens whom she had previously met in Chicago), she has in the space of two weeks aroused such an interest in the peculiar phase of manifestations witnessed at her public cances, that seats must be engaged some two or three days in advance if any one desires to at-tend them, and the time allotted by her to the giving of private scances at the residences of those desiring them is fully occupied. Those wishing to investigate the phenomena of spirit return should, by all means, avail themselves of this remarkable opportunity.

CONCLUSION.

The present sketch of the life and experiences of Mrs. Lord may be compared to that glimpse of the landscape which the railway traveler enjoys while peering from the windows of a lightning express; the effort has been made merely to pre-sent in a few words some of the salient points in her history, and to state a few of the remarkable tests and phenomena for which she has been the earthly medium—the recital of all would fill a volume. Her field of labor has also at times impinged on the medical domain, she having had great success in treating diseases both clairvoy-antly and by laying on of hands—several severe cases of paralysis, in particular, having given way at her magnetic touch. Her great success as a medium in every phase is owing to her per-fect passivity, which renders her a perfect and willing instrument in the hands of the invisible

And thus the early prophecy of her guides that she should yet "be a light to the world," has been fulfilled. The sun of her existence, which rose in girlhood to be hid in the blank cloud of the control cruel opposition, has, in her early womanhood, burst forth in a meridian glow of usefulness and power, and it is the hope of thousands of friends wherever she has journeyed, that the day may be long ere in trailing splendor it sinks beyond the verge of mortality to rise in chastened radiance in the splitt clies.