

FALLEN WOMEN.

LECTURE BY MRS. EMMA HARDINGE.

[Phonographically Reported.]

At the Polytechnic Institute, St. Louis, Wednesday evening, March 20th, Mrs. Emma Hardinge delivered a lecture on the subject of the social evil and its remedy. There was a full house. The exercises were opened with a song, "Speak Gently to the Erring," by the glee club connected with the Progressive Lyceum. Mrs. Hardinge was then introduced by Mr. Stagg, and spoke as follows:

LECTURE BY MRS. HARDINGE.

The ordinary mode by which the world deals with any reform, is supposed to be, in the first place, founded on the principles of common humanity; in the next, it is to be conducted on the principles of common sense. So long as we have been a civilized people these two modes have formed the basis of all our reforms, save one—that is the peculiar institution of which I propose to speak this night. For eighteen hundred years this same condition that we now call the "social evil" has existed; tabooed from all shadow of common humanity; treated whenever treated outside the pale of common sense.

Therefore it is, friends, that I feel in addressing you upon this question, more embarrassment, more difficulty, almost more impossibility of placing you in direct *contact* with my subjects than were I to speak to you upon any other question known to the community. Think of it; we are told from the very commencement of our dealing with this subject, that the persons for whom we desire to enlist your sympathies are outcasts. I would ask any one of you, do you fully comprehend the meaning of the word I speak—outcasts? Do you know, Christians—for unquestionably I am addressing a Christian community—do you know when the Father—the Infinite Father—pronounced judgment upon the first and worst of all criminals, Cain, the fratricide, he did not take his life, he did not set the example to humanity of vengeance, he did not demand blood for blood; but he said, "a fugitive and a vagabond shalt thou be?" He made him an outcast; and in answer, when the wretched fugitive and vagabond realized what it was to be an outcast, he said, "My punishment is heavier than I can bear." And we, men and women, and most of you Christians, age after age, and now in this great pioneer land, that bears the flag in the van of civilization to the whole world—here in the land of the setting sun, the last, best, strongest and mightiest land of modern civilization—we put the brand of fugitive and vagabond upon over a million of our fellow-creatures—young girls who know not, by age, circumstances, education or responsibility, their right hand from their left. How shall I plead in such a case? What shall I say for ourselves rather than them? The question I treat is a problem so difficult to solve, that ere I can plead for the Magdalens I must tell you what we have done with them. I must show you what we deliberately, day after day, not carelessly, do for these beings, who are either emulants of Cain, the murderer, or else we are usurping the power of God in branding them with the curse of Cain.

Now, the first condition which stares us in the face as one impossible to reconcile, either with humanity or common sense, is this: *My brothers, you know—who have mothers, sisters, wives and daughters—you know that when you speak of or to them, your voice grows softer and kinder; you work bolder, and braver, and faster, when it is for dear woman; you bare your arms for her to defend her from wrong and from harm; and from the cradle to the grave it is to her brother that woman looks for help and protection; but God help the outcast, it is by man's hand that she is struck down.* Take another position: it is assumed, by all the legislative acts which, in the land of civilization, render woman irresponsible, deny to her a place beside the man in aught that constitutes public responsibility—it is assumed by these that woman is less strong, less capable of bearing responsibility; and yet we know that in the crime of which I speak to-night, there are two sinners—man and woman—and yet it is woman alone, the weak and irresponsible, that bears the brand, and man goes free.

Here is another tremendous difficulty with which to deal; whichever way I turn, this question faces me. I cannot ask of you in the name of any precedent; any experience in history that we have had in the past. I cannot ask of you to place the outcast woman in any position that bears relation to common humanity or common sense. I can only ask you this, now: to follow me through all the popular objections that are made concerning any attempt set on foot to redeem woman from this dreadful brand. In the first place, it is claimed by the great majority of teachers—ay, and many preachers, too, on this subject—that woman becomes an outcast by her own consent; that she remains in her condition of vice and degradation at her own pleasure. These are the first questions that I propose to consider.

Let me inform you, that since the time when six years ago, I pledged myself in this city to plead for outcast women until the thing should come when stronger hands than mine should do the work for her—since that time, friends, I have visited her in every condition in which she can be placed under this brand. I have seen her in her wealth, and her beauty; I have seen her in her degradation. Let me give you the first evidence concerning her responsibility. In New York city, some three years ago, I came in contact with a kind English gentleman, by the name of Macgregor, who visited places where the foot of virtuous woman had never been before. I was prepared to pick up the tailors of

the city, but ere I dared to ask of the New York Legislature to do aught for fallen women, I determined to know what she was and how she lived, and I gave to that New York Legislature the names and addresses of three hundred girls under fourteen years of age. I gave to them that list, and one of the Senate committees before whom I was questioned, added to it four hundred women of his own personal observation. They told my friend there were eight thousand of these children in New York city, and I added to it, before I completed my investigations, eight thousand more.

Think of it! There were eight thousand reported publicly, and before I completed my survey, the numbers amounted to twenty thousand, partly criminals, and partly those still practicing their dreadful vice. Dr. Snoger, one of the most industrious reformers that has searched into their condition—through his aid I was able to prove that out of this ghastly number nearly all who entered upon this condition of life were under sixteen years of age—most of them ranged from the age of fourteen to twenty. The average of their lives was four years, and what the condition of that life is, let me rehearse a few points to you; a few points—for they say the outcast woman chooses her life and loves it.

First, in answer to that, let me tell you that this report of mine, verified by Dr. Sanger, gives but one out of every ninety persons who willingly choose that life. It is principally the old story—seduction and desertion in the cold, lonely city streets, or else it is the tale that hundreds have spoken to me, “Oh, Madame, I was hungry, I was cold, I have been houseless, I have had father and mother or little ones waiting for bread, and I found I could purchase with a smile the same food and shelter that I might work for a bitter week and fail to procure.” This is the story from the beginning to the end. One out of every ninety chooses this life. How long do you suppose they choose to remain in it? There are regular gradations in this life. The first of these is a condition of luxury and comparative splendor—a condition when the wretched butterfly adorns itself with its gaudy colors—for they are very fair, these girls—they are some of Nature’s most curious and lovely handiwork—they are then gay; and they say that they are very happy. The condition in which they appear—so full of life and beauty, and so ~~attractive~~ ^{attractive}—is a wonder to look upon—the condition in which they thus appear lasts—so say my reports—for six months. At the end of that time, you do not know—oh, my, you never know, one of you, what are the feelings of the outcast women then. Loathing, detestation and scorn of her purchaser, scorn of herself. And persons who make capital out of this miserable trade tell me then, “I find a difficulty to induce them to enter upon their profession. I find they are most constantly seen alone in tears; they are always talking of home. If they have ever lived in the country, they begin to surround themselves with flowers. Do what I will, they are singing low songs about the dear old home, and mother and father; they never dare to be left alone then.” And when at last they are compelled to put on their finery to appear in the market of crime, they cannot do so, after six months, till they resort to stimulus or drinks.”

A woman, in this city, a noble, desperate woman, against whom every door is shut, and every avenue of reform is closed—such a woman told me six years ago—from the moment when the winecup is raised by the outcast woman, she ceases to be a fit inhabitant of her house. She has taken the first step downward; she becomes inevitably steeped in a fresh crime, and a fresh and more loathsome condition is added to the second, and she takes her next step down. That step is to a faded house, with faded and ragged curtains to hide the ravages of the fresh vice, on the worn and weary cheek.

And that does not last long! The drink increases the crime; necessarily compels more and more stimulus, and down she goes, from step to step, till we land her in the gutter.

Ohi, my brothers and sisters, I have seen these fair children in every one of these stages, and all within Dr. Sanger's average span of four years of life. I have seen them go thus down, and once stood in the midst of the most wretched in Boston city. I was again accompanied by the officers. They took me to some of the lowest conditions; they took me to a place they called the "Black Sea." It is an underground city, stretching away beneath those streets where fair and virtuous women, fathers and mothers daily walk without the least consciousness of what is going on beneath their feet. One dark and ghastly day I stood in the midst of a "string of chairs" beneath those streets, surrounded by little boys, one of whom was under twenty-one years of age. Some of these faces already manifested hopeless immorality; some of them were emaciated and wasted with despair; most of them were sulky, hostile, they were hopeless; some were lying against the walls, resting on the broken floor after the long and dreadful night's debauch; many of them were sleeping, thus preparing to go out to ply their hideous trade. And, as they thus stood around me, I saw the walls covered with a slime and stink arising from the sewers of the city. There they lived. A bar was in every building of these places, which was constantly frequented by the miserable and despairing girls.

They wondered at me, and, as I stood in their midst speaking unostentatious words of kindness, they asked me if I would not hear their misdeeds; then they showed me their dances, ball and their brought forth a blind girl, who played on the violin, - they tuned merry tunes in that place, - tales which the police told me, "night after night they danced to with frantic steps, stimulating themselves to deeds of crime, despair and daring. There were no children there." I constantly questioned, why are there no children here? The police told me they were too poor, too feeble, - that more than crime and sorrow and seduction

there! there was murder! Oh, my friends, if you could have followed me through this ghastly place, if you could realize that in every State there are similar scenes, that as your fair young girls walk through the streets, the very air is tainted with the poison of breath, you would arise as one man, and claim before high heaven that this thing shall not be! I know that I speak to you with too much seeming enthusiasm for my subject, but I have realized its work, and know its effects upon every one of us.

Permit me yet to go a few steps further in the investigation of the condition of the Magdalene. I am told that those persons that have taken the steps I have described soon sink lower and lower, and yet lower—become so steeped in crime, so hardened in vice, that they are really incapable of reform. I have, had that preached to me throughout the length and breadth of America. Take my answer. I have visited the outcast woman, as I have told you, in every condition of degradation, and never yet heard one word that a virtuous woman should blush to hear. I have never received, one unkind word; I have never been rejected by them; the door has never been closed against me, and in nine cases out of ten, where sense and reason were left, these women went at my feet immediately into tears, and were ready, had it the place to take them, to follow me, had they some chance to reform. Call this emotional if you will, but so long as this kindly spark exists, so long as this divine fire is still smouldering within their broken hearts, oh, friends, they cannot be wholly lost; they cannot be wholly degraded, and if they are, he who numbers the hairs of our heads, and careth for the falling of the sparrow—He will, not cast them off. Have we? But this is not the truth. I have tested these women; at least a hundred of them have followed me during my pilgrimage through this State, of their own accord. At least one hundred persons have left the streets and been content to share the miserable pittance I could offer them, of waiting and working in some condition, provided I was by to protect and uphold them.

It is fear of the world, terror of the condition to which they will be subjected, that keeps back multitudes and multitudes of them, and when the opportunities for reform are offered to them, try them by their standard, and not by ours. Try me according to his, preceding myself with ease, but dealing with them according to their diseased and morbid state. I have never yet in my own experience lost one of these poor birds that fled from her prison-house of crime to my care and protection. More than this yet, I will give you but one illustration of this worst condition, as it is called, to which this crime reduces women. It is asserted that, however we may deal with the young themselves—with the poor innocent girl—however successfully we may practice upon the efforts of youth, when women become hardened to this vice they, in turn, go forth to lure in the young; and then, it is they become wholly impracticable.

Dr. Charles Jackson, the famous discoverer of the properties of ether, the Massachusetts chemist, known to every true lover of science—Dr. Charles Jackson, in a kind and constant effort to assist me in my investigations in Massachusetts, came to me one day from a post mortem examination which he had been called upon to perform in his professional capacity, to make on the dead form of one of these women. He informed me that this person was over fifty years of age, and had practiced the dreadful art of poisoning a home for half her young girls for more than fifteen years. On the coroner's inquest he pointed to the expiratory that this woman had tried again and again, and yet again, to quit this mode of life and all in vain. "Back to the street they forced her." She entered a lace factory in Chicago. They found out her character, and the virtuous girls, prompted by the universal love of society, turned her from their midst. She established a negro lodging house and a poor room, and domesticated the girls who were lingering around the street, for places, and almost for bread, refused to enter her (and so on).

Black and white, the wretched woman took in her efforts to leave her shameful trade, and all in vain. Back and back she went to it. Why had she ever entered it? You say so. Because fifteen years before, the day of her death, she had been left in Boston city, a woman with a little child in her arms, reduced and deserted. A country woman left alone in a vast city, homeless, friendless, and helpless. We know that on every side, in our cities are organized efforts to entrap the young. We look in vain to find one single organized attempt to defend them, and on, every side, men and women appear to be banded together in the underground system to entrap them, and one of these systems operating upon her had induced her to take "dolls" in a place of thimby, where she was wanted all this learned its character, and then boldly betook herself to what followed. The first child's fair gift, was placed as it far distant place in the arms of a virtuous nurse, and, year by year, she mother, out of her earnings in ethical business, this child will be able to be placed in a good school for a while from the mother. One year was constantly maintained in what the poor, hapless mother, esteemed respectability. Year after year she wrought or lingered round the piano, and devoted whole days in every year to dogging this master of the child, but always very carefully guarding her garments from touching her fair child's. One winter when she descended to her "parlor to receive visitors," she found her young daughter sitting there, brought hither by a gentleman. The daughter did not know the mother, and the mother knew the child, and drew her gently to her own chamber, and questioned her discreetly. How strange that in a respectable seminary in New York city, a gentleman could enter away a young girl! Yet when the spoiler is abroad it is always the fairest flower that we are to expect to find always the most beautiful. In this way, and in this way, we may say, the children of this generation will be lost and ruined, and lost and ruined to and a

destruction. And so it was in this case. The mother and daughter communed long together during that dreary night, and the next day Dr. Charles Jackson sat upon the lifeless forms of the dead mother and daughter, and laid them away in a little green sarcophagus in Charleston, and that is all that remains to tell us of the woman that destroyed her own child and destroyed herself rather than she should undertake the life of a public courtesan.

My friends, I am prepared with a library of such facts as this to prove my statement, in answer to all the general questions urged that the woman who is in the street—the public woman—has neither lost her sense of duty nor holiness, nor love, nor kindness, nor ought that could make her a woman—always provided that she be placed in such circumstances as to give her the chance. I intend to dwell upon these details no longer. You will find them abundant enough if you search for them. We all know that it has been the custom to consider that these women are so contaminated that their history should not be known.

We have smothered it up. We first destroy them by the condition of society; and then we have hidden the evidence of their wrong from ourselves. The stories of myself and many other missionaries sound strangely in your ears. Yet I could multiply them until I could lay my finger upon our city streets and charge their ruin and destruction there upon society.

Permit me now, then, to turn the tables, and to the question—always providing that I can maintain my position—that the outcast woman is capable of reform. And what do I propose to do to reform her? Six years ago I stood before you determined that the only legitimate mode of reform which I could adopt for women, was to offer her a chance to retreat, where, in sweet country air and seclusion, and honest industry, she might have the opportunity to reform.

For six weary years, unaided and struggling against various obstacles unnecessary here to state, I have pursued my investigations until I dropped my idea beneath my feet and trampled upon it. What is not the mode, for it does not strike at the root of the evil. First, I question why the woman is there. I find her young and her father and in experience and incapacity, all most invariably irresponsible. I find her seduced and responsible. I know that if there be sixteen thousand such and outcast women in the city of New York, there cannot be less than sixteen thousand men at the very lowest, who have taken part in their crimes. Where are they? The women are absorbed from every decent house. The women are allowed to be seen in the light of day, and are hidden away in the bathhouse part of the city. They are sought out of houses, not permitted to enter, stored up in the only honest means of livelihood that can redeem them. Back, back to the streets they can be cast.

Where are the men? Oh friends, if we had not the express revelation of this infinite judge of the universe that at the tribunal of the next world crime knows no sex, that God is no respecter of persons, and if He be, let the strong, and educated man, and not the weak and ignorant child, that will be held responsible—if I had not such evidence as this, I might answer the question that I put myself and say that the male sinners excused and the female not. I can thus answer the question. I know that so long as I drive one hundred women from the streets, a thousand will rush in to supply their place, and thereby justify the prostitution with which society regards this class of men. I do not believe from my very heart that the charge of this very class, the realization of the dreadful condition women are reduced to, belongs to man alone. It is society—their hypocrite society that has taken the punishment to itself, and visited all the penalties upon the hapless girl. It is society that is at fault. I do believe my brothers scarcely know what they do. I do believe we sanction by society, treat with leniency and honor, and permit, under the name of gallantry, vice to pursue its dark and awful system of spoliation and to be rewarded with all the honors and laurels of a conqueror. I do not believe that men are conscious of what they do. The hour is coming when we must rise and fight this great wrong. The hour is come when we can no longer mask from ourselves the fact that the great majority of these hapless women are not responsible; that the miserable system which has sent women to the street seeking for bread; the wretched system of imposing on "poor, frail women, compelling them to work for food that the society pitance that is assigned to men—the bitter degradation that arises from the prostitution of society, and the protection that society finds offered to men in the prosecution of his lowest vice—that these are the causes which underlie women's degradation. I do believe that if we could protect young women by their homes; if we could in any of the avenues of industry open to them; if we could destitute the city streets. I do believe that if in the sound of my voice thousands and thousands of these men who go about the streets seeking but the youngest and fairest as mere entertainers or toys of the hour, if they could realize the enormous difficulties which are impressed upon them—the dark, the dreadful responsibility of the rule of these girls' lives, which they will carry with them hereafter, I do believe we need seek no other means of reform. It is therefore society at large that I would compel to strike at the grand root of the evil. In the meantime, let us do some manly by which we, ourselves, may redress the great evil we have put upon women. And in the first place I will "hate down" all which I believe most of my and your "predecessors" will marvel. Start not when I propose to "ban" away all uniform system of regulation. I start not at the work. I propose such a system of regulation as is adopted, in part, in the land of France. I am convinced that this is but a "prologue" for the male world; a "regulation" which is conducted under public and medical surveillance

in but a protection of the male; and offers him fresh impunity for sin. Wait, oh society! I should require that every woman willing to become a fugitive and a vagabond shall register her name, and her willingness to do so, and side by side with her name, demand that the name of her male companion in crime shall stand. And the man that refuses to register his name, and takes part in this crime, let him be hounded out by society! Let him become a fugitive and a vagabond; let him be taken from the magistrate's bench; let him be taken from the place of trust; let him be expelled from his virtuous home, nor look in the face of the dear, pure wife more. Let him creep round the home shut against him, and wofully and wistfully in the gray twilight seek to look into his little children's faces. Let him see friends turn their backs upon him. Let every door be shut against him. Let him stand, as she does, homeless by night in the lonely streets and where the lamps quiver. Let him look abroad in the gleamy moonlight and see neither refuge nor home, nor rest for his wandering feet Let him go where the homeless girl goes to seek for rest, and then let him stand side by side with his victim at the tribunal of justice and see God.

My friends, if you would do this, the dark and dreadful social evil would cease in one year; for I do know, oh, my brothers, you cannot bear the brand that for eighteen hundred years you have put upon woman. I do know that dark and dreadful condition under which you crowd woman down into the dust is too hard for you to bear, and that if you were treated as she has been, you would find the crime of seduction and prostitution and the great social evil disappear from your midst. Oh, men, are you such cowards as to put upon woman what you cannot bear yourselves?

I thank the Father of all mercies that the time has come when, I realize that all the various systems of popular reform are bearing on this question. I realize that when men and women stand each be weighed for what they are worth in this scale of justice, by side that when it shall be found that crime is of no sex—that when all agents and when all possibilities that God has given each human creature shall be parallelized their expression—woman will also take her place side by side in the responsibilities both for vice and virtue. I am not afraid to wait for this great day for surely I see its advance coming. Oh, woman I do believe that the various efforts to reform the condition of poor sewing girls, our half starved children, who night by night wear away the life, stitch, stitch, stitch, and oftentimes, as I myself know, have been compelled to go out beggling to procure the means of subsistence, extending the night of the evening into the midnight, though still are unable to obtain the paltry pittance that they could purchase the next night by shame. I do believe that in this dreadful degraded condition of labor to which we have subjected our poor women, that in this reform another of the great channels will be cut off. And yet another, and I think this: Some six years ago, when I asked of my friends to stand around me that I might plead for the Magdalen, when I myself, as a young girl, a concert singer, and constantly brought into contact with these wonderfully poor children, wondering at their beauty and shame, when my heart, stimulated with pity for them, asked of friends to aid me on every side, on every side cold looks met me, and sometimes words of scorn and reproach, and my own sex answered me again and again it was not a fit subject for women to listen to. I knew it was a fit subject for the husbands, fathers, brothers and sons to take part in. I knew that they were amongst the pollsters; I knew that their dreadful crimes came home to that proud house of "egotistical virtue," for I have traced it from the hotbed of shame to the house of pride. To the house of pride I have traced the destroyer again and again and yet women told me it was not a fit subject for women to plead for; not even a subject of discussion.

Oh, thank God!—I do thank the merciful and loving Father that the signs of the times are with me, and that from city to city the cry has gone forth that this social evil can be endured no more. Physiology proves that we are none of us exempt from leprosy. The air is loaded with the taint of crime, and we partake of it. The revelations which investigations into the subject have called forth have shown that all are partakers of this dark and dreadful vice; that at last it comes to every home, nation, wife and mother—it belongs to every one of you, fathers, sons and brothers; you who belong to Christian churches; you who, for eighteen hundred years have heard the words of the Nazarene for the woman who would, tho' he condemned, save by the perfect mind. It speaks to you through the lives of men, women and children, that are affected by this dark and dreadful social evil.

I have spoken of some of the means by which this great evil may be reduced. I now speak, in closing, of the special means. I know that there are in this city a number of ladies, kind and generous-hearted women, who have not the strength to face public opinion.

I know that these ladies are moved with the tenderest compassion for the wretched outcast—moved, it may be, and I hope so, by that pious and religious feeling, which recognizes the shameful wrong we have done in putting all the penalties of a great crime upon one sinner and exalting the other. Whatever the motives be, these ladies have banded together determined to offer a shelter for those who seek it.

And here in this great rich city, in this city of civilization, where on every side of us the air is thick with this social evil; here where every wretched girl must be a center of evil, and go out night after night and sin, or starve; where each woman is certain that she must either take a vice (I mean to her den of vice, or starve, or die) here in such a city as this, money enough cannot be obtained to give bread and shelter to half a dozen

women, if they were willing to come and reform. I speak the truth.

The house is here—we cannot open it. We have not the friends to give, nor the furniture, nor the clothes, nor the means to ask one wretched girl to come out of her miserable den; to come out of her miserable den of shame and be saved. I dare not go amongst them on missionary labor. I have no place to take them. My own means have failed, and I have no place to take them to here in this city, where, if you would give me a chance, brothers and sisters, I would fill a house with poor children, ready to come back and work for you, or do what in their humble power lay, to be good children again. Poor, helpless girls; each one with the determination on her lips, "I will go to my father." There is no father's arms open to receive them. To-morrow despair may come upon even those—upon some of them. You don't know how the outcast woman dies. I do. I have seen one of them die. I stood in the city of Paris, at the door of the Morgue, when they carried in a young creature, just seventeen, with long fair hair and sweet blue eyes, and such a wonderfully graceful form. Her pale brow had been kissed by some dear mother—some loving father's arms had enfolding her, but her dress was ragged—a scanty shawl was about her, and she was very, very thin. She looked starved, and I asked who she was. "No name." It was only a girl of the town, and so they die. And every day in some city there dies one like this—"only a girl of the town." Oh, my brothers and sisters, we shall face them. We shall meet thousands and thousands, and if there be one city of civilization where there is not at least an open door through which women of this helpless class can come and be saved, it is upon you and I that their shameful, miserable deaths will fall, and we are guilty of them. I ask you this night whether, in this fair city of the West, in this great, rich, queen city, you will not open such a door as this. I know the means are here. I know the kind women who have provided a home are ready to stand by these girls, invite them and give them at least a chance to see and come to their Father.

I close this address by warning you that I have not exhausted my subject. I have not told you half the guiltiness that is upon you, and I, and every one of us that takes part in society where there is no redress for these wretched children. I have not warned you of the responsibilities that upon your education and your strength and your experience lie, when you compare yourselves with these hapless girls that you are dragging down, down, but I have stated enough to show you where the true social evil lies. It is not with the children that go out for bread; it is not from the poor girls that are left wandering in the city streets, kicked about by society; it is not because they are Ishmaelites, and their hands are against every man, and every man's hand against them; but it is because you, oh my sisters, have retraced from them—because you, oh hypocritical society, acknowledging, as you have done, that their crime is a crime, a monstrous outrage against decency, a wrong against society, and law, and good order, have been content with branding the wretched girls with the punishment of Cain and letting the real criminal go free. Brothers and sisters, do not part this night—do not leave me when the helpless Magdalens are waiting for you this night, until you have determined by some means that the home which these good ladies are striving to found, shall be opened within one week from this time. I know that liberal actions must be called into play. I know that already the steps are being taken to put this into operation, and that you are only waiting for the crystallizing power. Society owes this to the Magdalens. She has branded these girls with a crime which renders it impossible for them to retreat alone. Society, then, should give them a chance, and I call upon you in this city, in this extremity. I close, then, by asking you, when next Sabbath comes, and you may chance to meet together to hear the teachings of Him you profess to follow—I ask you, even through this humble voice, to hear the echo of His dear words. They have sounded for eighteen hundred years, and God help the Magdalens, they have sounded too long for her in vain. They plead with you to-night, as you would spare yourselves from the blood-guiltiness of beholding some despairing and dying girl, ere another week shall pass, driven hastily toward eternity, as you would prepare yourselves in another and better world to meet the Judge of all, then fail not this night to obey His command: "Feed my sheep, feed my lambs."

A Change of Base.

An article in the last BANNER, March 9th, on "Church Revolution," has reminded me of an interesting church meeting which I once attended. My religious faith, if I then had any, was not particularly that professed by the members of that church, yet I was able to say to the lady who invited me that I was very much interested. Of the nature of the interest I said nothing, and the lady member appeared not to suspect it.

The meeting took place eight or nine years ago, during one of those desperate struggles of the evangelistic church. Revivals were numerous and powerful, and the pastor of the church mentioned, (Unitarian), probably fearing to lose some portion of his congregation by the revival tide, laid the matter before the people assembled that evening, (not knowing there was an outsider in the camp), and in a somewhat obscure manner, clear enough, however, to your very acute correspondent, he asked his Church members if he had not better preach Jesus.

Not having "experienced religion" as much then as since, I was somewhat startled at this possible change of creed, but gave no sign of surprise, and the question was discussed quite in the manner in which it had been proposed.

I could not perceive that any decision was arrived at that evening, but being invited to attend church on the following Sunday, I heard a stranger (to me) who occupied the pastor's desk, pray after this manner: "Oh God! shall we not honor him whom thou hast sent, even as we honor thee?" Then I knew it was coming, and on listening carefully to the sermon, I heard the most curious and the most interesting compound of Orthodoxy and Unitarianism imaginable.

The clergyman in the pulpit appeared to have been called in to break the law, so that the regular pastor might be able to crawl out of his creed rather than not "go with the people." I have learned that clergymen are friendly to each other on all occasions—union is strength.

The article in the last BANNER also reminded me of the prediction of Mr. Harris, of Providence, R. I., who many years ago said that at some future time the Catholic Church would break down, but that Protestant churches would be conforming to popular opinion, continue to exist long after sectarian and philosophical lectures would take the places of such sermons. And it is the opinion of your correspondent that further in the future, and in connection with such lectures, sacred concerts at first, and afterward secular music, with other matters of interest, and other innocent amusements, will be furnished to Church members by masters of ceremonies under some title or other, who have been able to retain their position and their salary in no other way.

It was a Scotch woman who said that the butcher of her town only killed half a beast at a time.

A little girl has died at Albany, N. Y., from eating green-colored candy.

What is the difference between a battered dime and a new penny? Nine cents.

Children's Department.

BY MRS. LOVE M. WILLIS.

Address care of Dr. F. L. H. Willis, Post-office box 39, Station D, New York City.

"We think not that we daily see
About our hearth, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
(Lionel Hunt.)

(Original.)

AUNT ZERA'S STORIES.

NUMBER TWENTY.

St. Augustine.

"What a bad boy Arthur is," said Eunio one day as a bright, handsome lad had just left the house; "there's no hope of his ever being any better."

"Oh yes, great hope," said Aunt Zera. "Why, they've tried everything," continued Eunio; "sent him to school, and kept him at home. Where is the hope for him, if he only grows worse and worse?"

"In his good and beautiful mother," said Aunt Zera. "But he won't hear in the least to anything she says," continued Eunio.

"Yet still the chances are excellent for him," said Aunt Zera; "if women do, not often become great preachers and teachers, yet mothers have the great power that can influence the world."

"But," said Will, coming in just then, "I don't remember that you have said much about the mothers in your stories, as if they had much to do with people's being good or bad."

"If I have not it is because history forgets to tell us about the home-life of its heroes and great men. When we do find such a record we can understand what the rest would have been if we could have heard how the mothers never lost faith or hope, but ever waited for the blossoming time of the little buds that they had seen come forth."

I am thinking about a saint of the olden time, for Arthur reminded me of him as I looked into his gay, thoughtless face, and remembered his sweet mother at home."

"Tell us, auntie, about the saint, and how he got to be good," said Kate, turning a little to look out of the window to catch one more glance at Arthur, "though I don't quite see how Arthur can grow very much like a saint until he leaves off stealing pears in summer, and robbing hen-roosts in winter."

"We were only talking of Arthur's chances," said Aunt Zera, "and saying that he has very good ones, because he has such a good, earnest, hopeful and prayerful mother."

"I don't see how anybody's else prayers can affect him," said Will. "I thought that we had to do pretty much of our own praying to have any good come of it."

"A sincere prayer is an earnest desire," said Aunt Zera; "every wish that we really cherish may be called a prayer. With every earnest wish we send forth a power, a part of ourselves, a magnetic force; and that magnetic life is often the power through which good spirits can act, to guide and bless both ourselves and those for whom we pray."

But now for the history of a great man of the olden time. There was a boy named Augustine, a boy whose name was Augustine."

"Where is Numidia?" asked Kate.

"It was a province in the north of Africa, in the region that we now call the Barbary States. This boy had the misfortune to have a father whose example was bad; but his mother was gentle, loving and religious. But her darling boy heeded little that she said, and desired more than all else to repeat the life of his father. His mother tried to win him by her love, but all seemed in vain. Augustine was a very bright boy, and his mother sent him to school. Here he loved mischief better than all else."

His mother had told him of the virtue of prayer, and wished to teach him to pray—and he did pray; but it was that God would keep him from getting a beating at school, as a consequence of what he had done that was wrong."

When he was sixteen he became so vicious that his mother's heart was almost broken, and yet she did not despair. She followed him continually with her holy wishes. They formed a network about him, but he broke away from it as often as it was woven."

"But what did he do so very bad?" said Kate.

"Well, when he was a boy he stole pears."

"But, auntie," said Will, "isn't it a little too much to suppose that we know about such things so long time after? I guess you made that up to suit Arthur's case."

"Oh no; many of his writings and private letters have been preserved, and he said he delighted in doing wrong for the sake of the wrong, and that he stole pears that he could not eat and threw them to the hogs."

After he grew older he loved all kinds of dissipation. He cared very little what he did, if only he could gain some pleasure himself. He became intemperate, and haunted the theatre, and sought the company of profligate young men."

All this while through the weary years, that seemed very, very long for this great sorrow, Monica, his mother, prayed on, prayed for this beloved boy, that he might yet be a good and useful man."

He went to Carthage and lived on the allowance that she gave to him; but he grew no better, and after a while he determined to cross the Mediterranean and visit Rome. His mother begged him not to go, for Rome was full of wrong and temptations to evil; but go he would, and she followed him that she might be near him if he needed her."

In those days the Christians—and Monica was a Christian—believed in the direct influence of spiritual power. Jesus to them had only been removed to a higher life, that he might answer their prayers and send his blessings back to them. So they were very sincere in all their devotions.

Monica prayed no selfish worldly prayers, but that her son might be led into the paths of virtue. Augustine had studied rhetoric and eloquence, as most of the talented young men of those times were accustomed to do. Augustine had great power as a speaker and writer, and he became converted to a philosophy that made sin to appear as nothing unnatural, but quite as much a part of the body as heat is of the sun. These philosophers were called Manichæans."

"What a queer name," said Grace; "what does it mean?"

"Mani was a Persian, and he studied Christianity and united it with his old Persian faith, and taught the idea that there were two Gods—one a God of evil, who continually warred with the God of good."

"Well," said Will, "I don't see but his ideas are very common now. I don't see what it was Mr. Sprague meant last Sunday, if it wasn't that God wasn't quite good enough or strong enough to take care of a very bad personage that lives somewhere, and tries to carry off unsuspecting young men."

"Oh, Will," said Eunio, "I am sure it was a charming sermon."

"But he was a real Manichæan, anyhow," said Will.

"I think Will is about right," said Aunt Zera. "A great many ministers preach the old Persian doctrine of two Gods, and the God of evil is sometimes made the most powerful. Monica was as much troubled when Augustine preached this doctrine as if he had been a real heathen, for he excused himself in everything but that he wished to do, saying it was the nature of things that he should be intemperate and love low company."

After he reached Rome, he was taken very sick, so sick that he thought he must die, and this sickness gave him time to think; but, better, it was a season when his mother's pure influence could surround him more entirely. She never wearied in her efforts; she never forgot to pray, and never lost her faith."

There was at that time a famous preacher by the name of Ambrose, and Augustine loved to hear a fine speaker for the sake of his style, and he went to hear Bishop Ambrose, and as he listened, some words touched his heart. There was about him the protesting power of love, ever ready to lead him into better paths. He went away from the preaching to think of his miserable life, and as he was weeping, he heard a voice chanting sweetly, "Take up and read." In those days people believed in omens and signs and particular directions in little things.

Augustine had full faith that this was a voice speaking directly to him."

"Perhaps it was," said Grace.

"So I think," said Aunt Zera, "and Augustine took up a volume of the Apostles, and opened it and read, and it would seem as if some direct power from heaven governed him, for he read, 'Not in rioting and drunkenness, and he would read no further, for all at once a great light seemed to shine about him and to enter his heart."

Wonderful to say, from that moment he was a changed man. He gave up his bad habits, and turned himself to a religious life. His mother was filled with joy. She felt that now she could die in peace, for heaven had heard her prayers and angels had answered them."

"But, auntie," said Will, "it does not seem very natural to suppose that anybody could become good in a minute."

"If a person used his own powers alone, I do not think that he would so suddenly change himself; but in that moment of contrition and of better desire, there descended upon Augustine a very strong spiritual power. It was strong enough to appear to him like a great light, and it kept so near to him that ever afterwards he could do his will."

"But what had this to do with his mother's praying for him?" said Will.

"His mother was a good, pure woman, and had always about her pure and good spirits. They desired to answer her prayers, and only waited for the moment when they could; that moment came when Augustine's heart first truly wished to lead a better and nobler life."

After this he went back to Africa. And such a fine speaker and writer was he, that he soon became a famous man in the church. He was first made an elder, and afterwards a bishop of the church of Hippo. Hippo was the chief city in Numidia, his native country. He was very eloquent, and preached with great power, and wrote very learnedly."

There had a very celebrated controversy with Pelagius, a man who said that they were born wicked, and could not help themselves until some miracle saved them. Pelagius thought that all men were born good, and that they might remain so because God was always ready to help his children."

"I am sure Pelagius had the most sensible ideas," said Will.

"In those days people believed as the Emperor decreed; that is, they outwardly professed to do, and the Emperor at that time was a very weak, foolish man, who spent most of his time in feeding chickens."

"Who was it, auntie?" said Will.

"His name was Honorius. The bravest thing which he did was to shoot deer with arrows in his park; but most of all he enjoyed feeding chickens. From this occupation, some of Augustine's followers compelled him to desist long enough to pronounce an anathema on Pelagius and his followers."

"What is an anathema?" asked Kate.

"It is a bitter curse, and it bids all kinds of evil to come upon those that are displeasing to the church. Augustine thought he had gained a great triumph; but Pelagius did not give up his ideas, and as men grow wiser they incline to the ideas of Pelagius."

Augustine lived to be seventy-seven years old, and was made a saint after his death. He was a great and learned man, and has always been greatly beloved and respected. But to me his life is beautiful because it shows the power and influence of a true, pure soul like that of Monica."

"Well," said Will, "it is a comfortable thought to me, that I have a good mother and a dear auntie to look after my spiritual affairs."

Grace laughed and said, "Oh you think you can have all the fun and we women do all the praying; is that it?"

"Don't fancy that you young people have nothing to do to reach a good and worthy life," said Aunt Zera. "You must at last feel in your self this desire for goodness."

"Well," said Kate, with a pleased look, "there is no knowing but Arthur may be a great bishop. I'll tell him so, the next time I see him."

(Original.)

KNOW THYSELF.

A very entertaining anecdote is told of Dr. Dwight, the distinguished theologian. He was traveling in New Jersey, and happened to stop at a stage hotel for the night. At a late hour of the same night arrived Mr. Dennis, who was an editor and man of literature. He was told that every room was occupied with two beds except the one assigned to Dr. Dwight.

"Show me to his room," said Dennis, "for although we are personally strangers, perhaps I may be admitted to his room for a night's rest."

He was accordingly shown to the Doctor's room, and was admitted. The Doctor had on his night-gown, cap and slippers, and was just ready for a good night's repose. There was something in the appearance of the new visitor that pleased him at once; he saw that he had for a companion a man of cultivation and of pleasing manners; and he unbent his stern brow and commenced a conversation that readily turned upon literary subjects. They discussed the literary characters of the day, and many distinguished men were mentioned.

At last, Dr. Dwight exclaimed to Mr. Dennis, "Dennis, the editor of the *Register*, said to me, 'Is the Addition of America to the *Register* a loss to the *Register*?' But, sir, I have known a man of such talent, such genius, such and

feeling, should abandon himself to the inebriating bowl?"

"Sir," said Dennis, "you are mistaken. I have been intimately acquainted with Dennis for several years, and I never knew or saw him intoxicated."

"Sir," said the Doctor, "you are in error. I have my information from a particular friend. I feel very sure that I am right and you are wrong."

Dennis now very adroitly changed the conversation to the clergy of the country. He remarked that Abernethy and Mason were distinguished, "yet," added he, "I consider Dr. Dwight, the President of Yale College, the most learned theologian, the first logician, and the greatest poet that America has produced. Yet, sir, there are traits in his character that are entirely unworthy so great a man—traits of a most detestable description; he is the greatest bigot and dogmatist of the age."

"Sir," said the Doctor, "you are greatly mistaken. I am intimately acquainted with Dr. Dwight, and I know to the contrary."

"Sir," said Dennis, "you are surely mistaken. I have it from an intimate acquaintance of his, whom I am confident would tell me nothing but what is true."

"No more slander," said the Doctor; "I am Dr. Dwight of whom you speak."

"And I," said Dennis, "am Mr. Dennis of whom you spoke."

They shook hands most cordially, and were most happy in each other's society, and perhaps both were a little wiser in that greatest of all knowledge—the knowledge of one's self.

(Original.)

DO RIGHT, FOR THY OWN SAKE.

It is said of one of the followers of Pythagoras, that he had bought a pair of shoes from a cobbler, and had not paid for them, agreeing to do so at some future time. He did not forget his promise, but went with his money, but meantime the cobbler had died.

"Good luck," said he; "how my debt will never be called for," and he went quietly away, thinking of his excellent fortune in getting a pair of shoes without paying for them."

But there was something that would not be silenced; the voice within him—his conscience—kept saying, "I am a cheat." He found no rest, although he sought for it. We may imagine that his shoes did not feel very easy on his feet, but had an uncomfortable way of reminding him that he was not altogether an honest man."

So at last he took the money, every cent, and went back to the cobbler's shop, and thrusting in the money, he said, "Go thy ways, for though he is dead to all the world besides, he is alive to me."

(Original.)

THE MUSIC OF HAYDN.

Haydn had a friend, Carpani, the poet, who greatly admired his music.

"How happens it," said the poet one day, "that your church music differs so much from many other composers? It is never gloomy or sad, but cheerful and animating."

Haydn answered, "I cannot make it otherwise. I write as I feel. When I think upon God, my heart is filled with joy, and then the notes seem to dance and leap from my pen. God has given me a cheerful heart, and will he not be pleased that I serve him with a cheerful spirit?"

(Original.)

DEATH OF THE INDIAN PROPHET.

In examining, not long since, a box of ancient books and pamphlets belonging to the father of Mrs. D., I came upon a rusty looking old newspaper, solitary and alone, called *The Hudson Bee*, and published under date of Sept. 5, 1815. Its contents were devoid of all interest, except an obituary notice credited to the *Onondaga Register*; which obituary I send you, and for which alone I think the paper must have been kept. Does not the story of the Indian Prophet beautifully illustrate the doctrines of our faith?

HORACE DRESSER.

Onondaga, August 23.

Died, at the Onondaga Castle, on Sunday last, one of the chiefs of the Alleganians, well known through this country as the Indian Prophet. Those who have been acquainted with the influence which this man's preaching has had upon the conduct of the Six Nations, (the Oneidas excepted), cannot but look upon his death as a severe dispensation of divine Providence. We think that a short biographical sketch of this extraordinary man cannot be unacceptable to the public.

During the first fifty years of his life he was remarkable only for his stupidity and beastly drunkenness. About thirteen years ago, while lighting his pipe, he suddenly fell back upon his bunk, upon which he was then sitting, and continued in a state of insensibility for six or eight hours; his family supposing him dead, had made preparations for laying him out, and while in the act of removing him from his bunk, he revived. His first words were, "Don't be alarmed, I have seen Heaven; call the nation together, that I may tell them what I have seen and heard." The nation then assembled at his house, he informed them that he had seen four beautiful young men who had been sent from Heaven by the Great Spirit, and who thus addressed him: "The Great Spirit is angry with you, and all their red men, and unless you immediately refrain from drunkenness, lying, stealing, &c., you shall never enter that beautiful place which we will now show you." He stated that he was then conducted by these young men to the gate of Heaven, which was opened, but he was not allowed to enter; that it was most beautiful than anything they could conceive of or be perfectly happy; that he was suffered to remain there three or four hours, and was then reconducted by the same young men, who, on taking their leave, promised they would visit him yearly, and commanded him to inform all other Indians what he had seen and heard. He immediately visited the different tribes of Indians in the western part of the State, the Oneidas excepted. They all put the most implicit faith in what he told them, and revered him as a prophet. The consequence has been, that from a filthy, lazy, drunken, wretched set of beings, they have become a cleanly, industrious, sober and happy people. The Prophet has continued, as he says, to receive regular annual visits from these heavenly messengers, immediately after which, he, in his turn, visited the different tribes. He was on one of these annual visits at the time of his decease.

It will be proper to observe that he was called the peace Prophet, in contradistinction to the brother of Tecumseh, who was called the war Prophet.

The term Brother.

One need but spend five minutes with a Spiritualist, an Orthodox or an old fashioned Methodist, to learn the bias of his friend by the dialect or terms used in converse. Brother—The generally used by all Spiritualists, may I think, be questioned. Stumble into a Methodist camp meeting, and you'll hear "brethren and sisters" from sunrise to sunset. Drop into an Orthodox prayer meeting and you have further treats of "Bro. Babson and Sister Picoletty." A good "papa" indeed for babies to feed upon, but for full grown men and women let us have a broader, nobler and more manly term; and where in the vocabulary of the English language is one found so useful to the Christian as the word "friend?"

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"But if taste in the association of the term Brother—with the days of yore was alone in question, silence, in me would unquestionably be the better part of discretion; but the correctness of term, as applied or intended to apply to friends, is most certainly questionable. Compare: 'Bro. Brown,' 'Friend Brown.' In the one, the elements of strife, contention, fight, are possible; in the other, impossible. To substantiate the former assertion by citations of facts in proof, must be quite unnecessary, for one has but to look about him and call to mind a family here and there, where brothers through envy and malice are often 'at swords' points with each other.' Go back a year or two, and behold in the late war the division of families; brother fighting brother with intent to kill. Turn to the Bible, and nearly the first record there printed tells you that Cain killed his brother Abel. The general use of the term brother is implied to mean friend, but to every clear head it must be obvious that the office of a friend does not admit of any strife, contention or fighting. When such conditions arise, friendship of course ceases. 'Friend' embraces all true brotherly, sisterly or fatherly feeling, but 'Brother' does not, from facts already stated, practically include true friendliness; hence I can think of no one to title me Brother Richards when true friendship prompts the offering. Give us our due, and that can be given through no truer or simpler term than 'friend'."

Written for the Banner of Light.
**THE AMERICAN VINTAGER'S
 SONG OF SPRING.**

BY BELLE BUSH.

When joyous Spring, with witching grace,
 Goes laughing o'er the breezy hills,
 And in the grove unrolls her face,
 Or, blushing, woe the sparkling rills,
 What myriad charms her smiles disclose,
 In leaf and bud, and opening rose,
 Her April tears—how bright they lie,
 Like jewels, o'er the wakening earth,
 Dropped from the azure of the sky,
 To crown the new-born seraph Mirth.
 Where'er they fall, light spirits thrill,
 And hills and dales give back their dead.
 Fair forms attend the circling hours,
 And greet the sisters of the wood,
 While sportive through the sylvan bowers,
 The tuneful streamlets wake their flood,
 And unseen hands in brightness twine
 The love-curls of the blushing vine.
 Welcome to me the flowers' return,
 Whose radiant glories deck the wild;
 Welcome the rose-tree's dewy urn,
 That wafts afar its fragrance mild.
 But farthest of all things that shine,
 Thrice welcome is the mantling vine.
 The folded buds have burst their cells,
 And round them graceful tendrils play;
 Along their veins the life-tide swells,
 And bright leaves waken at its way.
 While winds, and wandering bird and bee,
 Fill the soft shade with melody.
 Its waving boughs, that crown the hills,
 Or creep along the dewy vales,
 "Smile amorous" to the gurgling rills,
 Or warman with the whispering gales.
 And far as wings of zephyr stray,
 Ambrosial odors track their way.
 A rustic throng sweep o'er the dale,
 Or laughing climb the misty hills,
 While jocund sports and jest prevail,
 Till all the air with gladness thrills,
 Till fount and flood the strains prolong,
 And echo back our Vintage Song!

(From the Brooklyn Daily Union.)

THE GALLOWS MOLOCH.

The moral sense of the community has just been outraged by the execution of two men, who were deliberately strangled on the 1st instant, by legal authority and with the solemn sanction of the ministers of Christianity. There is a shocking incongruity in this unwarrantable association of the rites of religion and the forms of law with the business of choking man to death in cold blood. The act itself is revolting enough to satisfy even half-barbarous nations; but when a people claiming to be rational, enlightened and humane, proceed to enact the horrid tragedy, they might at least refrain from the fearful blasphemy of an appeal to the merciful Founder of our religion. "The Son of Man is not come to destroy men's lives, but to save them;" and even the poor thief on his cross was allowed to accompany him to Paradise. If some men must have their necks broken to satisfy the demands of the law, let the executioner neither appeal to Jesus nor to the loving "Father of the spirits of all flesh" to accept the bloody offering. Rather let the foul deed be done in the name of some heathen god, whose worship may appropriately consist in human sacrifices.

George Wagner, one of the persons referred to, was executed in New York for the murder of his wife. It is said that at times he was subject to a species of frenzy. He extracted—how?—he confessed—the following statement from the Tribune's report of the execution:

"Probably no one doubts that Wagner was guilty of the crime for which he suffered the death penalty. But there were strange circumstances connected with the horrible deed, which deserve more than a passing notice. Wagner certainly did not look like a deliberate murderer. When he was led out to death his eyes were wild, and were singularly scared expression, and his whole demeanor bore the traces of his long imprisonment. He had a quiet German face; in fact, everything about him, even to the cut of his garments, was German. He looked like one of that kind of men who make our best and most thrifty citizens of foreign extraction. Yet this man was put to death in due form for the murder of his wife. His counsel had solemnly asseverated, 'The act was never, even for a moment, premeditated by him. It was done when reason left its throne and frenzy usurped its place. He had no reasons for doing the deed; it was all incomprehensible to him.' Wagner himself looked back on his crime upon a hideous dream. He said that he had an instinctive recollection of seeing a man follow a woman with a hatchet. There was a dreamy sense of horror in his mind as he watched the man. The man suddenly clutched the hatchet stronger, and then drove his victim through the skull. The man then stood gazing gape at the tragedy before him, and gradually Wagner felt himself melted into the scene, until he himself became the murderer. Still in the vague, dreamy state, but with a nameless horror thrilling him like electricity, he fled. He did not know what he was about, but, coasting through the streets until he was brought to a stand-still by a policeman; and in ten minutes afterward he was in No. — cell of the Tombs, with a halter dangling over his head."

Medical men frequently have opportunities to observe the various phases of hallucination, and those cerebral conditions which give birth to phantom shapes that have every appearance of objective realities. The disordered senses lead the distracted mind astray, and the poor victim of this temporary aberration may only recover his self-possession to learn that he has committed some fatal misdeed. If we may accept the foregoing representation of Wagner's case, it is more than probable that he was the victim of a strange hallucination, the result of some diseased action of his faculties. In his personal history, up to the time of the murder, there was no record of an act of similar character, and he solemnly professed to the last that he was unconscious of any cause for the commission of the terrible deed, save the sudden delirium in which he seemed to be impelled to enact a phantom-scene that was passing before him. It is quite obvious that he cherished no feeling of resentment toward his wife, and it is certain that he had no intention that his body should be buried in Greenwood by the side of her remains. It is a satisfaction to know that the inhumanity of the law did not deny his last request.

The other party referred to at the commencement of this article was Henry Gardner, whose peculiar claims to Executive clemency are presented in the following

"LETTER TO GOVERNOR FENTON.

NEW YORK, Feb. 25, 1887.

His Excellency Reuben E. Fenton:
 DEAR SIR—I take the liberty to address Your Excellency in behalf of one Henry Gardner, a convicted felon now in prison in Otsego County, New York, and under sentence of death for killing Amasa Mulock on the 29th day of December, 1884.

You will permit me to observe that, by the terms of the criminal code, the felonious taking of life consists in killing a human being with premeditated malice. Moreover, when the fact of the homicide is clearly proved it is still conceded that a variety of circumstances may operate to diminish the criminality of the act, and that such circumstances call for a corresponding modification of the punishment to be inflicted under the law. In a thousand cases the taking of life may appear, to the superficial observer, to be so nearly identical with the taking of life, that the names of the two are almost interchangeable. Yet I beg to remind Your Excellency that the vast variety of outward circumstances and inward conditions of human nature so influence our individual life, so govern the hidden springs of feeling, thought, motive and action, that no two persons in a thousand, who may have committed, in a merely technical sense, the same

offense against the laws may be guilty in precisely the same degree. At least, I hazard nothing in saying that an enlightened criminal jurisprudence will always be disposed to admit every extenuating circumstance, more especially when the case involves human life. If, in any such case, there are attendant circumstances which, from their peculiar character, escape the observation of the witness, or conditions of so subtle and intricate a nature that they may be neither appreciated nor recognized by the juror, the enlightened magistrate will not fail to conscientiously weigh the same in the final judgment that is to determine the fate of his fellow-man.

But it is not my purpose in this communication to enter upon a discussion of moral and metaphysical questions. On the contrary, I will chiefly confine myself to a brief statement of such facts and reasons as seem to demand in this case the merciful interposition of the Executive. Some days since, Messrs. Smith, Robertson and Deane, counsel for Gardner, requested the undersigned to visit Elmira for the purpose of making a professional examination of the prisoner. In view of all the facts, the counsel entertained the idea that Gardner was measurably irresponsible for his conduct, owing to his unusual susceptibility of moral and material influences emanating from the mental states and vital conditions of other persons. It was with a view to the expression of an opinion on this point that I was invited to visit Elmira. Having made the proposed examination, I herewith respectfully submit the facts and my conclusion for your consideration.

The prisoner is a young man who has not yet completed his twenty-fourth year. His intellect is naturally feeble and sluggish. He is almost destitute of the education acquired at school, and his moral perceptions are not only clouded by his ignorance, but also by the vast natural preponderance of the animal department of his nature. His temperament is too phlegmatic to admit of his being naturally aggressive in his disposition and conduct. On the contrary, he is constitutionally irresolute, timid, and submissive in an extraordinary degree. Whenever he displays opposite qualities to these, he appears to derive the impulse that moves him to action from the more positive characters of his associates. To a man familiar with the normal operations of the mind, the influence of the will, and of subtle agents on the voluntary functions, his imbecility must be apparent upon the most superficial inspection. Indeed, I found him so poor in respect to all the attributes of a normally intelligent man, that I attributed the elements necessary to constitute an independent and responsible character—that even a resolute determination, voice, and manner would cause him to yield his own convictions and deny his power to govern his own movements. A few magnetic manipulations from the frontal region of the brain toward the cerebellum caused the pupil of the eye to suddenly dilate, whereupon the subject observed that it was growing dark. At the same time that the sensibility of the optic nerve was thus excited, the function of memory was apparently suspended.

These facts sufficiently indicate that the prisoner is extremely negative and highly impressionable. They appear to warrant the presumption that he might have been impelled to commit a crime by the dominating influence of another person when there was no malice in his own heart. The question of fact I leave to his counsel, who are more familiar with the circumstances of his connection with the person who is supposed to have furnished the potent suggestion to the commission of the crime of which he has been convicted. His antecedents, as they appear from the evidence elicited on the trial, strongly favor the conclusion of his counsel. His previous character was at least negatively good. He was neither known to be malicious in his conduct nor malicious in his disposition. During the four years he served in the war, he was never guilty of insubordination. When he was roughly treated by his comrades, instead of resisting or even resenting their treatment, it is said that he would weep and exhibit the most abject submission.

The subordination of his judgment, and even his selfish propensities, to the influence of those with whom he associated is illustrated by the fact that, at the command of a hack driver, he gave him a watch worth ten or twelve dollars for a small extra service which may have occupied a few minutes in the performance.

His extreme susceptibility of the influence of others is still further corroborated by the diverse confessions he has made during the investigation of some of the inmates of the prison he made a confession in July, 1885, wherein he charged that Robert Maine, a fellow soldier, was the real instigator and actual perpetrator of the crime. Subsequently, and at the instigation of the same parties, he made a second confession exculpating the aforesaid Robert Maine, and acknowledging that he was himself the only guilty party. More recently he is said to have made still another statement to his counsel, which does not agree with either of the preceding confessions.

Permit me to add, in conclusion, that unless it shall please Your Excellency to interpose in his behalf, this poor fellow will be executed on the 1st of March next ensuing. His counsel have faithfully defended him, but they cannot avert the judgment of the Court. In his last extremity he is without other friends to aid him save the common Father of us all, without whose knowledge not even a sparrow may fall to the ground. For one so helpless and abandoned by earthly friends, I could not do less than commend him to the aid of Your Excellency, and to respectfully and earnestly solicit the exercise of your prerogative in his behalf.

Henry Gardner is at best a poor, feeble, illiterate creature, whose downward career was, in an important sense, predetermined by the preponderance of his back brain. His chief education was a four years' training in the fearful business of war. He necessarily learned to kill men in the service of the State. But the State neglected a most important part of his education. It never taught him to clearly distinguish the difference between taking life in defense of the national existence and in pursuance of personal and selfish objects. With no ability to either make or perceive proper moral distinctions, he appears to have been the victim of circumstances over which he had little or no control. He seems to be neither more nor less than a drifting waif on the sea of human passion, or a frail reed shaken by every wind of life.

And now, may I ask if the majesty of the law will be wholly vindicated and the interests of our Christian civilization promoted by the execution of this man? In view of the material facts I can conceive of but one appropriate answer to this question. To complete the definition of felonious homicide, the criminal must be without excuse. Who shall say that there are no extenuating circumstances in this case? He surely did not determine the conditions which have made him what he is to-day. He is not himself the author of the deed which he is charged with, and he is not poor life but a troubled dream; and it is scarcely by his own free will and act that he now slivers in his narrow cell beneath the cold shadow of the gibbet.

For the evidence of my capacity to form an intelligent judgment in the case under consideration, I am permitted to refer to Hon. George Opyke and Hon. John W. Edwards.

Trusting that Your Excellency may be disposed to temper the severity of the law by an act of Executive clemency, I beg you will accept assurances of distinguished consideration with which I have the honor to be, dear sir,

Your obedient servant,

S. B. BRITTON, M. D.

This calm but earnest appeal was cordially indorsed by gentlemen of distinguished legal attainments and high social position; but the Governor declined to interpose in behalf of the culprit, and accordingly Gardner was left to suffer the extreme penalty of the law. Just before his death he made a fourth and last confession, which was at once inconsistent with his previous statements and intrinsically contradictory. Since the execution the city physician, Dr. F. Surbridge, has published Gardner's last confession, together with the following summary of the facts, which were submitted to the Governor, with the application for a commutation of his sentence:

"CONCLUSION OF THE MISSIONARY'S STATEMENT.

The prisoners in jail practiced upon Gardner's weaknesses. It appeared on the trial that Gardner made one confession, charging the crime upon Maine, at the instigation of his fellow prisoners in jail, who told him they could get him out of it in that way. They were to have a hundred dollars, which they supposed Gardner to have. When Maine was arrested, these same men in jail agreed for fifty dollars from him to get Gardner

per to take it all back, and to take the crime upon himself, and they succeeded in doing it.

One of the men engaged in this conspiracy swore upon trial, 'You could talk anything into him you had a mind to.' They made him think his conviction gave him dignity, and persuaded him to sit at the head of the table, and then laughed at him. They made him think at one time that he was haunted by ghosts, and he moved his bed in the cell so that his face would be to the wall. They got him at one time to send the Sheriff a letter demanding that he have a carpet on his cell, a white counterpane on his bed, a black suit of clothes and three meals a day. They advised him at one time, as he had not long to live, to send out for pickles to sharpen his appetite, which he did.

They once made him think that there was no intention of hanging him, and he had been sentenced just to keep him. One of the men who was with him at all the work that was to be done in jail for keeping it clean, if he was not present, was to do by Gardner. The others would compel him to do it, and threaten him if he should tell the turnkey. So with the whitewashing; they would make Gardner do it all.

They got him one day to write a letter to an old lady friend in Ohio, and to put the picture of a gallows on it. Also to demand mourning envelopes for his correspondence. These are a few, with many other instances of his weakness. I deem it my duty to publish the whole truth, if anything, and therefore give these contradictory statements of Gardner, both made within sound of the hammers of the workmen preparing for his execution. I do not understand them, or why he made them as he did. He seemed solemn and truthful in one as much as in the other. He has, during the making of these confessions, more than ever before, seemed really happy, and rejoicing in forgiveness. He is a poor, weak creature, but he is not a villain. He is a man who has God's tribunal, who saith, 'According to what a man hath, and not according to what he hath not.'

F. G. SURBRIDGE.

The position of the Executive, in such a case, necessarily involves a great and unpleasant responsibility; and it is well known that a class of our citizens have repeatedly complained of Governor Fenton for his clemency manifested on former occasions. However, this disposition to execute upon his conduct the law of retribution is not known, and the writer will not hazard the possible injustice of an opinion. While it is cordially conceded that the Government of the State is well and wisely administered by Governor Fenton, we apprehend that the vulgar clamor may reach and influence even the most distinguished citizen. An eminent magistrate is not, however, expected to be governed by popular impulse, but by the essential principles of justice and humanity. The pardon he never is, and is conferred upon the Executive head of the Government to the end that in such exceptional cases as the present he may interpose his authority to avert or to modify the penalty of the law. Men who are wanting in self-reliance are prone to follow the more superficial indications of popular sentiment; they are liable to be swayed by the noisy passions of the hour, to overlook the claims of such as are poor and friendless, and to respect men rather for the outward splendor than for the intrinsic merits of the soul.

We can easily see the conviction that the case of Henry Gardner was of such a nature as clearly warranted the interposition of the Governor in his behalf. He, at least, was not a fit subject of capital punishment. With strong animal instincts and appetites, he had less intellect than an intelligent child of six years. He had little or no capacity to reason, yet, as a rule, he was submissive and inoffensive to the last degree. The judgment that weighs the consequences of human actions was altogether wanting in Gardner, and he seemed to have no ability to perceive moral distinctions as a slightest man has to discern colors. This heightened moral was but a powerless victim of the legal injustice of our times. The poor wretch, blinded and palsied in his intellectual and moral constitution, was put to death according to the judicial law of Moses, and after the degrading manner approved and adopted by this enlightened and Christian nation (?)

And who shall estimate the foul wrong that is done to all who are called to consider the deplorable spectacle? No one can read the bloody chronicles of the gallows and escape contamination. The old are hardened in their chronic indifference, while the innocence of childhood is corrupted and the very elements of thought and feeling are poisoned. The curse of the gibbet falls alike on all the community. Its dark shadow reaches backward after those who have ceased to live on the earth, and forward to such as have not yet commenced their existence. And we, who are the most depraved by the willing execution of such a law, and the law itself is defamed when it is thus administered.

S. B. B.

Spiritualism and Orthodoxy—E. S. Wheeler's Missionary Work.

Mr. E. S. Wheeler has been favoring us recently with some lectures. He came to us a stranger and uninvited, (there not being a member of the Association in the place,) only a few disinterested Spiritualists to greet him, and those few, judging by their own feeling, being but of little use by way of encouragement.

Encouraged, however, on Sunday, to audiences as large as the hall could accommodate, composed mostly of those capable of giving profound attention, every hearer admitting him to be "very smart," if they did not endorse all the truths he uttered. His bold, fearless way of stating facts, as though no one dare deny them, was truly refreshing; again, his eloquent manner of speaking was reviving, in the highest sense of the word. He seems to be the man for the missionary work which has been assigned him. His God and the example of Jesus sustain him in his arduous labors. We hesitate not to say, there is an interest in Spiritualism which has never existed before in this place. There are many who are hungering for something besides the husks of past ages; indeed, are so hungry as to be willing to be counted with the outcasts of society, if they could be supplied with palatable food.

There would be no trouble, on account of audiences, to have meetings held regularly. There has never been a religious revival in this town. Oh for a Joseph Nixon, or a few wealthy men, to start a society in this place! There has just been held a Convention of the Christians of Plymouth County in this village. Astonishing it looked to me to see educated men of this "enlightened age," uttering words like these: 'The Bible contains all we know concerning God, the great author and sustainer of all things; is the only revelation ever given, or ever will be given to man of him.' And the example of Jesus, the Roman Catholics, the King of the Bible whenever touching it, was recommended as worthy of imitation. Another of the clergy gave as a reason why he should not use our reason when reading the Bible, that it was above reason, had no connection with it; and yet we should devote a great part of our time to pursuing its pages, at least one hour every day, during which time our reasoning faculties should lie dormant. The preaching officer said he had studied no other book for the last seven years. The injunction never to argue with impotent men was urged. The necessity of a belief in the Bible and in Christ as the Saviour of mankind through mere belief, were the main topics dwelt upon by the Convention through its duration of two days. We heard no words of desire for Truth, nor burning words of love to man. One young convert of fit, or sixty years, told us how happy he was, how he hated the devil with such intense hatred. He had cheated himself out of many years of life, and he had always been a sinner, and he had begun to hate him, and fight him; intended to pursue him until he had driven him to the sea; referring to Plymouth beach, I suppose, for a reverend from that place had just addressed the people in reference to a materialistic society, insisting they were themselves a Christian society, insisting that place, admitting they were a power there that we knew not of here.

Oh ye Plymouth Spiritualists! we rejoice that you are a power in the place, and that religious men would always be prevented, of all others; yes, the spot where our forefathers landed to escape the intolerance of the Old World. Deep, heartfelt pity did we feel, that they knew not how much greater happiness it gave to love all mankind, to feel that everything existing confers to the benefit and happiness of human beings, even the principle called evil, when rightly understood.

H. R. WASHBURN.

Middleboro, Mass., March 23, 1887.

Spiritual Phenomena.

Facts in Spiritual Phenomena.

As a grain of stubborn fact has always been worth more to me than any quantity of theory, I feel impelled to offer two or three more specimens of what I saw and heard with Mr. Foster. Premising that throwing out of the account writings on his arm, tables being held in mid air without contact, names being written instantly without visible hands, &c., or attributing everything of this kind to trick or deception, still Mr. Foster, omniscient, or some intelligence conversant with facts about our deceased friends—even not at the time known to ourselves—writes and speaks through him.

Things were stated which were supposed to be mistakes by those to whom they were addressed, but which they have since ascertained were true. And I noticed that intelligences, through Mr. F., could state the circumstances of their lives and the names of their acquaintances, as readily and with as much facility as mortals can theirs. Also the places where they had lived, their occupation, where they were born, &c., and especially describe minutely the circumstances of their death, and where and when they died.

During the time Mr. F. was here, he gave these tests to scores of persons in my presence, among whom were some of the most prominent and intelligent men of this city, and none of whom will deny the facts I have stated. Some say one thing, and some another, in regard to these things. Some pretend to believe that Mr. Foster possesses this faculty within himself; that he can relate the history of every person he meets, and that of their friends; others, that it is the devil. Our Advent friends think Pandemonium has surely broken loose, and that millions of demons are miracle-workers—but they admit the facts!

I will relate one thing, and, if my testimony is disputed, I can procure the affidavits of four persons in proof of the following fact: A piece of blank paper was laid on the palm of Mr. Foster's hand, with a pencil on the paper, when, lo! the pencil stood upright, and, in a bright light, under the gaze of five persons beside Mr. Foster, wrote the name of a brother of one of the party, who was unknown to all except one person present. It seemed to move of itself, wrote slowly and distinctly, and all heard the scratch of the pencil and saw its motion, while not a muscle of Mr. Foster's hand moved till the writing was completed. I do not attempt to dogmatize as to the cause of these wonders. I only state facts.

RUFUS ELMER.

Springfield, Mass., March 28, 1887.

Answering Sealed Letters—Miss M. K. Cassien.

For some weeks back your readers may have noticed in your advertising columns a card to the effect that the young lady whose name heads this article, Miss M. K. Cassien, would answer sealed letters, her address being No. 248 Plane street, Newark, N. J. Miss Cassien being an entire stranger to the Spiritualists generally, having been but recently developed as a medium, I thought it might not be *malapropos* for me to occupy a little of your valuable space in testifying to what has come to my knowledge concerning her capabilities in the direction alluded to, viz: answering sealed letters.

Miss Cassien has been tested in this matter by several of the Spiritualists of this city, also by myself. I addressed a lengthy epistle to a deceased relative, sealing it carefully and in a peculiar manner, with quite a number of seals, then handed it to Miss C. to answer, which she did in the most satisfactory manner, all the various questions in my letter being appropriately answered, or else in case of inability to answer, full and succinct reasons given for non-compliance with my desire. The letter I received through Miss Cassien corresponded in every particular with my own letter, and not only was allusion made to everything I had written, but several subjects touched upon of which I had made no mention, yet all very appropriate, and such as would naturally be spoken of by the spirit purporting to communicate. Various matters were alluded to of which the medium could possibly know nothing, I being almost a complete stranger to her, coming from a distant State, where all my connections reside. My letter, I am positive beyond all doubt, had never been opened or tampered with in any particular, it being returned in precisely the same condition in which it was when handed to her; besides, I know from further acquaintance with Miss Cassien since the occurrence, that she is morally incapable of using any trickery or deception.

Miss Cassien has also been tested by Mr. Drake, formerly President of the Harmonical Society of Newark, and one of our most prominent Spiritualists; also by Mr. Hall, another working Spiritualist of this city, and in both instances the answers were highly satisfactory. She has also answered a number of letters from various parts of the country, from Missouri, Indiana, Pennsylvania, Illinois, etc. In every case she informs the party desiring the answer that if the reply is not satisfactory they may return the sealed letter, and she will sit again; and should the second letter prove unsatisfactory, also, then she will return the money. In no case has she been called upon to answer a letter the second time; the inference, therefore, naturally is that all her replies have been satisfactory.

Such being the facts (and I know them to be true), I can confidently recommend Miss Cassien to the favorable considerations of all those who may desire in this manner to communicate with their spirit-friends, feeling assured that she will give perfect satisfaction to each and all. Her charges are very moderate, being less, I believe, than those of any of the other mediums of this character. She has also been developed as a medium for various other kinds of manifestations, including the rapping, speaking and impersonating phases.

Fraternally, WILLIAM E. COLEMAN.
 Newark, N. J., March 14th, 1887.

A New Medium Brought to Light.

Ever actuated by a desire to subserve the best interest of our cause, I deem it my duty to give publicity to all facts with which I become acquainted, that are of general interest; so without further explanation as to motives, I desire to make known to the public, that in the town of Middlebury, Vt., resides a young lady by the name of Maggie O'Leary, of Irish parentage, who bids fair to become very useful as a medium for several phases of spirit manifestations.

I have attended several sances at which she was present, and each time remarkable manifestations were given. In dark circles she is tied, then the spirits entrance her, after which they play on musical instruments, carrying them about the room, frequently touching those present with their hands, and very often they will take a pencil and write names of spirits present, and sometimes write communications in the same manner, that are of unmistakable spirit origin. She is used

in the light as a mechanical writing medium, giving personal communications and names, that are remarkably testful and accurate.

One or two spirits have recently used her hand to give their narratives, which are as well composed and as interesting (to me) as those given through H. T. Child; and some of the language used she is not familiar with, and often refers to the dictionary to see what many of the words mean.

She has recently been developed to see and describe spirits clearly and accurately, giving many tests in that way. The raps are produced very loudly, responding to questions and spelling sentences by using the alphabet; and they frequently produced while other manifestations are going on, often answering mental questions and indicating anything that may be wanted by the spirits in regard to the circles or manifestations, &c.

Miss O'Leary is very modest, candid and refined in her deportment, and possesses intelligence above the mediocrity. Her advantages for education have been limited, but well improved. She taught a common school in her native land, and was intending to make school-teaching a business, but the spirits desire her as their instrument for demonstrating their power and love for humanity, and have directed her to give herself up to this beneficent labor.

Her parents are Catholics, and she, though never confirmed, attends the usual services. From fear of the displeasure of her parents and church persecution, she has directed the spirits to keep her mediumship in profound secret to all except the family with whom she has lived (who are very staunch Spiritualists), and a few trustworthy friends, who have enjoyed frequent intercourse with their friends in spirit-life through her aid. Her guardians now say the time has come to remove the burden and let her light shine, and requested me (indicating it by the raps) to give publicity to her gifts; and I do so, hoping that friends in Massachusetts—where they (her guardians) wish to have her go first—will immediately call her services in regularity, so that her powers may be more fully developed without the restraints that now retard her growth.

The spirits direct that she sit in private circles for investigators, and those who wish for her services in that capacity, and will remunerate her reasonably, can address her at once, in care of Mr. Parker Cleveland, Middlebury, Vt. Miss O'Leary is nineteen years of age, and from personal acquaintance, as well as her general reputation, I feel warranted in commending her to the public as an honest and worthy young lady, as well as a very excellent medium. Send for her, and my word for it, you'll be blessed!

DEAN CLARK.

Brandon, Vt., March 24th, 1887.

From Indianapolis, Ind.

There are many Spiritualists in this city. A large number of them are identified with the churches, scarcely knowing each other as Spiritualists. This state of things may not continue long. E. V. Wilson will soon be here, to give a series of his stirring test lectures, which may be instrumental in awaking to new life the dormant members of our glorious faith. I may mention, among the signs of coming life, that readers of the BANNER are rapidly multiplying, and its weekly visits are looked for with intense interest by all.

Speaking of the prospective visit of E. V. Wilson reminds me of other and less ostentatious instrumentalities that are at work in our midst, quietly and effectually opening the eyes of incorrigible and intelligent skeptics to the grand truths of spirit-communication and spirit-power. Among these, it is my great pleasure to say something of Dr. W. A. Candee, a healing medium of vast ability. Your correspondence has the best possible reason for saying more of him, for he is a hopeless subject of rheumatism of more than twenty years duration; forced to abandon a large and lucrative practice, because of inability to perform the duties of a physician; exhausted the catalogue of remedies, as provided after the fashion of the most rigid scientist, with little more than temporary relief; and a partial stiffening of the knees from the concretions of lime or chalky substances in the joints; with a flattering prospect of becoming a permanent cripple—in this condition Dr. C. undertook the case with the modest promise, "I can help you!"

He did "help" me. My improvement dated with his first treatment, and thence on I grew steadily and surely better. I am now almost as well as can be desired—thanks to Dr. Candee's rejuvenating and prophylactic powers. He has done that which no medicine could do for me.

I have seen other cures performed by him that remind me strongly of the power put forth by sainted Peter of old. I have seen a man laboring under partial paralysis of one side—had no power to raise one of his hands to his head for years. Within five minutes Dr. C. had restored to her the entire use of the palsied side, and had her lift the hand above her head with great ease and freedom!

I will not cumber your columns with the narration of other equally astonishing cures; these must suffice, and you may well believe that such "works" are producing their legitimate fruits with all but force.

Dr. Candee possesses great ability for usefulness, and for these he adds all the graces of a gentleman of culture. He is genial without prudery; is kind and sympathetic toward the poor, turns no one away who comes to him for relief, because his large, loving heart beats warmly for all suffering humanity.

I have said this much purely from a sense of duty to others, who, like me, may have despaired of relief from any of the well known and established sources of cure. Let all who go to Dr. C. or to some one else who treats diseases of the kind (Indivjuante non timendum).
 E. T. BUCKELL.
 Indianapolis, Ind., March 7, 1887.

Note from Mr. Graves.

I wish to say, through the BANNER, to my numerous friends who have applied to me during the past year to deal with the spirits, that I am anxious to comply with their requests, and recently made an effort to do so, so far as those applications appertain to the West, by performing a journey through Indiana and Illinois, visiting and lecturing in several localities in those States, but was compelled to return home, on account of failing health. The evidence, however, is really more flattering now than it has been for years that I shall be able, before the lapse of many months, to enter that field of labor, and, for life, to have so long promised myself and my friends, and have so ardently desired to embark in, and which, so far as I have tried it, affords no more peace and pleasure and more thrilling joy than any other kind of labor that I ever performed with hands or tongue. The satisfaction of contributing even an humble part toward urging forward the great car of reform, laden with the priceless spiritual treasures of ages, toward its final goal, is to me the realization of a greater amount of pleasure than would be the gracious privilege of wielding the sceptre of nitred kings. And I sometimes feel as restless as the steed captured for the battle of bloody warfare, in being inevitably restrained from entering the field of moral labor. But my disease is of such a character as to cripple my performance in public speaking. Hence I rejoice the more that it is taking its departure, and that I am daily being furnished with grounds of assurance that the time is not in the very field of future when I shall be able to proclaim the gospel of glad tidings of the new spiritual kingdom.

I could not but observe, during my recent tour to the West, the remarkable change in public sentiment and the public feeling with respect to our cause, compared with its condition but a few years ago. I also observed that wherever I found a reader of the BANNER, I found a much more lively interest and zeal manifested for the cause than is exhibited by those Spiritualists who drag along through the dull routine of life without a spiritual power, and consequently lack both life and knowledge in the cause.

I desire, before I close, to return my unfeigned thanks to those good brothers and sisters whose acquaintance I had the pleasure of cultivating, and who received me with such kindly greetings. They will ever have a place in my warmest remembrance. And I cherish the most ardent and the most sanguine hope of seeing some of them again before the inauguration of another winter.

KIRSEY GRAVES.

Richmond, Ind., March 20th, 1887.

Persecution of Mediums.

W. T. Church, T. M. Church and P. O. Jenkins were not long since arrested in Louisville, Ky., on a charge of "obtaining money under false pretences," at the instigation of one Dr. R. O. C. Jones and S. S. Moore. W. T. Church is a public medium. T. M. Church is his father; and Dr. P. O. Jenkins, we believe, is his agent, the three being located in Louisville, in company. They were brought up before the Circuit Court of Kentucky, examined on the charge, and immediately acquitted. The accusation was shown to be too petty and malicious to stand for a moment. It appeared from his testimony that this Dr. Jones was a "dead-head" at the Church sance, which makes his conduct only the more reprehensible. But if he felt called on to vindicate what he thought to be the rights of the community, he soon found that they had parted with no rights which he was necessary to the defence of. After their acquittal, the United States Marshal arrested the three on a charge of "Jugglery," and the case now awaits its disposal. Of Mr. Jenkins, who acts as the agent of Mr. Church the medium, it is only necessary to say that he is a gentleman thoroughly well known in Christian Co., Ky., the place of his residence, and his high character was testified to by some of the most respectable men of the neighborhood, Judge Sides, Dr. E. P. Stark, Dr. W. V. Bernard and Lawyer Bernard. Their testimony establishes the fact that his character was unexceptionable, and that what he might testify in the Church case would be entitled to great weight. His account of his connection with the Churches we herewith subjoin, confident that it will not be necessary to direct our readers to it as embodying a very interesting narrative, in connection with this work of persecuting public mediums. It will be noted by the reader that Mr. Jenkins, after so long and thorough an investigation of the mediumistic powers of W. T. Church, affirms his unalterable faith in the same, and asks the Spiritualists who are interested in this matter to examine his narrative.

DR. P. O. JENKINS'S STATEMENT.

Editors Banner of Light:

DEAR SIRS—I would not, if I could, shrink from the duty and responsibility resting upon me, as the agent of W. T. Church, to satisfy (as far as facts and reason can satisfy) the legitimate demands of the public, as to the real merits of his recent and other reputed exposures. I would have performed this duty earlier, but for my ill health, consequent upon my false imprisonment with W. T. and T. M. Church, his father. That there are those who claim to be mediums for physical and other manifestations who are not genuine, there can be no question; but that there are genuine mediums who are placed upon the false list unjustly, is equally true. It is certainly true that the philosophy of spirit-control was better understood than it seems to be by the people. If it were, mediums would have more sympathy than they now have.

It must be remembered that mediums have different kinds and degrees of mediumistic powers, some being influenced partially, others more; while some whose psychological nature are decided, are mere automatons. In the case of Mr. Church I would remark that while he is not ordinarily influenced to this extent, yet I am satisfied that he has been, and that, in every case of reputed "exposure," this has been true of him. It is due to truth and to the unfortunate mediums that candid, investigating minds shall canvass fairly this feature in the history of mediums, and give it its merited conspicuity. Is it not a known fact that many speak in an unconscious and trance condition? Do not many mediums play on instruments of music under a psychological spirit-influence, who are known to be wholly incompetent to do so in their normal condition?

Now it is known by many who know Mr. Church intimately, that he is one of the most perfect psychological subjects in the world. I have myself repeatedly seen him tested on this point, and I remark that this statement can easily be proven, and, if questioned, will be done by such men as Dr. Burrows, of Atlanta, Ill., and many others. What psychologist does not know that a subject under psychological influence is completely under the control of the operator? Suppose this operator to be a man in the form, would any one acquainted with psychological phenomena have any difficulty in deciding upon their genuineness?

Now, then, admit the hypothesis which is assumed by almost all Spiritualists, that spirits out of the form can also control susceptible subjects in the form, and the whole matter of Mr. Church getting out of his chair is explained. But the question may be asked, what object can spirits have in this exposing to persecution the mediums through whom they operate? I answer, that the fact is very generally conceded that there are good and bad, or progressed and unprogressed spirits, who, under peculiar conditions, exercise not only an influence, but a wonderful control over men and women in the form, and that when conditions favor, the evil class have more power than the more developed have. And why? I answer, that as they are consciously more gross and earthly, they can the more easily assume temporary materiality, and can as a consequence exercise and put forth superior physical power to accomplish their designs.

There is another fact to be considered in this connection, and that is that "like attracts like," or in other words, it is a known law, that every thing is controlled in its attraction by its own kind; that only congenial elements can coalesce or associate together. An individual whose mind is darkened by prejudice, and whose heart is in keeping, will attract just that class of spirits, who are as eager to execute his will upon the object of his prejudice, as he is to have it accomplished himself. Thus it is, when spirits in the form, and spirits out of the form cooperate, they can and do accomplish their objects with greater facility than do the purer and better class of spirits. But it may be asked further, why do not the better spirits give warning to those who are thus liable to become innocent victims? I answer, because they lose the power which is required for them to exercise in order to give the necessary warning. The undeveloped spirits, by reason of their being more gross and near the earth plane, assume, as already stated, materiality, and exert their power over their victim before warning can be given. And this does not involve either a want of wisdom or fidelity on the part of the pure and beautiful spirits that so often ravish our hearts with their divine sentiments of love and sympathy. They, as well as we, are under a law which they can no more control than we can. The only remedy, then, against the terrible consequences of the evil influences put forth by this class of spirits, is, to keep those who are like them in the form out of the circles till they can appreciate the privilege of angel society.

Now let us glance for a moment at the history of W. T. Church, as a medium. According to the account given by his father and others, he has, through a series of years, been brought through nearly every known phase, from the "tips" and "traps," to his present character of mediumship.

For many years he allowed himself to be used for the gratification of the people, without any remuneration. His business was that of photographing, which would, and I am told did, yield him a fair living, till from his frequent sittings as a medium, rendering him so obnoxious to the opposers of Spiritualism, he was compelled, for want of support, to abandon his calling as an artist.

This steadfast adherence of his to the claims of Spiritualism, as regards the phenomena at least, certainly reflects much credit upon him as a self-sacrificing man, and of his unwavering devotion to truth. He at length was prevailed upon to charge for his sances; but as he could never have a very large crowd, in consequence of the difficulty of maintaining the necessary harmony to insure good manifestations, he has never for any length of time realized much profit from his sances. Indeed, it is known by all who have attended his circles, that he cannot successfully hold them except in cold or cool and clear weather, and there is such a large per cent. of the weather that is unfavorable to his holding circles, that so far, when each year had told its history to him as a medium, in the money view of it he was minus.

Now if Mr. Church had been a juggler, and that too for the sake of making money, why would he not have given his time to expose Spiritualism in the day time and at all times? It is self-evident that if he had no scruples in acting as a juggler, he would not have had any hesitation in exposing the tricks, (if tricks they were,) and thus at once have rendered himself independently rich! If Mr. Church had pursued this plan, he could have had crowded houses all the time, which would have poured gold into his pocket without stint.

But instead of carrying out this unworthy policy, and thus sacrificing principle in attempting what he knew he could not do, and what his appreciative heart would not allow him to attempt, he has suffered almost martyrdom from poverty; and martyrdom from those who, whether from ignorance of the laws that control spirits and their mediums or otherwise, have helped on the terrible iron wheel of persecution till they have nearly crushed his spirit.

Many who seem to think Mr. Church an impostor, wonder why I will stand by and endorse him! Now if the arguments already involved in what I have written, are not sufficient to settle that question, I will add a few more, which, I think, will present a fair and satisfactory reason "why," and why, too, I fearlessly endorse him. I do not mean to say, that I endorse all that Mr. Church may do, or say; or that I endorse with servility all that any man may do and say; but waiving the little inconsistencies which may attach to Mr. Church, in common with traits of another kind that may attach to others, I would remark, that I cannot find it in my heart to crush anything God has given life to; but especially an intelligent brother, whose weaknesses should only be as the dust in the balances compared to the rare gifts God has bestowed upon him for the good, the comfort and enlightenment of humanity! If in my judgment I see in him a wrong, I admonish him, I do not abuse. This practice neither agrees with my philosophy nor my religion. These both

"Teach me to feel another's woe—
To hide the fault I see;"

i. e., so far as severity is concerned, that I may the more easily have access to the better part of man's nature, and thus be able to lift him up when he falls.

I became acquainted with Mr. Church in December, 1885, and have already given my extraordinary experience in his circles, as detailed in the Religio-Philosophical Journal, No. 17, 1886. I refer the reader to that article. With this experience, I could never regard Mr. C. as an impostor!

After this experience which I had in Chicago, I met with Mr. Church in St. Louis, when my experience, which was witnessed by many of the most intelligent and best citizens of that city, was greatly extended; and which left me no room to doubt his most extraordinary mediumship. It was impossible for me to question this; and I never did question it.

It is true, that when the reported Belleville exposure was announced, I, in common with others, before the matter was fully investigated, thought it possible that, as was alleged of some other mediums, he might have on that occasion "played off," but being one of a committee of some twenty or more persons to put him to a most rigid test, I had, with the whole committee, positive proof that whatever he might have done in Belleville, he was a genuine medium.

On this occasion, Mr. Church was examined by the committee who secured him, to see if he had anything about his person which might serve him as means of getting from his fastenings. After this was done, he was so completely secured, with needle and thread, (undershirt and outer shirt being sewed to his vest, and undersleeves and outer sleeves being also sewed together, and then his arms fastened likewise to his pants and drawers, and then being likewise sewed to the carpet,) that it was literally impossible for him to get loose and get back again without being detected. In this condition the manifestations were obtained as on other occasions. I believe Mr. Miltenberger made reference to this case in the BANNER last summer.

In the month of October last I was professionally engaged in Lincoln, Ill., where I attended a number of Mr. Church's sances, at Mr. O. C. Brackett's, till the time of the "exposure" which Mr. B. reports in the "Spiritual Republic," and which was noticed at the time by almost every paper in the country. When this happened before my own eyes I was "thunderstruck," and, till I had the matter explained to me, I thought, with others, that, in this instance, Mr. Church played off; and I was exceedingly indignant. My name appears in the list of those constituting that circle who witnessed his being found from his chair; but even then I did not, I could not admit him to be a "humbug." I thought, however, that on that occasion he played off the "Major" (Bostwick) with the bones, and, under this mortifying conviction, I wrote him a severe letter. He answered it, and thoroughly convinced me by calling my attention to facts which in the excitement I had lost sight of, that he did not and could not have gotten out of his fastenings himself, unaided by spirits; that he was entranced and taken out of his chair by spirits who cooperated with those constituting the circle, (who came with premeditated arrangements to strike a light upon him,) and thus upon the principle I have already shown, those in the form and those of the like nature out of the form cooperated in producing the results.

I do not reflect upon the motives of those gentlemen in Lincoln, who seemed to act from their own standpoint, supposing that the manifestations were unreal; but it was their severe spirit, coupled with their skepticism, that attracted a class of spirits who were determined to have the matter end according to their expectations, (not to say on the part of some, wishes,) that Mr. Church should be found out of his chair. Mr. Brackett says he cannot admit that Church was entranced, "from the fact," he avers, "of his preconcerted arrange-

ments." What were these preconcerted arrangements? I heard Mr. B. say that it was preconcerted; but let the gentleman give the exact manner in which he was fastened, and state how the ends of the ropes were held by the skeptics! Let him state how Mr. C. could have so bewildered the intelligent committee that secured and held him so that they could not, after making thorough inspection, detect the fraud? I confess I did not personally inspect the manner in which he was fastened on that occasion, but confided in the report of the committee that he was secure. Nor did I, owing to the terrible excitement of the occasion of his being found out of the chair, have the opportunity of making an inspection of the after condition of the rope by which he was secured; but my impression is, that he could not, unaided by spirits, have freed himself from his fastenings.

I know how hard it is for skeptics to see this matter in the light that I do, and I have no reflection to make upon the candor or fairness of any gentleman in the circle, except it is Mr. Brackett himself. Those gentlemen, so far as I know, were all respectable, honest citizens. I cannot blame them at all, from any knowledge I now have of the facts; but I repeat, I do blame Mr. Brackett, for his (as I consider) uncharitable and severe interpretation of this matter, together with the fact that he fails to state any facts which might show Mr. C. in a more favorable light.

For example, he does not state to the Spiritual Republic the fact which he stated to myself and many others, that he (Mr. Brackett) slept with Mr. Church in his (Mr. B.'s) own room, and that while he held Church's hands fast in his own, his spirit-brother and his two spirit children handled him for many minutes together—that he could distinctly distinguish between the large and the tiny hands that touched him. If Mr. B. is the fair man he would make us believe he is, and feels so deeply interested in having the truth set forth as it is, let him tell the whole truth. Mr. B. certainly knew that a candid statement of these facts would throw doubt in the minds of the people as to Mr. Church's being an impostor. I do not say that Mr. B. must view Mr. Church from the standpoint that myself and many others do; but I do say that he should be careful that, in his zeal, he does not do more harm than he can do good.

If I believed that Mr. Church was a trickster, doing what is done in his circles of himself, and knowingly, too, at that, I should not give him endorsement another minute. I am no apologist for anything wrong which may have been done by Mr. C. or anybody else. But I do not indulge the bitterness of spirit that many do, even when a brother is overtaken in a fault; and yet, I repeat, that I justify no wrong, and will not endorse the man who, beyond question, commits it.

THE LOUISVILLE AFFAIR.

Now, in conclusion, let me add a few facts respecting Mr. Church's case here. I will premise, however, by supposing that you know what estimate to place upon sensational reports from newspaper reporters. Those you have doubtless already seen. What I have said in regard to the Lincoln affair, (so far as the cause and merits of the case are concerned,) applies strictly to this case.

When Mr. C. was found on the floor, (which was before scarcely anything was done, except a little playing on the accordion,) he evidently was unconscious. I know it is hard to make the people believe this to be so; but those who have frequently seen him in this condition, cannot doubt it.

Let me make a statement, just at this point, to which I would call the special attention of those who testified against him. It is this: Mr. Church was warned the very evening that his sance came off, and in which he was found from his chair, that a light would be sprung upon him in all probability. Now in view of this expectation, does it look reasonable that he would have hazarded anything on his own expertise or skill? Can any one suppose Mr. C. to be so stupid?

But, again, it will be remembered that when what was supposed to be "Nimwakes" and "Little Swiss" and the little "Digger-Indians" were manifesting, Mr. Church himself struck a light, saying that as he was informed that some one in the room was going to strike a light, he would himself anticipate them. All looked, and saw that he was secure with his fastenings as in the beginning. He then blew out the light.

Now I would ask those present if they think it was possible, in the very brief time that elapsed before the spirits came again, for Mr. Church to have extricated himself from his fastenings without a light? I confess I am not able to comprehend how he could! When Mr. C. was found from his chair, no one was more thunderstruck than I was. I thought his fastenings were such that if he felt inclined to get loose, he could not; nor was I prepared to expect that an evil class of spirits would have the power to entrance and thus compromise him, and, as a consequence, his father and myself with him. But it has been done, and we have suffered much from the hands of an infuriated crowd, who threatened to hang us, and who did incarcerate us in a loathsome prison.

The charge that was preferred against us, of obtaining money under false pretences, failed most signally.

The charge which is now preferred against Mr. C., of jugglery, will fail as signally as did the other charge. Of this I have not the shadow of a doubt.

Before concluding, I would remark that I have seen Mr. C. tested as a medium in almost every imaginable way; and whether my conclusions in regard to the proper solution of his troubles are correct or not, of one thing I am sure, and that is, that he is a most wonderful medium. And those who have read my experience, will not be surprised that I take the view I do. On the contrary, they would have just cause to regard me as imbecile in mind, and depraved in heart, if I were to take a common view of the matter. I have no war to make upon those who do not see as I do; but I would be glad to see a different spirit manifested; I would be glad to see men more cautious, and less severe in their denunciations of mediums. No one can be found who is more in favor of a pure class of mediums than I am. No one can be found who puts a higher estimate upon truth and morality. No one regards sensuality with more detestation than I do. But in God's name let us prove thoroughly all questions which involve the character of men, before we mathematicize and consign them to infamy and ruin.

We are again free, and Mr. C. is going to prove to the people that he is a genuine medium, and has already a host of warm friends who are ready to stand by him to the last. This we will all do, or be fully satisfied that he has designedly imposed upon us.

What is true and real in my estimation and my honest convictions, I will stand to fearlessly; but what can be proven to be false, I will be as far from accepting as any man living. Up to this date, I am unable to see that Mr. Church is an impostor, nor do I believe it possible for him to do himself what I have known to be done in his sances. Nor am I able to see what motive could impel him to "play off," if even he could do so; seeing that he could make vastly more money by performing tricks in the light and exposing the matter, than he can possibly make under the odious idea (to many) of spirit phenomena.

Fraternally yours,
P. O. JENKINS.

Louisville, Ky., March 28th, 1887.

Banner of Light.

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LUTHER COLBY, EDITOR.

LEWIS B. WILSON, ASSISTANT EDITOR.

All letters and communications intended for the Editorial Department of this paper should be addressed to Luther Colby.

SPIRITUALISM is based on the cardinal fact of spirit-communication and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy. (London Spiritualist Magazine.)

Hanging Men and Women.

In another part of this week's BANNER, the reader will find an article on this subject from the pen of Prof. Brittan, of New York, who has interested himself in the cases of two or three men who were sentenced to death by the legal authorities. The views and sentiments brought forward by him in the body of his very interesting statement will meet the approval of all who really want progress with humanity, and justice with law. It is scarcely necessary that we should commend the reading of the article.

In connection with this subject of legal murder by hanging, we should miss of the chief point of our duty were we to omit to present and enforce the argument which is the top and bottom of the whole matter. It is so simple, the wonder is that it has gone so long unenforced; and yet it is not at all strange, either, that men should not see it, who are never in patient and serious quest of the spiritual law. Here is the fact in few words: when a human being is sent into the other world with his diseases of passion and malice and hatred still working in him with their full force and vigor, he of course has to get rid of that disease and become quit of the tyranny of those terrible conditions, before he can expect to make any progress in spiritual life. If those passions have not been conquered before he left the form, then he will certainly return and work them off in their full strength through the embodied mediumship of some one else. Hence it is a fatal mistake, as a matter of policy alone, to send a murderer, with murder still in his heart, into the other world; for he can and will return continually to wreak his vengeance, through such human agents as he finds he can possess and control, on innocent and helpless individuals.

Instead, therefore, of putting a stop to the evil, the law only multiplies and extends it indefinitely, carrying untold woes into circles and communities that are nowise responsible for the original wrong. It is like cutting off the head of the hydra in the fable: countless others spring up where one was removed. It is simply a fatally mistaken stroke of statesmanship. Society, both individually and collectively, is made the sufferer by it, and should therefore awake to the wrongs which are thus inflicted. The object being to prevent crime, it is evident that such a course utterly fails to do it; for the criminal as surely goes on in his career in the spirit form as when in the body, and generally with greatly increased power for evil, since he is not hindered by any of those causes which notoriously obstruct his capacity for evil here. Legislators may, or may not, be afraid of being thought Spiritualists by taking such views, but that is nothing whatever to the point; the law runs through the world of man and fact precisely the same, whether they consent to it or not. It would betray a larger wisdom on their part to pay regard to what is shown to be the fact in the case, paying no heed to the views of those who as yet fail to comprehend the statutes of nature. If we could but chronicle today the fact that there is a radical change in the public view of this most important matter, it would satisfy us more than any other thing that genuine reform is at the door.

This is the strong point—strong because natural—which Prof. Brittan brings out in his communication to the Governor of New York, and in his personal comments on the same. It cannot be too emphatically insisted on everywhere in this day of general enlightenment, by speaker and teacher and writer. We cannot drive evil out of the world by burying its embodiment in the grave. It lives still somewhere; is still active and energetic; and does its work through others which it used to do with its own hands. There is no place in all God's fair creation to which the spirit of Evil may be banished; it must be overcome right where it is; but it must be overcome only with Good. The doctrine is at the very foundation of Christianity, of the progress and redemption of man. It is too deeply fixed in the universe as a law, to be voted down by legislatures.

We are not now proposing improved codes that shall faithfully represent and embody this great and abiding truth. It is ours merely to point it out, to call public attention to it, to advocate it before the futile and fatal devices with which legislation has so far been content to amuse itself. An intelligent people, when engaged in making laws for themselves, commit an error which can with difficulty be pardoned to them, if they will fully omit any of the fundamental facts that force themselves upon their attention. We call, therefore, on our legislators to take heed that this most impressive truth, in connection with the proper punishment of criminals and the effectual curtailment of crime, shall be considered with the great seriousness it deserves, and allowed its just place in the principles and spirit of advancing legislation. It is a matter that deserves to be ceaselessly agitated.

Miss Doten in Mercantile Hall.

Previous to the lecture, the choir sang in good style, "I dreamed a dream of heaven," and "The beautiful hills." The subject of the discourse was a review of modern Spiritualism since its advent in the Fox family, March 31st, 1848—last Sunday (March 31st) being the nineteenth anniversary since the first intelligence was conveyed through the tiny raps. The speaker briefly traced the various phases of the spiritual philosophy to the present time. Spiritualism is a wave of revelation which has spread all over the civilized world in the short space of nineteen years. It is the most important step ever taken in human progress. It will continue to roll on till it takes hold of every fibre of our lives and becomes a part of our very existence—a support through all and every emergency. Spiritualists should be strong and true, and bless God for the light and truth which Spiritualism has thus far shed upon the world. At the close of the discourse, an original poem was given, entitled "The Rainbow Bridge."

The Social Evil.

Mrs. Emma Hardinge delivered a lecture, on the evening of March 20th, in St. Louis, at the Polytechnic Institute, on the relation between "Society and the Magdalen," in which she treated this engrossing subject with that fearless candor, thoroughness, and Christian spirit which have characterized her devoted efforts in favor of it from the beginning. No woman could well appear before the world in a nobler work than as the reformer of the gross evil to which her sex is unfortunately and wickedly exposed. She holds that as it is an evil which drains the virtue from all true social life, so ought society to take hold for its eradication. Six years ago—Mrs. Hardinge reminded her St. Louis hearers—she laid before them her views on this same subject, exposing a plan for an institution of reform which she desired to see founded in every State. But the disturbed state of the country compelled a temporary abandonment of her scheme, the attention of philanthropists being drawn to other objects. She spent time, health and money in her self-elected cause, lecturing in all the principal cities East and West, and using up the last available item of her means in an effort to establish a plan for the rescue of the unhappy victims who sought relief at her hands.

Mrs. Hardinge has thus far devoted all the funds collected from her solitary missionary labors, which amount to some two thousand dollars, to the "temporary home" for friendless women in Philadelphia; besides five hundred dollars, received through bequest, to the home for the same class in Kneeland street, Boston. She does not, therefore, present herself to the benevolent and sympathizing public, either as a donor or missionary in this field of labor; but inasmuch as for six years of indefatigable effort her investigations have been mainly conducted through personal observation, and she has learned by experience many valuable lessons on the best methods of treatment in such cases, she gave the people of St. Louis the results of her experience. The readers of the BANNER will find this noble lecture of Mrs. Hardinge on the first page, and will not omit to peruse it with attention. She chiefly designed by it to call attention to the movement, now begun in St. Louis, of the "Western Female Guardian Society"; and she invited her own sex to lend their willing aid in rescuing fallen women from their doom, if left alone. This most important social reform cannot but go forward to success, under the inspired labors of such a gifted and devoted apostle of true reform as Mrs. Hardinge.

New Publications.

BACKBONE: Photographed from the Scalpel. By Edward H. Dixon, M.D. New York: Robert M. Dewitt. For sale in Boston by Lee & Shepard. Between the handsome covers of this book are contained a list of selections from that brilliant Medical Journal, the "Scalpel," whose editor is Dr. Dixon. We fully coincide with the author himself in his expressed opinion of the contents, considered from the Orthodox side of the case, as "the boldest, most insolent, serious, satirical, instructive Mephistophelian affair that has ever been sent forth from the press." The titles of some of the papers are as follows: "Scenes in City Practice"; "Scenes in Western Practice"; "Scenes in Village Practice"; "Infidelity of Medical Men"; "The Early treatment of Children"; "Fashionable Dress"; "The Life-Force"; and "The Sympathetic Nature of Disease." He likewise freely discusses the significant question, "What becomes of the Doctors and Apothecaries when they Die?" The book will sell faster than the publisher can manufacture it. Everybody wants to get an inside view of the tactics and trickery of medical practice under the "regular" physician.

ORANGE GROVE: A Tale of the Connecticut. Worcester: B. G. Howes.

This interesting volume of four hundred pages, written by a lady of Worcester, well qualified for the task, contains more common sense than a dozen volumes of the common run of stories. It is written in a vigorous, entertaining style, bringing in the great questions of temperance, anti-slavery, woman's rights, and other reforms, upon which the author takes the most decided radical stand, enforcing her views in a logical, clear and independent manner, showing up the errors and absurdities connected with the prevailing customs of the day. We commend the book to the perusal of all who desire to see the progressive side on all these great issues discussed in an attractive manner, interwoven as her arguments are with charming narrative of pleasing incidents in social and domestic life.

A Generous Donation.

Dr. Calvin Hall, of Willimantic, Conn., has generously placed in our hands the sum of one thousand dollars to aid in circulating the BANNER OF LIGHT in families where it does not now go, by defraying half its yearly subscription price for persons who cannot pay the full price (\$3.00).

Therefore, to all such who will remit to us \$1.50, with evidence of their inability to pay more, we will send the BANNER OF LIGHT for one year.

Our good brother Hall feasts upon the rich fruits of Spiritualism, and is desirous to help others to a like blessing.

We have scarcely a subscriber who does not know of some one or more who are deserving of the above generous offer, and we hope they will find pleasure in assisting such to avail themselves of this offer at once, as the amount is limited.

Write plainly the name, town, county and State, and address letters to WM. WHITE & CO., BANNER OF LIGHT, Boston, Mass.

Liberation of the Eddy Mediums.

We have just received information from a reliable source that the prosecution against the Eddy mediums, as "jugglers," has been abandoned by the government—the whole thing not *pro'd*. Thus Truth has triumphed over Bigotry and Error. We thank God that Justice has taken the place of Persecution, in this case at least.

Those honest-hearted Spiritualists who have responded to our call for material aid to defend the Eddys, have our warmest thanks, notwithstanding only a moiety of the money has been used—say about thirty dollars. The balance in our hands and in the hands of Bro. Forsyth, of Buffalo, is subject to the order of the donors.

Spiritual Meetings in Music Hall.

We learn that Mr. L. S. Richards, a highly respectable and influential merchant in this city, has secured Music Hall for the purpose of holding spiritual meetings the coming winter. He is now making arrangements for speakers. Music Hall is the finest assembly room in this city, and success will surely attend the enterprise.

We wish those of our subscribers whose time has nearly expired, and who intend to renew their subscriptions, would do so two or three weeks before the time runs out, in order that their names may not be dropped from the mailing book. Such a course will prevent the loss of any numbers of the BANNER.

Mrs. Mary Macomber Wood.

This lady has been reëngaged to lecture in Washington Hall, Charlestown. On Monday evening, April 1st, her lecture was the last of three upon the all-important subject of "Clear-Seeing, or Clairvoyance." In these lectures, she proved most fully—and her deductions were from philosophical and scientific reasonings—that non-clairvoyant persons may become "clear seers," by development, through the application of non-conductors. Those that have not heard Mrs. Wood, should do so at the first opportunity, for she is a fine speaker, and her controlling intelligences are of a high order, logical, philosophical and great depth of reasoning. Her lecture delivered Sunday evening, March 30th, on Capital Punishment, should be given in every city and town in the land. For eloquence and sound argument it was unsurpassed; it went to the very soul of things, in justice and judgment. May she long be spared to continue her work in the great harvest-field, to which she has been dedicated by her spirit guides on the "other side of the river."—O.

Haverhill, Mass.

Spiritual meetings are held regularly every Sunday afternoon and evening, in Music Hall, and are fully attended. A. C. Robinson, of Salem, spoke there last Sunday in a very acceptable manner. Mrs. M. F. Cross is engaged for the last two Sundays of this month. The Children's Lyceum is again in successful operation, under the management of Mr. C. O. Richardson, acting as Conductor, and Mrs. E. L. Currier as Guardian of Groups. An entire new fit-out of banners, flags, targets, and all the other requisites for a complete Lyceum, has been purchased. The school is now in a more flourishing condition than ever, under its new and energetic managers.

Dr. J. H. Newton.

Dr. Newton has been healing the sick for the last two weeks in Salem, where he has effected some most wonderful cures, and there is much excitement in the minds of the people in regard to his beneficent works. He is truly a blessing to suffering humanity, if he does not cure every one who comes to him. Thousands are greatly helped and hundreds are cured weekly by him. What more could be asked of mortal man?

ALL SORTS OF PARAGRAPHS.

Send for a copy of Judge Edmonds's work on Reconstruction, which we have before alluded to. See advertisement.

Meetings are held in the City Hall, Charlestown, every Sunday, at 2 and 7 P. M. Lyceum at 10 A. M. Speaker, Ophias B. Lynn.

Remember the benefit to the widow of the late Charles A. Moore, which takes place at the City Hall, Charlestown, on Tuesday evening, 9th inst.

J. Madison Allyn has returned to this city and is ready to answer calls to lecture. He can be addressed care of this office.

Dr. H. B. Storer advertises in another column a new system of cure, by the combination of spiritual and magnetic forces. Dr. Storer is a gentleman of unimpeachable reputation, and it gives us pleasure to recommend him to public confidence.

We had a call last week from Dr. C. C. Colby, of Albert Lea, Freeborn county, Minnesota, of which county the Doctor is Auditor. Although he is an educated physician, he has come east for the benefit of his health, and is trying the efficacy of Dr. U. Clark's Healing Institute at Greenwood.

Dr. F. L. H. Willis will lecture in Providence, R. I., during April.

Literary men will be happy to hear that Allibone's second volume of the Dictionary of Authors is nearly ready for publication.

A merchant on Franklin street was speaking a few days since of the "volume of trade." A very literal, though not literary gentleman, innocently inquired who published the book.

Dr. Presby Clark, who has been practicing in Boston and vicinity for several months past, left here last week on a tour West, to remain absent during this month, when he will return to be located here permanently. He intends visiting Lockport and Buffalo, N. Y., and possibly Cleveland, Ohio. His many friends and patients would recommend him to the favorable notice of the afflicted in body and mind. As a clairvoyant, botanical and sympathetic physician, he has no superiors.

Wisconsin beats Massachusetts on the female suffrage question. It has, by a vote of sixty-three to twenty-two, adopted a resolution submitting the question to the people of the State.

The Lincoln Memorial, recently sent home by Thomas Ball, is at Childs', on Tremont street. It represents the President erect, and bending before him a freedman wearing the liberty cap, the broken manacles lying on the ground. It is very beautiful in conception, and its execution in Munich bronze is quite attractive.

Says an exchange, "Sixty Roman Catholic priests have been sent to New Orleans, to open schools for the freedmen. Romanism seeks a new life in this country through the blacks."

Mrs. M. M. Wood has been reëngaged to lecture in Washington Hall, the remaining Sundays of this month.

The concert by the New England Conservatory of Music was given in Music Hall, Saturday evening, to a large audience. Miss Nellie Sterling, of New York, made her first appearance in this city, and a perfect success it was, too. She possesses a very fine contralto voice of great compass and sweetness. Mr. Goldbeck's composition for piano and orchestra was a splendid affair.

REV. OLYMPIA BROWN delivered the eighth of the course of Radical lectures in Fraternity Hall in this city, on Sunday evening, on the subject of "God in the Market and in the Streets." It was full of sharp hits and plain-spoken truths.

A school-master in Ohio advertises that he will keep a Sunday school twice a week—on Tuesdays and Saturdays.

Dr. Edward Hithcock, of Amherst College, has examined a portion of the muscle taken from the body of Miss Ida Hall, who died in Springfield recently, and mentioned in our last paper, and found the trichine in it in large numbers.

The number of paupers in the British Empire is steadily increasing, while the moneyed aristocracy are growing richer.

The Lindell House, in St. Louis, Mo., the largest building of the kind in this country, if not in the world, was totally destroyed by fire March 30. Loss \$1,000,000.

THE NEW YORK CONSTITUTIONAL CONVENTION.—The New York Legislature has finally agreed upon a bill providing for a State Convention for the revision of the Constitution, and the elections for delegates will probably be held on the 23d of April. The bill as passed provides for the election of thirty-two delegates at large, no elector to vote for more than sixteen of them, and the remaining delegates are to be chosen by Senatorial, rather than Assembly districts.

Mrs. Fannie Allyn speaks in Mechanics' Hall, Charlestown, during this month.

The Eddy mediums are holding sances in Syracuse and vicinity, New York State.

Every man desires to live long; but no man would be old.

"Why do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigismund. "Do I not destroy my enemies by making them my friends?" was the Emperor's noble reply.

Mr. Stevens has renewed his lease of the Tremont House in this city, for a term of ten years, for thirty-five thousand dollars a year.

What is the use of sighing and weeping as we float down the stream? Why make the voyage of life a wailing voyage?

An actress, connected with one of the theatres, a great favorite, was complimented upon the blackness of her hair. "Why, it is dyed," she replied, with the amiable frankness of the true artist. "Dyed," replied the other speaker, "why, favorite as you are, you are not five and twenty." "No," said the lady, "but you know whom the gods love, dye young."

The Pelham Springs Orient House in Berkshire Co., Mass., has been sold to Dr. C. C. Beers of Boston.

MUSIC.—The meaning of song goes deep. Who is there that, in logical words, can express the effect music has on us? A kind of incantation, untranslatable speech, which leads us to the edge of the infinite, and lets us for moments gaze into that—Carlyle.

Dr. J. G. Holland offered his first and most successful books to four publishing houses, by whom they were refused. Mr. Scribner ventured upon the publication, and has sold nearly fifty thousand copies of each.

The Earl of Shaftesbury has introduced a bill into the British house of lords to check the excesses of the "ritualists."

A CAUTION TO LADIES.—It is stated in the English papers that wearing chignons, known here as waterfalls, has brought on a terrible skin disease, as it is supposed the hair was out from the heads of persons after death; though it has always been maintained that hair to be of any use must be cut from the head of a living person.

A respected druggist in Columbus, O., hung himself to his bed post while religiously crazy. The revival preaching of old theology was too much for him.

The daughters of Marryat, Thackeray and Dickens have been very successful as novel-writers.

"I have not loved lightly," as the man said when he married a widow weighing three hundred pounds.

The London Musical World says: "There is shortly to be brought before the public a new kind of piano-forte, the novelty of which consists in its having a second row of hammers, that being worked by a pedal in the ordinary way, produces the sound of an octave upon the striking of a single note, and of a double octave if the two notes are struck. The instrument is about the size of an ordinary piano-forte, and is called the Arabella, in honor of the fair pianist, Madame Arabella Goddard."

The new steamers Bristol and Providence, which are nearly completed for the New York, Bristol and Boston line, will cost \$100,000 each. Each boat will be lighted by gas, and will contain two hundred and forty state rooms, fitted up in the most thorough and luxurious manner.

Indiana has a school fund amounting to seven million dollars, and is fast taking rank as one of the foremost States in the Union in respect to its school system.

Gov. Hawley, of Connecticut, appoints Friday, April 19th, as Fast Day.

THE PARIS EXPOSITION.—A cable telegram announces that the World's Fair, opened at Paris on the first day of April. The Emperor Napoleon, the Empress, and about five thousand people visited the Exposition on that day. The arrangements for opening were far from being complete—not more than one-tenth of the goods having been opened—and will not be before the first of May.

J. G. FISK, we learn, has again resumed his labors in the lecturing field. This will be good news for our friends, who do not like to be deprived of the privilege of listening to the teachings of so scholarly and able a speaker. His present address is Red Bank, N. J.

The women of America are growing more and more handsome every year, for just this reason: They are growing rounder of chest, fuller of limb, gaining substance and development in every direction. Whatever may be urged to the contrary, we believe this to be a demonstrable fact. When the rising generation of American girls once began to wear tight shoes, to take much exercise in the open air, to skate, to play croquet, and to affect the saddle, it not only began to grow more wise, but more beautiful, and, which must follow as the night the day, more beautiful.

Our most intimate friend is not he to whom we show the worst, but the best of our nature.

Illinois has abolished capital punishment.

HOW JELLIES ARE MADE.—At a recent trial in New York relative to possession of a lot of jellies, the fact transpired that the strawberry, pine apple and other jellies were all formed out of apple jelly, colored to suit the name and flavored with essences.

A splendid cathedral is to be built by the Catholics at St. Louis, four hundred feet long and one hundred and fifty wide.

GEORGE PEABODY'S GIFTS.—The total of Mr. Peabody's gifts amount to \$6,135,000, which the Mississippi bonds may increase to \$7,203,000. Of this sum, all but \$4,500,000 has been contributed for public purposes. It is understood that Mr. Peabody has provided for every relation of his now living, the most distant receiving \$50,000, and those nearer \$100,000 each, and it can be safely said, there is not on record an instance of greater public and private benevolence by any private citizen of any country in the world than that furnished in the princely gifts of George Peabody.

A German Count has been arrested in Louisville for marrying three ladies there, two in Baltimore and an indefinite number in New York.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
544 BROADWAY,
(Opposite the American Museum.)

WARREN CHASE,.....LOCAL EDITOR AND AGENT.

A. J. Davis's Works, and Others.
For \$24.00 we will put up and deliver to express, or as ordered, a complete set of the works of A. J. Davis, comprising twenty volumes, three of which are pamphlets. These works will make a good and substantial library of our literature, that every Spiritualist who is able ought to possess. Nature's Divine Revelations, thirteenth edition, has blank leaves for family record.
Voices of the Morning. An elegant volume of poems by Belle Hual. Sent by mail on receipt of \$1.25.
Apocryphal New Testament, by mail, 15c. Age of Isaac, 50 cents; American Crisis, 25 cents; Out of Midian, 50 cents; Fugitive Wife, 35 cents; Elder Tubb, 75 cents; Joan of Arc, 60 cents; Plain Guide, \$1.25.
A Life of Thomas Paine, \$1.00, can be had here—not the one Mrs. Watson's copy.
Our shelves are now well filled with a large assortment of Spiritual and Liberal Books, and we shall be happy to select and fill any order, from ten cents to twenty dollars, with books that will pay well for reading.

Popular Medicines.
Dr. Barden's Family Medicines are for sale at our Office, 544 Broadway, New York; used several years, and recommended by Warren Chase. Also, the Nervous Balm; recommended by Dr. Newton, and selling well. Dr. H. B. Storer, and fast gaining a reputation as a cure for diseases of the nerves, which are so common in our nervous country. King's Vegetable Ambrosia, for the hair, \$1 per bottle. West's Medicated Candy, an excellent remedy for bowel complaints, especially for children. Don't forget the place—opposite Barnum's Museum, over American Express Office.

Sidewalks in the Evening.

As the sunshine and daylight drop off the upper windows of the western fronts in the tall blocks of Broadway, the crowds begin to hurry up town. First, the merchants, owners and partners, who live on their profits, go up early to their homes on the avenues and elegant streets where the aristocracy live, to their late dinners and early suppers, which are so near and so mixed it is not easy to always tell whether it is dinner or supper.

They start early, from three to five, and walk slowly up, or ride if in a hurry. Next drift along more hurriedly the chief clerks and younger partners, and those who live on salaries that enable them to live up town and in style; and about the time the evening shades appear, and the lamplighter begins his work, the streets are crowded with those who work for a living. The sewing girls and clerks on low salaries are let out, and hurry to their homes, some of them hardly worthy the name of home, but still dear to a weary body and burdened mind, and often the home of dear ones left to watch and wait in till the laborer comes with the wages to get bread and coal and meat and sugar, if the sum will reach them, but bread and coal first, and meat and sugar if they can.

At this twilight hour in the busy part of Broadway, more than ten go up to one down the sidewalk, and they constantly pass off to right and left to the cross streets and alleys. In bad walking and bad weather they seek the cars and stages, but the chances are poor for a ride at such times, and bad enough any time.

About seven P. M. the streets are quite thin again, as the business men and laborers of both sexes have mostly gone home; and now and next come the stragglers, and stragglers, and idlers, and loafers, and courtesans. From eight to ten the richly dressed and finely formed and featured of the female sex, who sell themselves and their lives, body and soul, for money to dress and feast and drink and die on and in, have the preference on the sidewalk, and the officers standing or carelessly sauntering along watch and laugh as they see them catch their victims, green and dry, and take them off to be pocket-picked, or worse. Oh what a pity! what a shame! what a grief that such is fashionable life in this Christian City; but old Christianity helps it on, and saves the souls at the sacrifice of the body; forgives sin, and makes virtue a mockery; cheats the Lord and devil both when it can.

Later and later into the night the figures come and go on the sidewalk, and the white skirts are succeeded by darker ones, till the poorest and most miserable class of drunken mortals wind up the scene for the night; but not till toward morning light do the last of them crawl away into their dens.

Persons, male and female, not acquainted with city life and not ironclad, should keep out of the streets of our great cities after nine o'clock in the evening, unless accompanied by a friend of the other sex, each of which is a guard to the other, and may often prove a Saviour.

There is an improvement in the streets of New York since the excise law, and although the boys are taking up smoking and drinking and ruining themselves in houses of vice and misery, yet the older ones are quitting and reforming more than ever. Success to every temperance movement and every reform.

W. T. Church, the Physical Medium.

A Louisville, Ky., paper comes to us loaded with a charge which greatly delights many of its readers, being a pretended exposé of the tricks, as they call it, of William T. Church, a medium who had been for some time astonishing the skeptics. These exposures, that have become so common of late, are no doubt many of them planned and executed by the spirits cooperating with our enemies, who are too weak of themselves to arouse even a healthy opposition to the physical demonstrations. That William T. Church is a medium through whom spirits can, and do make their presence and persons known to some of us, we know as well as we know our right hand from the left. That he is always honest and truthful, we cannot vouch, but never saw or knew of any trick or deception in him. From our knowledge of him we should sooner think the spirits controlled his body and used it without his volition, and either with or without his knowledge; but if they can transmute his slender form in the giant Nimwauke, or the little children that in his circles climb into the laps and hang on the bosoms of parents, they certainly do more than he can do, or any one who discovers or exposes his tricks. He may cheat, or his spirit-guides may cheat, but it does not weaken in us the fact that he is a medium.

We do not believe the old Scripture, that he who is guilty in one point is guilty in all. The bitterly prejudiced public are so eager and greedy that they catch at every little silly exposé of some one failure or counterfeit, and condemn the whole, as a fool might do by the currency who gets one counterfeit bill. We would not uphold Mr. Church, nor any one else, in any species of cheating or imposing on the honesty or credulity of friends or foes; but there have been so many cases where the thief has been the leader and loudest in pursuit of thief, as libertines are after free love and free lovers, that it calls upon us to be careful, to hear all sides, and decide from all the evidence. We are not ready to condemn Mr. Church, but if he has been guilty of willfully deceiving an audience assembled to get the tests and evidence of spirit-life and presence, we should not recommend him to honest inquirers, while it would not in the least weaken the knowledge we have that he has been a most excellent and very remarkable medium, and may still be so, even if he is sometimes dishonest, of which, however, we yet look

the proof. If we were to take all the lies for truth that have been written for the press against Spiritualism and Spiritualists, and all the exposures, &c., we should be as much imposed upon as if the whole of the phenomena were really a humbug or necromancy. We hope, in this case, Mr. Church will be able to clear himself from the charges, and prove, as has often been done before, the applicability of the lines in Hudibras:

"Soon a wonder came to light,
That showed the rogues they lied:
The man recovered from the bite,
The dog it was that died."

Another Soldier Stepped out of the Ranks.
Dr. Mayhew, whose extensive and faithful services with other able, early, and devoted lecturers in the ranks of spiritual speakers, have been long highly appreciated by us, and poorly paid in the far West and sparsely settled new States, has at length tied up for a season in Washington, D. C., where he will, we hope, be better rewarded by the Government department that will find in him another faithful servant, as they did in Father Pierpont. Success attend him wherever he goes, in the wish of a brother.

Uncle Sam seems somewhat partial to our speakers, and even to some of the mediums, while some of the petty tyrants who hold a little brief authority as local judges or revenue collectors, vent their spleen on such innocent and inoffensive instruments as the Eddy mediums. No wonder the Government finds places for so many of our speakers, for no more honest and faithful agents can be found in the country than those who have for years sacrificed reputation, business, friends, property and prospects to the cause of Spiritualism, when it was new and so odious to sectarian nostrils.

J. M. Peebles's Lectures.

The Society at Ebbitt Hall have had very large attendance and the highest appreciation of the able lectures of J. M. Peebles, the last three Sundays. We have seldom heard more solid and substantial approbation of any speaker than of him, both from this city and Philadelphia. He often shocks his old companions in arms, the Universalists, but if it were possible for them to retain one such earnest, active and living soul among them, they might have a little hope of perpetuating their church; but all such get out and leave the fossils to carry it on, and it is about ready for the cabinet of specimens. Our doors are wide open to receive its soul as soon as it lays off the crusty form, and as one after another comes through the door, he or she finds old friends, more alive than ever, in the ranks of Spiritualists. Chapin clings to the shell yet; some butterflies do not get out early from the crusty covering of the old form; others, like Bro. Peebles, Brittan, Barrett, and a host besides, soon shake off their wings when the sun of inspiration comes, and are early out among the flowers, sipping the honey dews of the morning hour.

The Cause Spreading.

An order in our office for books, papers and information comes from Australia, and assures us that this glorious Gospel has already commenced shedding its light on that far away region. The savans who have so often extinguished it with bigoted authority, must some day be ashamed of their ignorance, if they are not so hardened by sin that shame cannot reach them, or so absorbed in their theory of total depravity that they cannot see a beautiful truth in the light of Nature. But the world will see, whether these blind guides do or not. Every day we receive new evidences of the spread and demand of Spiritualism, and only wonder at the backwardness and apathy of the early recipients who have been long in its light, and see (as they surely must,) the need of cooperative and organic action to put the fruits of this new truth more practically before the world. We shall now have large and intelligent accessions from the churches. They are coming.

Jottings.

The moving currents of living beings flow up and down Broadway, as usual, in snow or mud, clean or dirty streets. Trade is yet dull, and the speculators uncertain of future prices. Many places are advertised to rent, because the present occupants will not submit to increased rates, which the property holders demand, mainly because they estimate the value of their property higher, and only make a pretext of increased taxes. The poor and middle classes bear all the burdens, and the rich grow richer every year. Wag on, old world. There is a better one just above you.

Information Wanted.

A stranger writes us to inform him what to mix with the clay to prevent the bricks from crumbling. This is a specimen of the questions often asked us by those who suppose the spirits will tell us everything, if they tell anything, as of course they are supposed by such persons to know everything. This is an evidence of the ignorance and stupidity of their own spiritual teachers, the clergy. We advise our stranger friend to put in the same material the churches will have to resort to, to keep them from crumbling, viz: knowledge.

To Correspondents.

[We cannot engage to return rejected manuscripts.]
S. D. P., Post Huron.—Both letters received, and the money is credited to two years' subscription.

Donations in Aid of our Public Free Circles.

Mrs. M. Marshall, Palmer, Mass.....\$ 6.00
C. K. Billoway, Huron, Mich.....2.00
James H. Huffer, O.....2.00
S. D. Pace, Post Huron, Mich.....2.00
Calvin Haskell.....1.00
Friend......50

Donations to Fund to Send Banner Free to the Poor.

Dr. E. Beckwith, South Pass, Ill.....\$ 50

Business Matters.

COUSIN BENJA'S POEMS, just issued in book form. Price \$1.50. For sale at this office.

JAMES V. MANSFIELD, Test Medium, answers sealed letters, at 102 West 12th street, New York. Terms, \$5 and four three-cent stamps.

DR. L. K. COONLEY, healing medium. Will examine by letter or look of half from persons at a distance. Address, Vineland, N. J.

Mrs. E. D. SIMONS, Clairvoyant, Magnetic and Electric Physician, 1249 Broadway, corner 31st street, New York.

A tasteful necessary to a lady's wardrobe will be found in BACHELIER'S PATENT SKIRT SUPPORTER. It improves the figure, and promotes health and comfort. Dry and fancy goods stores have it.

The most popular and successful medicine for the permanent cure of NEURALGIA, Nerve-ache or Toothache, or in fact painful nervous affections, is DR. TURNER'S TRODOUREUX OR UNIVERSAL NEURALGIA REMEDY. Apothecaries have it. Price \$1 per package; by mail, two postage stamps extra.

Special Notices.

This Paper is mailed to subscribers and sold by Periodical Dealers every Monday Morning, six days in advance of date.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENGLAND.
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MRS. SPENCE'S POSITIVE AND NEGATIVE POWERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass.

Many persons are to-day suffering from Dyspepsia who do not know it; they feel a heaviness after eating, a sort of languor or lack of energy, and attribute it to the spring weather. It is nothing but indigestion, and one dose of Cox's Dyspepsia Cure will confirm this fact.

Such curative and healing power as is contained in Mrs. Spence's Positive and Negative Powers, has never before been known in the entire history of medicine. See Certificates of Cures and advertisement in another column.

Remember that Mrs. Spence's Positive and Negative Powers are the Greatest Family Medicine of the Age. See Certificates of Cures and advertisement in another column.

The most liberal terms, and also the sole agency of entire counties, for the sale of Mrs. Spence's Positive and Negative Powers, given to Druggists, and to Agents, male and female. See Certificates of Cures and advertisement in another column.

Physicians of all schools of medicine, use Mrs. Spence's Positive and Negative Powers. See Certificates of Cures and advertisement in another column.

APRIL 6.

ADVERTISEMENTS.

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Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

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THE NEW SYSTEM OF CURE FOR THE NEW AGE.

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OUR system of treatment triumphantly establishes the fact that spiritual and magnetic forces, when properly applied, are in the spirit of brotherly helpfulness, are all-powerful to conquer disease, both of mind and body. All that I ask of patients, at any distance, is sincerity and a true determination to follow the advice given, and conquer the disease. I wish friendly correspondence by letter, that confidence and sympathy may be established between us, and a true determination to cure—incurable cases may be modified, and the patient's sufferings relieved. Clairvoyant insight is employed to discover the actual condition of each case, and our remedies are adapted to each specific case. Patients are requested to send the leading symptoms of their disease, with name, age, residence, height, color of hair and eyes, stout or slim, (on application, enclose three postage stamps, which will insure an immediate reply.) 2w—April 12.

SPIRITUAL HOME AND COLLEGE OF HEALTH.

Spring and Summer Season for Invalids and Students.

DR. UTRIAH CLARK'S large, finely furnished, beautifully located Institute, seven miles from Boston. For all kinds of invalids, for students of all Christianities, and for medicine, and a few select boarders. See circular with an engraving of the premises, list of courses, terms, &c. DR. UTRIAH CLARK, 100 N. BROAD ST., BOSTON. April 13.

STARTLING AND IMPORTANT DISCOVERY.

Oil burns from a wick, without light, smoke or bad odor, in MORRILL'S NEW OIL STOVE.

THE best and cheapest stove for all kinds of cooking, heating and mechanical purposes. Price from \$5 to \$20. Will sell everywhere. Agents wanted. Circulars supplied. Send for illustrated catalogue. "Come and see." MORRILL & KIMBALL, 60 Congress street, Boston. April 13.—4w

MR. and MRS. KIMBALL, Magnetic and Electric Physicians. Personal examinations and prescriptions given; also examinations from lock of hair. Private sittings for development. Hours from 9 A. M. to 12 M., from 2 P. M. to 4 P. M. No. 4 Pine street, Boston. Will call out to give examinations in town or vicinity. 4w—April 12.

MINNESOTA FARM FOR SALE.—115 acres in Carver Co., timber, arable and meadow land; superior location; excellent neighborhood. Will sell for \$600; or half of land, or 10 percent off. D. S. FRICKER, Ilerca, O. April 13.—1w

JUST PUBLISHED.

RECONSTRUCTION OF THE UNION,

IN A LETTER TO

Hon. E. D. MORGAN, U. S. Senator from New York,

FROM

JUDGE EDMONDS.

Price 50 cents; postage free. For sale at this office; also at our Branch Office, 544 Broadway, New York. April 13.

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THE BOOK OF RELIGIONS;

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VIEWS, OPINIONS, SENTIMENTS OR OPINIONS, OF THE PRINCIPAL RELIGIOUS SECTS IN THE WORLD, particularly of all Christian Denominations in Europe and America; to which are added Church and Missionary Statistics, together with Biographical Sketches. By JOHN H. WARD.

Price \$1.75; postage free. For sale at this office; also at our Branch Office, 544 Broadway, New York. April 13.

NOW READY,

SECOND ABRIDGED EDITION

Twelve of the wealthiest young ladies of Nashville have married Federal officers the past year, **car**
The speaker who took the floor has been arrested for stealing lumber.

Journal of Management Education 30(6)

A. B. CHILD, M. D., DENTIST
50 School Street next door East of Parker House

Banner of Light.

WESTERN DEPARTMENT:

J. M. PEEBLES, Editor.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANNER OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PEEBLES, Local Editor, from the West, requiring immediate attention, and long articles intended for publication, should be sent directly to the BANNER OFFICE, Boston. Those who particularly desire their contributions inserted in the Western Department, will please so mark them. Persons writing us this month, will direct to Battle Creek, Mich.

Dr. H. T. Child's Lecture upon the Wheat Plant.

The following is a synopsis of the address he delivered in the Philadelphia Penitentiary, an organization devoted to science, mental culture and the diffusion of the Harmonical Philosophy:

The doctor commenced by saying: This plant belongs to the family of grasses. It has been in use by man full five thousand years, and yet, like nearly all food-plants, its origin was involved in obscurity. He exhibited the drawing of a plant called the *Aegilops*, which many supposed to be the plant from which wheat originated. This theory he denied, and, at the same time, referred to some experiments in France, that, to a casual observer, would indicate that wheat might be obtained by cultivating this plant; but as no instance was known where wheat, when left to itself, had deteriorated to this or any other plant, he considered the inference sometimes drawn from this French experiment unwarrantable. There were many varieties of wheat, but only one species. An interesting account was given of the "Mummy wheat," so called because procured by Tupper, when visiting the Nileotic regions, from an Egyptian Sarcophagus made full three thousand years ago. This showed the tenacity with which the life-principle inhered in the germ.

The straw contained a considerable amount of silica, or fluid, in a soluble state. This gave it its hard and glossy appearance. The chemical composition of wheat varies somewhat, according to the soil, climate, &c. He gave the analysis as follows: Water, two; gluten, twenty; starch, forty-six; albumen, one; gum and starch each one and one-half; oil, one; vegetable fibre, twelve; other substances, two—equal to one hundred. The gluten is the most important portion, because containing nitrogen and approximating very nearly to the composition of the fibrine of animals. He showed that the chemical constituents of wheat and beef-steak were not only similar, but nearly alike in their nutritive properties; the latter containing the elements in a more concentrated form. In the process of digestion the meat was compelled to pass through the same methods as all other foods, being first reduced to a sort of mechanical mixture, or chyme, then chyle, then the lacteals and assimilative organs, before entering the blood to build up the various tissues of the body.

The most nutritious preparation of wheat is the whole flour. The bolted flour has lost much of its aliment. Whole flour has nearly three times the proportion of nutriment. The loss consists in removing the bran, which contains a large quantity of gluten. Starch alone constitutes the principal ingredient of the finest white flour. Though the wheat plant furnishes food to civilized man everywhere, no savage nations have ever cultivated it. A diet of animal food is required in cold climates; but its tendency is to develop the physical and animal functions, rather than the intellectual and moral nature. Rice forms the food of the greatest number of the human family; but is not generally considered so favorable to the development of the intellect as wheat. It is evident from the inclinations of the more refined and cultured classes, as well as from definite results, that wheat and similar grains more naturally tend to the unfolding of the intellectual and spiritual faculties, thus permitting the soul to more clearly express itself to the objective world.

The time may not come for a long period when it will be wise to abandon all animal food; but that the more enlightened races are progressing toward that condition, there can be little doubt. Even then, however, man will obtain magnetic power from the animals. While his diet shall consist of pure water, fruits and grains that Mother Earth gives in such lavish profusion, he will associate with the finer kinds of domestic animals, drawing from them those elements that, in a measure, shall sustain him on the physical plane of life.

Then will man's spiritual nature be so unfolded that he will hold constant intercourse with the inhabitants of the spiritual world, drink daily from the fountain of inspiration, and read the divine laws revealed in Nature's volume with much clearer perceptions than under the present condition of things.

Frederick W. Evans, the Shaker.

Cast an eye from the New York rostrum Sunday, we saw a Shaker—a stranger, yet we knew him. Doth not soul know its kindred soul? Will not heart respond to heart? Can there be a holier fellowship? Tall in person, calm and quiet in bearing, with attire plain, neat and gray, he sat before us a very king crowned; the crown being a high, full, well-rounded coronal, pneuologically speaking, the spiritual brain region, the residence of peerless purity, the home of angel guests.

Seeing, we magnetically tasted Father Evans, and his spirit tasted good to our spirit. Love is life, and life alone can sustain life. Monday he called upon us, and sacred was our converse. The theme was Spiritualism, the new church, the descent of the angels, the heavenly Jerusalem, the order that obtains in the heaven of heavens.

The Shakers, similar in doctrine and practice to the primitive Christians, have been Spiritualists from the commencement. Mother Ann Lee, the visible founder of the Shaker Church, saw spirits and angels; had visions and frequent revelations. They consider that those who hear the voice of "the Spirit," Christ Jesus, and of "the Bride," Mother Ann, constitute the "new heaven and the new earth, wherein dwells righteousness."

The Shakers see in the Infinite Deity, an eternal Father and Mother, a Divine duality, wisdom and love. Jesus peculiarly manifested the first principle, Ann Lee the second. They consider these "Evangelical Churches" motherless churches; orphans in the Babylon of this century, and are constantly puzzling them by asking how a masculine God alone could create a universe.

As a body, we consider them the most spiritual people on earth, and though decreasing in numbers, they are increasing in power. Their doctrines are being quietly diffused among the masses, and their lives are living proofs that they have talked and walked with angels in the "new world of life." They consider the way of the world, *the Adamic man*, earthly, sensual, devilish; but those who seek the divine, renounce the "lusts of the flesh," and follow after Christ, the Lord from heaven, become first spiritual, then angelic, and finally divine.

self-governing and self-denying, then heavenly and angelic, entering the resurrection state, in which, as Jesus said, "They neither marry nor are given in marriage; but are equal unto the angels of God in heaven."

Bro. Evans, speaking of dispensations, revelations and spiritual cycles, said that "eleven years before the Rochester rappings, the Shakers had a wonderful influx of spirit appearances and teachings from the surrounding world of spirits." They had hundreds of mediums among them. These gave tests, spoke in foreign tongues, healed and prophesied. Among other prophecies they said, "these spiritual manifestations were soon to be common in the world." They were a John the Baptist of the Christ to be; the millennial church on earth.

(Original.)

MY SPIRITUAL TEACHER.

Monarch of thought, upon thy noble brow I've gazed with admiration true, And felt a longing in my spirit rise To kneel in homage unto such as you. 'T was not alone for intellectual gleams I felt to worship at thy human shrine; Nor did thy manly beauty form the charm That drew my spirit, purely, near to thine.

But a more heavenly impulse was the power That seemed to flow from realms above: It was the presence, unto me, of God, That spake from out thy heart in love. I felt that thou wouldst never turn away From His poor creatures here below, But, like the Nazarene of old, Thyself would teach them where to go.

And ever when on earth I chance to see A spirit breathing from a human form, So true to God as he appears to me, I can but worship—and it is not wrong. Then bear with me, though but "the least of these," While such devotion for thy spirit rise, And help my life to be, like thine, To human needs a willing sacrifice. MILLIE.

Change and Death—Dayton, Ohio.

It affords us unbounded satisfaction to hear of the progress of Spiritualism, so resplendent in beauty, so rich in hope, and so demonstrative of immortality, in various Western centers. Not desiring to disguise the fact, we love the great growing West; its rolling prairies, burdened harvest-fields, and enterprising, off-handed, open-hearted souls hold our affections as with golden hooks.

A friend writing us awhile since, speaking of Dayton, said, "Bro. George Kates, a sound thinker and faithful home-teller, thinks of soon entering the lecture-field in earnest." Amen, was our soul's response.

Then came sad news—then tears—tears with those weepers, deprived by the death-angel of the tender earthly companionship of a loved one. We refer to the departure of Bro. Robert T. Platt, to that higher life of blessedness. His gain, while Spiritualists have lost one of their most efficient co-workers, a thoroughly practical man, the soul of truth and fidelity.

Tall and slender in form, modest and gentle in bearing, he presented to the observer's eye the strongly marked characteristics of both intellectual manhood and spiritual beauty. Strictly conscientious in purpose, honest in trade, generous and sympathetic toward the oppressed, he sought to daily live out the Christ-principle of kindness and charity according to his highest ideal—an ideal intensified by his attending ministering angel. Our brother was the bright center of the social home-circle, around which clustered the strong and warm sympathies of aged parents, affectionate sisters, and an only brother who loved him with all the genial outgushing tenderness of his soul. We rejoice that they are all sustained by a knowledge of spirit-communication, and a faith all star-gemmed and rainbow-crowned reaching into the circling ages of eternity, where "All rejoice—no mortal loss—A family in heaven."

New York Items.

Entering the BANNER OF LIGHT Branch Bookstore, 54 Broadway, the other day, we were charmed with the recent improvements and large assortment of Spiritualist and reform books of all kinds there kept. The office presented a neatness, a stirring, life-like appearance, that said at a glance, *work! books sold! business increasing!*

Bro. Warren Chase here finds an ample field for that earnest executive ability, that a long experience in Conventions and Legislative Halls has so admirably fitted him. He had that day not only received and filled orders for the West, even the Pacific coast, but had just finished nailing a large box of Spiritualist works to be shipped to Australia. So flies the seed; the harvest is sure to come. Lift up your heads, oh believing souls, for your redemption draweth nigh.

CHANGE IN THE LYCEUM HOURS.

The New York Progressive Lyceum is about to adopt the same method, relative to time of meeting, as the Philadelphia, occupying an hour and a half for their exercises before the regular morning lecture. This will secure a larger attendance of adults, and relieve the friends from the necessity of attending three services per day. We see wisdom in this arrangement.

MRS. TOWNSEND IN APRIL.

During this month, the Spiritualists are to listen to the heart-logic and soul-stirring appeals of this noble woman, so true to her highest convictions of justice and absolute right. None can give heed to her ministrations without being made the better thereby.

Peace Meetings.

It was our good fortune to be present at the recent meetings held in Providence and Pawtucket, for the purpose of creating a public sentiment against war, and promulgating the divine principles of peace—"peace on earth and good will toward men." These meetings were addressed by the Hon. George Thompson, Henry C. Wright, M. S. Townsend, L. K. Joslin, and others. This movement in characteristics is divine; and these meetings seemed pervaded with the spirit of charity, philanthropy, and a high-toned enthusiasm, the interest increasing to the end.

Reasons Why.

"Why don't spirits come to me?" said a hard-faced, selfish-souled bigot. They do, was our calm reply. "Then why don't I feel them?" For the same reason that the ox did not feel the fly on his horn. It was an old, dry, stiff, wrinkled horn—not very susceptible. "Well, if mediums hear, why don't I hear these spirit-voices?" Because your deadened ear is not tuned to the music and melody of the spirit-spheres, nor to the divine harmonies of the heavens. It has been benumbed, probably, by the incessant bustle of business, "molding, mining, manufacturing, and merchandizing, commingled with the jingle of gold and silver."

destined to become one of the handsomest and healthiest places in the country, as all will testify who have experienced its salubrious climate.

S. W. TUCKER.

Hammoncton, N. J., April 1, 1867.

Married.

By Rev. Orrin Abbott, Thomas J. Lewis to Mrs. Elvira D. Fellow.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK.

Arranged Alphabetically.

(To be sent, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.)

J. MADISON ALLYN, trance and inspirational speaker, author of the Panophonic System of Printing and Writing, will lecture on Spiritualism, and where desired give week-evening lectures in the West. Address, 67 Federal street, Boston, Mass., April 21 and 28; in Lowell, May 19 and 26.

C. FANNIE ALLEN will speak in Mechanics' Hall, Chelsea, on New York City, in Hingham, May 5 and 12, and in Lowell, May 19 and 26. In Vermont, during her services during the summer season, address as per appointments.

Mrs. N. K. ANDREWS, trance speaker, Delton, Wis. Mrs. N. K. ANDREWS, will give a lecture upon Physiology and Spiritualism, Address, box 200, Rochester, N. Y.

CHARLES A. ANDREWS, will attend funerals and lecture upon reforms. Mrs. SARAH A. BYRNES will speak in Somers, Conn., during the month of May, at 10 o'clock, in Lowell during the month of June. Address, 67 Spring street, East Cambridge, Mass.

Mrs. C. A. BROWN, Ware, Mass. Mrs. M. B. BROWN, trance speaker, Address, Pardeeville, Wis. Mrs. A. P. BROWN will lecture in Lowell, Vt., May 5, in Eden Mills, May 12, June 30 and July 7; in Woodstock, May 19 and 26, and June 16 and 23; in Bridgewater, June 21; in South Andover, June 28; in St. Johnsbury, June 29.

Mrs. H. F. BROWN, P. O. drawer 323, Chicago, Ill., care of Spiritual Republic. Mrs. EMMA F. JAY BULLIN, 161 West 12th st., New York. Mrs. E. A. BURN will speak in Bangor, Me., during April; in Lowell during May. Address, 160 North Second street, Troy, N. Y.

Mrs. ABY N. BURNHAM, inspirational speaker, will answer calls to lecture. Address, Auburn, Mass. J. H. BUCKFORD, inspirational speaker, Charlestown, Mass. Rev. ADAM BULLOCH, Hopedale, Mass.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa. Dr. R. H. BAKER, Quaker, will answer calls to lecture. ADAMS B. BAGLEY, inspirational speaker, Lansing, Mich. WARREN CHASE, 54 Broadway, New York.

DEAN CLARK, inspirational speaker, Brandon, Vt. Mrs. LAURA COFFEE is lecturing in San Francisco, Cal. Dr. L. K. COOKLEY will be in Vineland, N. J., until further notice. Will lecture in New Jersey, Pennsylvania or Delaware on Saturdays, and on Sundays, at 10 o'clock, on the return on Monday. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

Mrs. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. ADAMS B. BAGLEY, will answer calls to lecture. Address, 15 Marshall street, Boston.

Mrs. SOPHIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 11 South street, Boston. Mrs. AUGUSTA A. CUREN will answer calls to speak in New England through the summer and fall. Address, box 810, Lowell, Mass.

Dr. J. H. CURRIER will answer calls to lecture. Address, 192 Broadway, New York. ALBERT E. CARPENTER will answer calls to lecture, and also pay particular attention to establishing new Lyceums, and laboring in those that are already formed. Address, Putnam, Conn.

Mrs. JEWETT J. CLARK, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. Mrs. D. CHADWICK, trance speaker, will lecture, hold séances, and prescribe for the sick. Address, box 272, Vineland, N. J.

Mrs. AMELIA H. COLBY, trance speaker, Milford, Ill. Miss NETTIE COLEMAN can be addressed at 120 Alexander street, Rochester, N. Y. Dr. H. CURRIER, will answer questions of government. Address, Hartford, Conn.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass. Mrs. ELIZA C. CLARK, inspirational speaker. Address, Eagle Harbor, Oregon, N. C. J. C. CLARK, inspirational speaker, Cincinnati, O.

CORANUS F. CROOKER, inspirational speaker, Fredonia, N. Y. THOS. COOK, Berlin Heights, O., lecturer on organization. Dr. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

Miss LIZZIE DODGE will lecture in Mercantile Hall, Boston, during April (Sunday afternoons). Will make no further engagements. Address, 57 Tremont street, Boston. GEORGE DUTTON, M. D., is prepared to lecture on Physiology, Hygiene and Temperance. Address, Room 25, Post-office building, Newburgh, N. Y.

Mrs. ELIZA HOWE FULLER will answer calls to lecture wherever the friends may desire. Address, LaGrange, Me. Mrs. MARY L. FRENCH, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Free calls, Sunday even. Address, Elly street, Washington Village, South Boston.

Dr. H. P. FAIRFIELD, Greenwich Village, Mass. S. J. FINNEY, Ann Arbor, Mich. Dr. WM. FITZGERALD will answer calls to lecture on the science of Human Electricity, as connected with the Physical Mediums of the Spiritual Philosophy. Address, Philadelphia, Pa.

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Miss MARY M. LYONS, inspirational speaker—present address, 28 East Jefferson street, Syracuse, N. Y.—will answer calls to lecture.

Dr. G. W. MORRILL, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. LORENZO MOODY, Malden, Mass.

Dr. J. MURPHY will lecture on Spiritualism within a reasonable distance. Address, Kansas City, Mo. Dr. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 726, Chicago, Ill.

Mrs. ANNA M. MIDDLEBROOK, box 718, Bridgeport, Conn. Mrs. SARAH HILLEN MATTHEWS, Address, East Westmoreland, N. Y.

Dr. JOHN MATTHEWS' present address is 50 Montgomery street, Jersey City, N. J. He will answer calls to lecture in the East until September.

Dr. JAMES MORRISON, lecturer, Melleny, Ill. Mrs. A. M. MURPHY, Elmira, N. Y., care W. B. Hatch. Prof. R. M. M'COON, Centralla, Ill.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. CHARLES S. MARSH, semi-trance speaker, Address, Waco, Waco, Juneau Co., Wis.

Mrs. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, and give week-evening lectures in Illinois, Wisconsin and Missouri during the winter. Will attend Conventions when desired. Address, care of box 221, Chicago, Ill.

Mrs. SARAH A. NORTON will speak in Lawrence, Kansas, on the third, fourth and fifth of May, and on the first of the time for the present. Address as above.

C. NORWOOD, Ottawa, Ill., impersonal and inspirational speaker.

A. L. E. NASH, lecturer, Rochester, N. Y. J. W. VAN NANCE, Monroe, Mich.

A. A. FORD, inspirational speaker, North West, Ohio. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 174. Dr. D. A. FRANK, Jr., Detroit, Mich.

Mrs. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. GEORGE A. PRITCH, Auburn, Me.

Mrs. J. PUFFER, trance speaker, South Hanover, Mass. L. JUDD PARDEE, Philadelphia, Pa.

LYDIA ANN PRABALL, inspirational speaker, Disco, Mich. Mrs. NORTON, 15 Frazer, trance speaker and test medium, Detroit, Mich.

C. ROBINSON, 15 Hathorne street, Salem, Mass., will answer calls to lecture.

Dr. W. K. RIPLEY will speak in Hamburg, Conn., April 7 and 14; in Moodus, April 21 and 28. Address, box 85, Foxboro, Mass.

Dr. P. B. RANDOLPH, lecturer, care box 3332, Boston, Mass. G. W. RICE, trance speaking medium, Broadhead, Wis.

J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations. Mrs. FRANK RICE, inspirational speaker, Kalamazoo, Mich.

AUSTIN E. SIMMONS will speak in Woodstock, Vt., on the 21st and 28th of April, and will lecture every month during the coming year. Address, Woodstock, Vt.

Mrs. FANNIE DAVIS SMITH will speak in Chelsea, Mass., April 21 and 28. Address, Milford, Mass.

ABRAHAM SMITH, Esq., inspirational speaker and musical medium, 201 N. 2nd street, Philadelphia, Pa.

Mrs. NELLIE SMITH, impersonal speaker, Sturgis, Mich. Dr. WM. H. SAUNDERS, Address, box 1313, Portsmouth, N. H.

E. SPRACON, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.

Dr. SAMUEL S. SICKS, Goshen, Mich. Dr. S. M. STRICK, inspirational speaker. Address, Peoria, Ill.

J. W. SEEVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places. Miss LOTTIE SMALL, trance speaker, will answer calls to lecture. Address, Mechanicsville, Mo.

MISS MARTHA S. STURTEVANT, trance speaker, Boston, Mass. Mrs. MARY LOUISA SMITH, trance speaker, Toledo, O.

H. B. STOKER, inspirational lecturer, 75 Fulton street, New York.

Mrs. H. T. STANNIS may be addressed at Detroit, Mich., care of Mrs. N. F. Lewis. Will make engagements to lecture for the winter in Ohio and Michigan.

Mrs. M. S. TOWNSEND will lecture in Ebbitt Hall, New York, during April. Address as above, or Bridgeport, Vt.

Mrs. CHARLOTTE F. TAPP, trance speaker, New Bedford, Vt., box 284. J. H. W. TOOMEY will speak in Springfield, Mass., during April. Address, 42 Cambridge street, Boston.

BENJAMIN TODD, San Francisco, Cal. Mrs. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O.

JAMES TURNER, Berlin Heights, O. FRANK WHITE is ready to enter the field as a lecturer on Spiritualism. Address, Kenosha, Wis.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. N. FRANK WHITE will speak in Cincinnati, O., during April; in Battle Creek, Mich., during May; in Oswego, N. Y., during June. Address, Berlin Heights, O.

Address in advance as above; during July, Seymour, Conn. Mrs. M. MACOMBER WOOD will speak in Oswego, N. Y., during April. Address, 11 Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., P. O. box 38, Station D, New York. A. B. WHITTING, Albion, N. Y.

Mrs. S. E. WALKER will lecture in Beloit, Wis., during April. Address accordingly, or box 14, Beloit, Wis.

E. V. WILSON will speak in New Boston, Ill., during April and May; in Rock Island during June; in Galesburg during July. Address, Harmonia, Kansas.

Dr. W. WILSON, Address, Babcock Grove, Du Page Co., Ill. ALONZO WILHELM, M. D., inspirational speaker, lecturer in Louisville, Ky., during April. Will answer calls for week-evening lectures. Address, care of H. N. F. Lewis, Detroit, Mich.

Prof. E. WHITTELL, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich.

ELIZABETH WOODWORTH, inspirational speaker, Leslie, Mich. Mrs. E. M. WOLCOTT is engaged to speak every Sabbath in Albany, Vt. Will take no engagements from a distance till after May 1st. Address, Albany, Vt.

S. H. WORTMAN, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1454.

E. B. WORTHINGTON, inspirational speaker. Address, care this office, or of Columbia street, Boston.

Mrs. S. A. WILLIS, Lawrence, Mass., P. O. box 473. LOIS WAISBROOK can be addressed (ill further notice) at Mahanoy, Blue Earth Co., Minn., care of the Clifton House.

Mrs. N. J. WILLIS, trance speaker, Boston, Mass. F. L. H. WILLIS, M. D., is care of the R. P. Journal, P. O. drawer 323, Chicago, Ill.

A. A. WHEELOCK, trance and inspirational speaker, St. Johns, Mich. WARREN WOODSON, trance speaker, Hastings, N. Y.

HENRY C. WRIGHT will answer calls to lecture. Address care of Bella Maria, Boston, Mass.

Mrs. MARY J. WILCOXSON is engaged in Brooklyn, N. Y., for the present. Address, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y., till April 20.

Mrs. MARY E. WITMER, trance speaker, 71 Williams street, New York.

A. C. WOODRUFF, Buffalo, N. Y.