



## Spiritual Phenomena.

### ACCREDITED MANIFESTATIONS.

#### THE DRUMMER OF TEDWORTH.

The Rev. Joseph Glanvil, chaplain-in-ordinary to Charles II, was a man well and favorably known in his day, as much by various theological works, as by his defence of the Baconian philosophy.

In the year 1666 he published a narrative, entitled "The Demon of Tedworth," being a history of events, occurring at intervals, throughout two entire years, in the house of a gentleman of character and standing, Mr. Mompesson, of Tedworth, in the county of Wilts, Eng., a portion of which events were witnessed by Glanvil himself.

It appears that in March, 1661, Mr. Mompesson, in his magisterial capacity, had caused to be arrested a vagrant drummer, who had been annoying the country by noisy demands for charity, and that he had caused his drum to be taken from him, and left in the balliff's hands. This fact Mr. Mompesson imagined to be connected with the disturbances that followed, and of which the chief details are here given, being quoted literally from Mr. Glanvil's work.

"About the middle of April following—that is, in 1661—when Mr. Mompesson was preparing for a visit to London, the balliff sent the drum to his house. When he was returned from that journey, his wife told him that they had been much affrighted in the night by thieves, and that the house had like to have been broken up. And he had not been at home above three nights when the same noise was heard that had disturbed the family in his absence. It was a very great knocking at his doors and the outside of his house. Hereupon he got up, and went about the house with a brace of pistols in his hands. He opened the door where the great knocking was, and then he heard the noise at another door. He opened that also, and went out round his house, but could discover nothing, only he still heard a strange noise and hollow sound. When he got back to bed, the noise was a thumping and drumming on the top of his house, which continued a good space, and then by degrees went off into the air. After this, the noise of thumping and drumming was very frequent, usually five nights together, and then it would intermit three. It was on the outside of the house, which was most of it of board. It constantly came as they were going to sleep, whether early or late. After a month's disturbance without, it came into the room where the drum lay, four or five nights in seven, within half an hour after they were in bed, continuing almost two. The sign of it, just before it came, was a hurling in the air over the house; and at its going off, the beating of a drum like that at the breaking up of a guard. It continued in this room for the space of two months, which time Mr. Mompesson himself lay there to observe it."

During Mrs. Mompesson's confinement, and for three weeks afterwards, it intermitted; but "after this civil cessation," says Glanvil, "it returned in a ruder manner than before, and followed and vexed the youngest children, beating their beds with that violence, that all present expected when they would fall to pieces. In laying hands on them, one should feel no blows, but might perceive them to shake exceedingly. For an hour together it would beat 'Round-heads and Cuckolds,' the 'Tattoo,' and several other points of war, as well as any drummer. After this, they would hear a scratching under the children's bed, as if by something that had iron talons. It would lift the children up in their beds, follow them from one room to another, and for a while haunted none particularly but them."

The next portion of the record is still more marvelous; and Glanvil states that the occurrences took place in the presence of a minister of the gospel, Mr. Cragg, and of many neighbors, who had come to the house on a visit.

"The minister went to prayers with them, kneeling at the children's bedside, where it was then very troublesome and loud. During prayer-time it withdrew into the cockloft, but returned as soon as prayers were done; and then, in sight of the company, the chairs walked about the room of themselves, and children's shoes were hurled over their heads, and every loose thing moved about the chamber. At the same time a bed-staff was thrown at the minister, but so favorably, that a lock of wool could not have fallen more softly; and it was observed that it stopped just where it alighted, without rolling or moving from the place."

The next extract introduces another feature, well deserving attention:

"Mr. Mompesson perceiving that it so much persecuted the little children, he lodged them at a neighbor's house, taking his eldest daughter, who was about ten years of age, into his own chamber, where it had not been a month before. As soon as she was in bed, the disturbance began there again, continuing three weeks, drumming and making other noises; and it was observed that it would exactly answer in drumming anything that was beaten or called for."

Here is another extract, touching the conduct of animals during disturbances of a preternatural character:

"It was noted that when the noise was loudest, and came with the most sudden and surprising violence, no dog about the house would move, though the knocking was oft so boisterous and rude that it had been heard at a considerable distance in the fields, and awakened the neighbors in the village, none of which live very near this."

Mr. Glanvil himself visited the scene of the disturbance in January, 1662, and gives us the result of his personal observation, as follows:

"About this time I went to the house on purpose to inquire the truth of those passages, of which there was so loud a report. It had ceased

from its drumming and ruder noises before I came thither; but most of the more remarkable circumstances before related were confirmed to me there, by several of the neighbors together, who had been present at them. At this time it used to haunt the children, and that as soon as they were laid. They went to bed that night I was there about eight of the clock, when a maid-servant, coming down from them, told us it was

come. The neighbors that were there, and two ministers who had seen and heard divers times, went away; but Mr. Mompesson and I, and a gentleman that came with me, went up. I heard a strange scratching as we went up the stairs, and when we came into the room. I perceived it was just behind the bolster of the children's bed, and seemed to be against the tick. It was loud scratching, as one with long nails could make

upon a bolster. There were two little modest girls in the bed, between seven and eleven years old, as I guessed. I saw their hands out of the clothes, and they could not contribute to the noise that was behind their heads. They had been used to it, and had still somebody or other in the chamber with them, and therefore seemed not to be much affrighted. I, standing at the bed's head, thrust my hand behind the bolster,

that time in the naval service, in the East Indies, dressed in his uniform, and stretched across the bed. Concluding it to be an illusion of the senses, he shut his eyes, and made an effort to sleep; but still the same pressure continued, and still, as often as he ventured to take another look, he saw the figure lying across him in the same position. To add to the wonder, on putting his hand forth to touch this form, he found the uniform, in which it appeared to be clothed, dripping wet!

On the entrance of one of his brother officers to whom he called out in alarm, the apparition vanished; but in a few months after, he received the startling intelligence that on that night his brother had been drowned in the Indian seas. Of the supernatural character of this appearance, Captain Ridd himself did not appear to have the slightest doubt.

## Original Essays.

### DELUSIONS OF SCIENTIFIC MEN, AND WHAT COMES OF THEM.

BY HENRY HARPER.

In the fifth American edition of Chambers's Encyclopedia, page 162, vol. 1, he states the following general rule in relation to mechanical power. Speaking of the lever and the benefit to be derived from its action to produce power, he says:

"The principle in mechanics which produces this phenomenon is very simple, and is explained by what is called the law of virtual velocities, or, from its general application, the Golden Rule of Mechanics.

This law or rule is, That a small weight descending a long way in any given length of time, is equal in effect to a great weight of a proportionately shorter way in the same space of time."

Another way of stating this important law is as follows: In the case of equilibrium, if a motion be given to a mechanical power, then the power multiplied by the space through which it moves in a vertical direction, will be equal to the weight multiplied by the space through which it moves in a vertical direction."

This "Golden Rule" of mechanics is often stated in other terms, such as "what we gain in power we lose in motion," &c., the meaning of which is that it is impossible to create power in any other way than expending an extra amount of motion that exactly coincides with the amount of power gained. Thus it is made a mathematical standard to calculate from in all cases of estimating power.

An individual stands about the same chance of being recognized in the scientific world, who denies the above proposition, that he would in the mathematical world if he doubted that two and two made four. In every department of Nature's laws where physical power is developed (and where is it not?) this law must be strictly obeyed.

However, notwithstanding this unanimity of scientific belief, the supposed fundamental law is wrong both in theory and in practice, AND IS NOW PROVED TO BE SO. As a natural consequence, very little is known about the fundamental laws of mechanics while under the influence of this delusion. It is left in very much the condition that mathematics would have been, if, by some fatal delusion, the primitive mathematicians had established it as a fundamental law of numbers that two and two made three, and the same had been received by succeeding mathematicians as a correct principle. In the case of natural science, the delusion was more difficult to detect, because in the working of machinery there is always the inevitable friction, to which was attributed all practical demonstrations of the fallacy of this supposed law. For instance, if a wagon was to be drawn up an inclined plane that rose one foot to every three feet of the incline, in theory it would require one-third as much power to draw it the wagon weighed; but if the practical demonstration showed that it required more power, the surplus would be attributed to friction. The only way of disproving this supposed fundamental law in this case, would be to make the wagon rise on the inclined plane with a less power than one-third its weight.

To calculate the power by theory of the lever—that is, as many times as the short arm is contained in the long arm, so many times the power would be increased—the power necessary to draw a wagon up an inclined plane whose length was three times its height, would be one-fourth its weight. But from this calculation, in practice, there would also be a slight deduction from the power of the long arm to the lever, which would be equal to the radius of the axle arm, and the uncertain amount of friction, which always has been the "scape goat" on which scientists have placed their miscalculations. Accordingly the trial was made with wagons that were so constructed that the least amount of draught was secured. The experiment was tried on an inclined plane that rose four and one-fourth inches in four feet, and it was found that eight pounds and fourteen ounces power would draw one hundred pounds weight up that inclined plane.

It will be seen that if we divide the length of the plane by the height, and the weight by the power, the one is contained in the other an equal number of times, or within a slight fraction that can only be realized in figures. As it will be seen, this experiment proved the fallacy of the long established theory in science, or else it proved that the wagon had been so perfectly constructed that it could be used without friction.

A statement of this fact was made to various mechanical and scientific periodicals within three years, one of which I was connected with as a correspondent. The way the information was received will be a lasting record of the iron rule that ignorance arbitrarily sways over mind.

One paper dodged the subject by twice misprinting fourteen and one-fourth where four and one-fourth was written in the manuscript, thereby making it have the appearance of a stupid falsehood. Another admitted a correspondent who denied the statement flatly, and showed conclusively that I did not understand even the ele-



THE TEDWORTH PHYSICAL MANIFESTATIONS ASTONISH THE VISITORS.

directing it to the place whence the noise seemed to come. Whereupon the noise ceased there, and was heard in another part of the bed. But when I had taken out my hand it returned, and was heard in the same place as before. I had been told that it would imitate noises, and made trial by scratching several times upon the sheet, as five, and seven, and ten, which it followed, and still stopped at my number. I searched under and behind the bed, turned up the clothes to the bed-cords, grasped the bolster, sounded the wall behind, and made all the search that possibly I could, to find if there were any trick, contrivance, or common cause of it: the like did my friend, but we could discover nothing. So that I was verily persuaded, and am so still, that the noise was made by some spirit. After it had scratched about half an hour or more, it went into the midst of the bed, under the children, and there seemed to pant, like a dog out of breath, very loudly. I put my hand upon the place, and felt the bed bearing up against it, as if something within had thrust it up. I grasped the feathers to feel if any living thing were in it! I looked under, and everywhere about, to see if there were any dog or cat, or any such creature in the room, and so we all did, but found nothing. The motion, if caused by this panting, was so strong that it shook the rooms and windows very sensibly. It continued more than half an hour, while my friend and I stood in the room; and as long after, as we were told.

It will, I know, be said by some, that my friend and I were under some affright, and so fancied noises and sights that were not. This is the eternal evasion. But if it be possible to know how a man is affected when in fear, and when unconcerned, I certainly know, for my own part, that during the whole time of my being in the room and in the house, I was under no more affrightment than I am while I write this relation. And if I know that I am now awake, and that I see the objects that are before me, I know that I heard and saw the particulars that I have told."

Mr. Glanvil concludes the relation, the repetitions and less interesting portions of which, for brevity's sake, we have omitted, as follows:

"Thus I have written the sum of Mr. Mompesson's disturbance, which I had partly from his own mouth related before divers, who had been witnesses of all, and confirmed his relation; and partly from his own letters, from which the orders and series of things is taken. The same particulars he wrote to Dr. Creed, then doctor of the chair in Oxford."

It remains to be stated that some time after the drummer's first commitment, Mr. Mompesson had him again taken up for felony (under the statute of 1 James, chap. 12), for the supposed witchcraft about his house. The grand jury found a true bill; but, to the honor of the petty jury, be it said, the man was acquitted, his connection with the disturbances not being proved. The reality of the disturbances was sworn to by various witnesses. To this fact, Mr. Mompesson alludes in a letter written by him to a Mr. James Collins, dated Tedworth, August 8, 1673, and published entire in Glanvil's book. We quote from that letter:

"The evidence upon oath were myself, Mr. William Maton, one Mr. Walter Dowse—all yet living, and, I think, of as good repute as any then country here in it—and one Mr. Joseph Cragg, then minister of the place, but since dead. We all deposed several things that we conceived impossible to be done by any natural agents, as the motion of chairs, stools, and bed-staves, nobody being near them, the beating of drums in the air over the house in clear nights, and nothing visible, the shaking of the floor and strongest parts of the house in still and calm nights, with several other things of the like nature."

In another letter, addressed by Mr. Mompesson

to Mr. Glanvil himself, under date November 8, 1672, he says:

"Meeting with Dr. Pearce accidentally at Sir Robert Eustace's he acquainted me of something that passed between my Lord Rivers and yourself about my troubles, &c.; to which, having but little leisure, I do give you this account: That I have been very often of late asked the question, 'Whether I have not confessed to his Majesty, or any other, a cheat discovered about that affair.' To which I gave, and shall to my dying day give, the same answer: That I must belie myself, and perjure myself also, to acknowledge a cheat in a thing where I am sure there neither was or could be any, as I, the minister of the place, and two other honest gentlemen, deposed at the assizes upon my imploring the drummer. If the world will not believe it, it shall be indifferent to me, praying God to keep me from the same or the like affliction."

Such is the compendium of the essential facts in this case, literally extracted from Glanvil's work, to which, for a more detailed account, the curious reader is referred.

In connection with the above narrative, it is chiefly to be noted:

That the disturbances continued for two entire years, namely, from April, 1661, until April, 1663; and that Mr. Mompesson took up his quarters for the night, for two months at a time, in a particular chamber, expressly for the purpose of observing them;

That the sounds produced were so loud as to awaken the neighbors in the adjoining village, at a considerable distance from Mr. Mompesson's house;

That the motion in the children's bed, in Mr. Glanvil's presence, was so great as to sensibly shake the doors and windows of the house;

That the facts, collected by Glanvil at the time they occurred, were published by him four years afterwards (in 1666); and that the more important of these facts were sworn to in a court of justice;

That ten years after these occurrences took place, and when it was reported that Mr. Mompesson had admitted the discovery of a trick, that gentleman explicitly denied that he had ever discovered any natural cause for the phenomena, and in the most solemn manner endorsed his former declarations to Mr. Glanvil.

#### APPARITION AT CASTLE DE BURGH.

There was until recently a very ancient castle in Lancashire, near Liverpool, Eng., called Castle de Burgh, which belonged to a noble family of that name. Many years ago the possessor of the castle, Mr. de Burgh, died; and the castle was then let out to various of the tenantry, among whom was a carpenter. Two years after the death of Mr. de Burgh, as this carpenter was employed in his workshop, about a quarter of a mile from the castle, melting glue, it being evening, and only four of his men with him, he perceived a gentleman in mourning passing the lathe where the men were at work. He was immediately seized with a violent trembling and weakness, his hair stood on end, and a clammy sweat spread over his forehead. The lights were put out, he knew not how, and at last, in fear and terror, he was obliged to return home. On his arrival at the castle, as he was passing up the stairs, he heard a footstep behind, and on turning round he perceived the same apparition. He hastily entered his room, and bolted, locked, and barred the door; but to his horror and surprise this offered no impediment to his ghostly visitor; for the door sprang open at his touch, and he entered the room. The apparition was seen by various others, all of whom asserted it bore the strongest resemblance to their deceased master. One gentleman spoke to him, and the spirit told him "that he was not happy."

#### THE DYING MOTHER AND HER BABE.

In November of the year 1843, Miss Home, a young lady then between thirteen and fourteen years of age, was on a visit to a family of her acquaintance (Mr. and Mrs. Ellis) residing at their country-seat in Cambridgeshire, Eng. Mrs. Ellis was taken ill; and, her disease assuming a serious form, she was recommended to go to London for medical advice. She did so; her husband accompanied her; and they left their guest and their two children, the youngest only ten weeks old, at home.

The journey, however, proved unavailing; the disease increased, and that so rapidly that, after a brief sojourn in the metropolis, the patient could not bear removal.

In the meantime the youngest child, little Fanny, sickened, and after a brief illness, died. They wrote immediately to the father, then attending on what he felt to be the death-bed of his wife; and he hastened down at once. It was on a Monday that the infant died; on Tuesday Mr. Ellis arrived home, made arrangements for the funeral, and left on Wednesday to return to his wife, from whom, however, he concealed the death of her infant.

On Thursday, Miss Home received from him a letter, in which he begged her to go into his study and take from his desk there certain papers which were pressingly wanted. It was in this study that the body of the infant lay in its coffin; and as the young lady proceeded thither to execute the commission, one of the servants said to her, "Oh, Miss, are you not afraid?" She replied that there was nothing to be afraid of, and entered the study, where she found the papers required. As she turned, before leaving the room, to look at the babe, she saw, reclining on a sofa near to it, the figure of a lady whom she recognized as the mother. She was not much alarmed, but approached the sofa to satisfy herself that it was the appearance of her friend. Standing within three or four feet of the figure for several minutes, she assured herself of its identity. It did not speak, but, raising one arm, it first pointed to the body of the infant, and then signed upwards. Soon afterwards, and before it disappeared, the young lady left the room. This was a few minutes after four o'clock in the afternoon. Miss Home particularly noticed the time, as she heard the clock strike the hour a little before she entered the study.

The next day she received from Mr. Ellis a letter, informing her that his wife had died the preceding day (Thursday) at half-past four. And when, a few days later, that gentleman himself arrived, he stated that Mrs. Ellis's mind had evidently wandered before her death; for, but a little time previous to that event, seeming to revive as from a swoon, she had asked her husband "why he had not told her that her baby was in heaven?" When he replied evasively, still wishing to conceal from her the fact of her child's death, lest the shock might hasten her own, she said to him, "It is useless to deny it, Samuel; for I have just been home, and have seen her in her little coffin. Except for your sake, I am glad she is gone to a better world; for I shall soon be there to meet her myself." Very shortly after this she expired.

#### APPARITION TO CAPTAIN RIDD.

The late celebrated Lord Byron used to relate the following strange story of Captain Ridd, with whom he sailed to Lisbon in 1809:

This officer stated that being asleep one night in his berth, he was awakened by the pressure of something heavy on his limbs; and there being a faint light in the cabin, could see, as he thought, distinctly, the figure of his brother, who was at

mentary principles of mechanical science. He said Galileo had at one time been under the same delusion that I was. Another admitted a correspondent who showed plainly that he was familiar with mechanical laws as they were written, and that I was not.

Communications that I made in shape of answers, showing the philosophy of my reasoning, were rejected on various pretences, yet allusions were made to them as carefully prepared articles that sneered at science and should be classed with the arguments in favor of the philosophy of a perpetual motion. A pretence for rejecting them was their "verbosity," but the editor banteringly requested me to give practical demonstrations.

This last suggestion was at once acted upon in a way that as positively and as simply proves the theory that I had advanced, as did the dropping of leaden weights from the Tower of Pisa the law that governed falling bodies, in contradiction to that which had been received as infallible for a thousand previous years.

An inclined plane was constructed that rises ten inches vertically to every thirty inches length of the incline. Wheels of seventeen inches in diameter are made into a cart that runs on the incline. A pulley wheel is arranged at the top of the inclined plane, so that a cord passing over it and attached to the axle of the cart will draw in a line parallel with the inclined plane. A weight that falls from this pulley is used as a power to draw the wheels up the inclined plane. The object of the inclined plane is to raise the cart ten inches vertically, while it is passing three times the height, or thirty inches on the plane. The "Golden Rule" of science says that in no case is it possible to give those wheels motion up any part of that plane, without a power that at least equals one-third the weight of the wheels, and in order to do this an impossibility must be accomplished, that is, to make all of the wheels work without friction. Our railway cars, our road wagons, and every wheel which cannot expect any better motive power than this.

It is evident that a weight attached to a cord running over this pulley and attached to the wheels will fall vertically just as far as the wheels ascend the plane, and the wheels will rise vertically one-third as much as the power falls; therefore it is a clear estimation that this power is to the weight as one to three. The wheels weigh one hundred and fifty ounces, and the weight weighs fifty ounces. Now, if the rule is correct, the weight will exactly balance the wheels on the plane, without either having the power of motion, that power being equal to the friction. If the friction is overcome and the power is moved either up or down, the formula for calculating power is wrong, and consequently all calculations that are based on it, and, in fact, the whole theory of mechanical science. Does it not assume a point of interest equal to that when Galileo was assembled with the votaries of the ancient theory of the velocity of falling bodies, at the Tower, to practically try the truth of it? The result is just as clearly marked in one case as the other, and it also shows that this age will cling to an ancient error with the same tenacity that past ages have done.

The weight of fifty ounces moved the weight of one hundred and fifty ounces up the inclined plane that rose ten inches in thirty with perfect ease, and it was an impossibility to make the one hundred and fifty ounces weight on the plane balance the fifty ounces power. To make the matter perfectly sure, four ounces were added to the one hundred and fifty, and then the motion was without interruption in favor of the fifty ounces power. Various other tests were tried, such as giving the inclined plane a greater inclination, that was equal to one-half inch vertically, over one-third the length of the plane.

All these experiments show, beyond the possibility of a doubt, that the supposed law of coincidence between velocity and power has no uniform existence, and, as a consequence, all the calculations based on the supposition that it is a law are erroneous. Many scientific persons have witnessed the above demonstration, and as many more as choose can do it by calling on me, at Butler, Montgomery Co., Ill., where all necessary machinery for making the test is kept in readiness. Scientific men are apt to go off into ecstasies of declamation about the wonderful triumphs of science. "The path of the iron horse that checks our land" is often alluded to, but the truth is that we are far more of this development of power to inspiration through the workingman, than to scientific principles laid down by scientific men. What is called *gumption* in the workingman, in this case at least, are the borrowed plumes with which science has arrayed itself and pompously struts. This is made apparent, by their own showing, in adopting the theory that has now been practically refuted in relation to mechanical power, and which, when believed, utterly excluded the true philosophy of physical force.

The effects of a false philosophy, for a time, have been to paralyze genius, or what can more appropriately be termed inspiration. Men have become wearied of life when it produced truthful thoughts that could not be reconciled with a popular and false philosophy. Fortunes have been poured out like water upon a truth that found judgment in some individual mind and could not in that of others.

A case of the latter kind came under my notice recently that will illustrate the position.

It is well known that in conveying power to the machinery attached to a steam engine a crank has been used, and that there are two points in the revolution of the crank called "dead points," where the power of the steam can have no effect to produce direct motion. At two other points the power acts on a lever that is alternately passing from the maximum to the minimum of power, by regular approaches. The effect is that one-half of the leverage power of the crank is lost.

Peter Yates, Esq., of Milwaukee, Wis., a lawyer of considerable notoriety in the State, by some process had the thought generated in his mind of a way to apply that power to the machinery at a point where the maximum would be continually realized. He was a man of science, and as a matter of course made his appeal to scientific men to sustain the thought that was so clear to him, but they could not see it, by any way of reasoning, in the same light that he did. Not discouraged by the first disappointment, he put ten thousand dollars in his pocket and proceeded to New York to demonstrate his theory in a practical way.

Two boats were built from the same model, with like engines, only that one, to which was attached the crank, was made to consume one-third more steam than the other, the latter, to which was attached his improved power.

A passage from the *Scientific American*, No. 1, Vol. VI, of date Sept. 21, 1850, tells how it was received as follows:

"We here present a description and engraving of the pulley engine, invented by Peter Yates, Esq., of Milwaukee, Wis. This invention was secured to him by patent grant on the 23d of April last. This is the invention which has caused no little controversy—a controversy with which the majority of our readers are somewhat ac-

quainted. We now present the description and state some facts about it, leaving them to speak for themselves without any coloring from us. [Here follows a description of the engine.]

We have seen two boats constructed exactly alike, with paddle-wheels of the same size, one having a crank and the other pulleys, constructed like the above, and the pulley boat beat the crank and carried one-third less steam.

Mr. Haswell, the Engineer-in-Chief, U. S. N., has witnessed the experiments, and so have some of our most eminent engineers, who, like ourselves, could not mathematically see any loss by the crank. We make an honest, fair confession, and accord to equivocate."

This "honest, fair confession" of a practical demonstration, was made nearly eighteen years ago, yet one of the most valuable patents to the public, an invention that in its crude state saved one-third the power of ordinary steam engines, has in no way been made available to the public. The man who was so unfortunate as to be a genius in an age of false philosophy, expended nearly fifteen thousand dollars to demonstrate a truth that is as plain as that two and two are four, and so far has failed. So long as we maintain a false philosophy his fate will be a warning to men of genius. It would be remarkably strange that his case so far has been precisely that of every inventor that has discovered any great improvement in physical force, if it was not explained by the fact that we have always relied upon a false principle as a fundamental law of science. So long as we choose darkness rather than light in science, so long we shall have it.

Where a phenomenon is to be accounted for of physical power our most grave philosophers are obliged to use arguments that would disgrace the intellect of a child. As an instance of this folly, let us for one moment glance at the philosophy of tides as they have taught it.

The phenomenon to be accounted for is that at stated periods, when a particular side of the earth is placed in a certain position to the moon, the water rises in opposition to the power of gravity from the direction of the centre of the earth into what are called tides. From careful observations made of the stated periods that this water rose from the earth's centre, it was demonstrated beyond doubt that the influence that gave it motion was attraction from the sun and moon, that was of the same nature of the attraction that held the water on the earth. It is a law beyond dispute of any one, that when two powers act in direct opposition to each other, motion, or a tendency of motion, will be given toward the greater power. The most minute amount of power preponderating in favor of one of the two, acting oppositely, determines the direction of motion, as is seen in the balances used for determining weights.

Again, it is well known that the most minute amount of power placed in a position that has the required mechanical effect, will give motion to any amount of power attracted in an opposite direction. The motion will not be in the direction that the mechanical power is exerted, in the majority of cases, unless by peculiar construction of the machinery that produces it such an object is secured.

Now, in the case of the rising of waters from the direction toward the centre of the earth to which they are attracted, by the influence of an infinitely less power, to wit, the attraction of the sun and moon, is shown a clear and indisputable case that the less power acts with mechanical effect to produce the motion of tides.

Mr. A. J. Davis, in some of his earliest efforts of speaking by inspiration, said that the theory for tides that was generally believed was incorrect; that when we understood the law of physical forces better, a full explanation of the phenomenon would be understood. (I quote the substance of what he said from memory, after many years that it has been read.)

The explanation that is given, founds its argument on an incorrect theory of Kepler, about the power of attraction decreasing or increasing in proportion to certain squares of distance. For instance, when the moon has its meridian on any part of the earth, that part being one square of distance nearer the moon than parts 90° from said meridian, it is assumed that the attraction of the moon for the water on the earth directly under its meridian is a certain amount greater than at any other place, therefore the water takes a slight motion toward the moon. Without stopping to inquire into the assumption that the power does increase at this point, we need only ask, does it increase so that it is greater than the attraction of the earth that acts in an opposite direction to this power of the moon? Of course we know the earth's attraction is the greatest, and the moon's can have no more power to counteract the earth's than a grain doubled to two grains can have power when placed in balances to lift ten pounds placed in the opposite scale. It only counteracts two grains of the ten pounds, and it cannot in the least produce motion until the power goes beyond ten pounds.

Again it is not a fact, as is assumed for illustration, that the motion of water is toward the sun or moon. It is always raised to the highest point after the earth's diurnal revolution has brought the spot 70° or 80° beyond the moon's meridian, near the point that the theories of science say the power of attraction is decreased; and, as if to utterly destroy every vestige of the theory, the water rises into a tide on directly the opposite side of the earth from a point where the attraction is the least.

To get out of this dilemma, the greatest philosophers of the age plunge into the climax of absurdity. The fact exists, and they must account for it with reason if they can, but at all hazards it must be accounted for. They say the solid part of the earth that comes nearest to the moon is attracted with a greater force than the more remote parts, therefore the nearest parts are drawn toward the moon, and by virtue of their solidity the remote parts are drawn likewise, so that the water is left behind just far enough to make a tide on the side of the earth directly opposite of the moon. Waving the great absurdity that the solid part of the earth's attraction is not sufficient to draw the water along with it in its motion, we may only consider the effect that this motion toward the moon will have.

The motion toward the moon, by every course of reasoning that can be resorted to, will bring the solid part of the earth nearer to the moon, and in time the journey must end, unless the distance is without end.

I have said that if mathematicians had been under the delusion that two and two make three, the solutions of mathematical problems would not have been further from the truth than are at the present time our estimates of physical force, by our delusive theories of mechanical power. I am confident our theories for tides will fully bear me out in the assertion.

All of this error and blundering confusion can be easily avoided by adopting a simple truth; that is, that there is but one mechanical power, and that power is the lever. Wherever power is gained or lost, it can be mathematically calculated by dividing the long arm by the short arm of the lever. It is what may be called the mathematics of mechanical power.

The would-be popular men of science tell us,

in their dogmatic way, that there is no mechanical power in the railway wheel, it is only a device to avoid friction, and that the real power is derived by a device called an inclined plane. Now it is evident that if this assertion is not true, the would-be scientific man, when called upon to make an improvement in the power of locomotion on the railway, will be more likely to do an injury than good. To prove that he is wrong, the public are respectfully invited to avail themselves of an ocular demonstration that I will endeavor to have ready for any individual or his authorized agent, that may be more convenient for him to appoint.

The man who understands the power of a wheeled carriage will readily understand the action of power that produces the mighty rush of waters called tides. The beauty and simplicity of the simple truth that explains this wonderful phenomenon can be readily comprehended by the man untutored in the dogmas of popular philosophy, and, by the by, I will say he is far more competent to judge than one whose mind has been warped by the false theories of science. Every person is a machine, and every physical move is an operation of that machine, and it would be strange indeed if the one who works the machine did not learn something of its nature if left without the interference of false theories.

Butler, Montgomery Co., Ill.

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

INTRODUCTORY.

We are living in an age of inquiry. While the spade of the geologist is persistently turning up fresh and more complete evidence of man's hoary antiquity and early condition, presenting us with his rude works of art, his drawings "from nature," and exhibiting to us evidence of his faith in immortality "hundreds of thousands of years ago"; while students are traversing Europe, often disguised as peddlers or peasants, to collect the folk-lore of different nations, by means of which the philologist can trace their origin in pre-historic times; while the labors of Orientalists have succeeded in tracing our origin, and proving our connection with the "benighted" Hindu race, and bringing to light the sacred *Vedas* of the Hindu, the *Zend Avesta* of the Parsee, and the *Tripitaka* of the Buddhist; while all this flood of light is being poured upon the pathway of primitive man, we are still beseeched to attend "God's worship," and hear earnest appeals to "come to Jesus" that we may escape from the consequences of the "Fall" if Adam was not the first man, what becomes of the "Fall"? And with this dogma is also indissolubly connected those of man's "depravity" and "salvation." If the "Fall of man," and his inherited depravity as a consequence, be a myth, then what need of the Atonement? "It is surprising," said Prof. Lesley, in his Lowell Institute Lectures, "how indifferent men of science seem to be to these great statements! Thousands of preachers proclaim them from the pulpit every Sunday in the year; and millions of communicants respond—Amen! And yet our men of science continue skeptical, and call them, as the apostles did, old wives' fables. They believe them indeed to be old Jew-legends, so palpably heathenish and contrary to all we know that it is not worth while to try and show their absurdity. But they add, more seriously, that these old fables are no part of Christian theology."

The "infidelity" of the eighteenth century was destructive; it analyzed these "old wives' fables" and showed their absurdity. The "infidelity" of to-day merely gathers in the traditions and theologies of other lands and other ages and leaves us to draw our own conclusions.

Some of these conclusions of modern scientific research I propose to spread before you in a series of Essays.

The first will be on the nature of religion, endeavoring to show that it is intuitive and not adventitious.

Then to discuss the condition of pre-historic man, his habits and his faith; the origin of religious rites and ceremonies; the growth and development of Sun-worship, embracing the origin of the cross as a religious emblem, and the idea of a Trine God, an Incarnate Saviour, the Virgin Mother, the Resurrection of the God-man after a violent death, and other of its characteristic features. To quote from the Sacred Writings of other moles of Faith, and bring before you the hymns and prayers of the *Veda*, the worship of the Parsees, and the Faith of Buddhism. To give a realizing idea of their "Word of God" and their Theologies; their worship, their hopes of salvation, etc.

Vestiges of the spirit-history of man are being continually produced in our time, and while I invite you to no dry investigation of mythological studies, yet the result of these same dry studies may be so presented as to interest and instruct us, as well as open to us a mine of information regarding the rites and dogmas of our modern mythology. Why were the Incarnate God-men, the Divine Saviours of the past, Krishna, Buddha, Fo, Bacchus and others born of a Virgin? Why were they born in obscurity, in caves, in dungeons, in hovels? Why were they put to a violent death? Why did they rise again from the dead, and that resurrection identical with Easter, long before the Christian era? Why were they generally born on the 25th of December? And a score of other questions readily suggest themselves of like interest and pertinence.

Though in a series of short, familiar letters, much must be omitted and authorities cannot be given for every position stated, yet no conclusions will be presented but what are familiar to all students in mythological pursuits, and for which adequate authority can be cited.

[To be continued in our next.]

May Day Picnic at East Madison, Mo.

Messrs. Editors—I have been waiting for two weeks, to see if some person more able than myself would not give an account of our recent two-days' meeting and picnic; but as I have failed to notice any description of it in your paper, permit me to briefly note its leading features. The day was one of the most beautiful of opening spring. On Saturday morning the friends began to assemble. The first thing in order was a social conference, but as most of those present were yet young in experience as regards the Spiritual Philosophy, but little was said, until Mrs. Doty, under influence, gave us some good advice. A motion was then made and carried, to adjourn till two o'clock P. M. Next came two hours spent in eating, talking, enjoying the refreshments provided, &c. Our company consisted of two neighborhoods, the Twelve Corners and East Madison. After partaking of temporal food until all were satisfied, we listened to a discourse from Mrs. Doty; the greatest interest being manifested by those present in the inspirations thus flowing from the angel world. Sabbath morning came, cloudy and dark, but we had a good house, at both discourses, notwithstanding the bad weather. On the following Tuesday we started a paper, and raised nearly enough funds in one day's time to hire Mrs. Doty to speak once a month for one year. Occasions like those we have just enjoyed tend to develop a higher spirituality, and to impress upon us that truth which is calculated in its nature to elevate and make us free.

WILLIAM BARKER.

THINGS AS I SEE THEM.

BY LOIS WATERBROOK.

READERS OF THE BANNER—Perhaps you think that I no longer keep my eyes open; but you are mistaken, for, to say nothing of hearing and feeling, I have really seen several things since I wrote you last under the above caption, which I think was last July. I have seen *swayed* houses assembled to listen to the question of Suffrage for Woman, away down in Southwest Missouri, and that upon short notice, while at the North there seems a sort of dead apathy upon the subject. Indeed, I honestly believe that with judicious efforts the South could be brought to accept this grand step in the pathway of progress sooner than the North.

I have seen, also, that our cause is steadily onward; that thinking minds everywhere are waking up and questioning the past, as well as the present and the future. But I sometimes fear, dear reader, that we have not gone quite deep enough into the *causes* that have produced the effects which curse society. We forget that our social structure not only needs new roofing, but new foundation timbers. Well, well, we shall learn sometime; but those who will not see when "The sweet dove of peace" are upon them, will waken when they hear the "Canon's thunder."

NO CHRIST.

Not long since, at the close of a lecture near Charles City, Iowa, I gave opportunity for remarks, questions, etc. I had hoped to hear from the Advent minister, who was present, for I do enjoy their opposition. He was silent, however, but a German who was of that belief, as I am told, arose and said, "Madam, you talk smart; you are a pretty smart woman; but there is no Christ in your sermon, and I will have nothing to do with it. I am not ashamed to own my Jesus; I will clear my skirts," at the same time giving his coat a shake, and reaching for his hat. Having secured the last, he walked directly out of the house with, "Good-by, ma'am." He did not tell us where he was going, but if to hunt his Jesus I hope he has found him ere this.

SPIRITUAL DISCERNMENT.

In my earlier experience as a lecturer, I stopped a few days with a family of Spiritualists where there was no harmony between the man and his wife. He seemed kind, but everything he did annoyed her. They were both kind to me. I liked her, and, excepting the excessive use of tobacco, she was a pleasant, agreeable man, wearing at the same time a kind of patient, subdued look, that tended to call out the sympathy of those who listened to his wife's sharp speeches, and marked her ungracious manner toward him. During the past winter I visited there again, and found him bowed to the very earth with trouble, and the mother of his children in the spirit-land. During the first night of my stay in the place she was with me all through its long watches, both when I slept and when I woke. Her husband's business was that of a liquor dealer, and had been for years. He brought from the city and sold to the smaller dealers through the country at wholesale, while they, in turn, retailed it to their customers. All that night this wife and mother, whose home on earth was one of discord—all through that night she kept showing me magnetic lines going out from her husband and connecting him with every one to whom he sold liquors; and again from each of these to each one to whom they dealt out the fiery stream. In following these last—for I seemed obliged to go with her to the end of each line—I was led to some of the lowest of earthly hells. I questioned as to what the purport of all this was, but could get no light upon the subject. And all of the day following I wondered what these things meant.

The next evening, as a few of us were gathered together, she came and took her stand between her daughters, partly behind the eldest one, and looked at me. She did not speak, but I could feel her thoughts. I could feel the strong, tender love that flowed from her spirit toward her husband. The scene of the night before came up again, and now I understood it. I could feel the low, impure magnetism from those places of degradation flowing back toward the one who furnished the means of drunkenness, centering upon an enveloping him therewith, till it made him hateful to his sensitively organized wife. "I loved him," she seemed to say to me; "I wanted to go to him, but this something that I felt but could not understand fretted me, irritated me and made me unreasonable, and I was blamed even while I was starving for the love that was thus made poison unto me." But why, I asked, should those magnetisms flow back thus in his case more than in another's? For instance, the man or woman who comes in contact with this class in other ways, as they are in the world—and we cannot keep wholly separate from them if we would? And the response was, "If connected with them positively, for the sake of benefiting them, it is well; but to be connected with them negatively, to come in contact with their low condition only for the sake of gain or pleasure causes their evils to flow back upon you, and, through you, upon those you love, making them either impure or wretched, perhaps both."

You who read this can carry out the principle at leisure. I have not the time; but especially would I commend it to the consideration of those who connect themselves, for the sake of pleasure, with scenes and associations that they would be horrified to have their wives and daughters share with them.

THAT LETTER.

Yes, it was one that made me glad. I wish I could get a hundred such. But here it is, and the reader can judge for himself: DEAR MADAM—I was one of your hearers yesterday, and an earnest seeker after truth, especially spiritual truth; and as my personal knowledge has come to me, my faith has increased, but not having had any evidence through my own personal experience, (such as mediums profess to have), but only the testimony of others, which seems to meet a response in my own mind, and as a public avowal of my faith would be attended by great sacrifices, such as you know how to estimate, I have been quietly feeling my way along wishing to be very sure that the foundation-principles of Spiritualism are based on eternal truth, before making a full confession of faith and coming out as a public worker in the cause. But when once made to feel sure of this fact, I trust I shall have more courage enough to work with energy and efficiency. However, as an evidence of my faith in your sentiments, as expressed in your tracts, I send you enclosed five dollars, for which please send, through the post office, one copy of each of your tracts, the pamphlet on suffrage included, to the persons whose names are here annexed.

Here follows a list of names, among which are those of five ministers. She concludes by saying: I am really glad that you have your sentiments, as a Spiritualist, printed in tract form, as a knowledge of these subjects may reach those who would not go to hear a lecture. If Spiritualists would make more effort in this direction, a knowledge of their faith and principles would reach the minds of thousands who would otherwise never hear a truthful exposition of them. I would like to have your home address so that at any time I should want more of your tracts I shall know where to send for them. Yours truly,

AN INCIDENT.

Coming from Syracuse to Boston a few days since, just after leaving Schenectady, a young man came into the car with a handful of printed matter which I supposed to be bills; but, as he commenced distributing, I found them to be tracts from the American Tract Society. I coolly unlocked my valise, took a handful of my tracts, and, following right after the gentleman, distributed them through the car. Resuming my seat, I waited about five minutes, and then took a survey of the field, and at least two, I think, however, there were as many as three persons reading my tracts to one who was reading the others, and I saw one lady put mine in her valise, while she left the other on the seat.

A PROPOSITION.

And now I will promise to distribute one hundred and fifty tracts, or one hundred tracts and the worth of fifty tracts in pamphlets on "Suffrage for Woman," for every dollar that the friends will send me. I find that many people are more willing to pay than they are to distribute, and I make the above offer for the convenience of such. Who will respond, by writing to me in care of the *Banner of Light*, and designating which—tracts, pamphlets, or both? Who?

WHAT'S THE USE OF SPIRITUALISM?

What does it benefit one? Such is often the question asked by those whose only idea of good is material wealth. To this I reply: Spirits have something else to do than making people rich just for the sake of riches; still they sometimes do impress upon sensitive brains the application of mechanical principles that result in inventions, which not only bless the world of labor, but bring wealth to individuals. I have a case in my mind which has been so far demonstrated that the party concerned is willing that I should speak of it through the columns of the *Banner*. Wm. Lotteridge, of Floyd County, Iowa, had, not long since, the model of a binder for grain, one that binds with straw, held up before him so plainly that he went to work and made one like it, sent it to Mann & Co., and asked them to put in a claim for him for all that it was worth, as he was entirely ignorant as to what had and what had not been patented. I heard the claim that they make for him read, involving, as they say, five different points, or principles, that

had not been before applied to any patent of this kind. When I left Mr. Lotteridge, the last of March, he was making a binder after the pattern shown him; he had already found the model to work perfectly, but he said to me, "Say nothing about it till I find whether a binder of the full size will work as well as the model does." I have just received a letter from him, in which he says, "It is a success, even beyond my expectations." Mr. Lotteridge is a plain workingman, generous to a fault, as the worldly-wise would say; much more meditative than he is really willing to claim, not because he is ashamed of it, but from a modest fear of claiming too much.

Some two years since, as he was walking along the street in Osage, Iowa—well, to use his own words: "I was going along with my head down, thinking of nothing particular, when some one said, 'How do you do?' I looked up and saw a stranger standing before me. 'You have the advantage of me,' said I. The stranger smiled, and said, 'You will know me better some day,' and vanished. I was never so ashamed in my life, stopping there in the public street and talking to no thing. I looked all around to see if any one saw me, and resolved that I would never tell any one; but the next Sunday night a medium was entranced, and told the whole circle all about it."

Mr. Lotteridge says that he has not seen this spirit since, but has heard from him several times through others, and he fully believes that it is he who, in connection with his father, has shown him this model. There is one thing certain: If it proves even one-half as successful as his friends anticipate, the means thus realized will be used liberally to advance the good cause.

The Reviewer.

"Seers of the Ages."

This new work by J. M. Peebles, so *appropos* to the times, is, in meaning, as might naturally be expected, with a rapid sale.

The Davenport Brothers returning from Europe and giving startling spirit manifestations in our principal cities, the "Planchette," from the polished pen of Epes Sargent, gathering and classifying the phenomena, the facts relating to Spiritualism, with a master hand, as well as other recently marked developments connected with this growing spiritual movement, have all tended to sharpen the public appetite for the "Seers of the Ages"—a book not only tracing the Spiritual Philosophy through all the historic periods of the past, but what is more important at the present, it defines and systematizes the doctrines, theories and general ethical teachings of Spiritualism. No individual after reading it will again ask, "What do the Spiritualists believe?"

All our controversialists should have it by them as a work of reference, because giving the original terms and classical definitions of such words as *hell, devil, judgment, baptism, resurrection, &c.* The author, in the course of his volume, answers, among others, the following puzzling interrogations:

Does matter ever become essential, impersonal spirit?

Is God progressive?

Are the Hebrew and Christian Scriptures borrowed from Egypt, the Vedas and other sacred books of the Orient?

Were the magicians of antiquity mediums?

Was the historic Jesus of the New Testament taken bodily from the long prior Christna of India?

Where was Jesus from the age of twelve to thirty?

To what extent did the Evangelists and Church fathers copy from the Bhagavat Geeta, Puranas, &c.?

What gospels were rejected by the churchal bishops after comparing their merits in ecumenical councils?

Was Jesus an Esenian, and did he teach the world any new truths?

As a mediator, or medium, who were his controlling spirit-guides?

What relation does he sustain to this planet?

Why Jesus, Napoleon, Byron—all are the individuals they are?

What is the basis foundation of our conscious immortality?

When does the child begin to be individualized and immortal?

What is the condition of idiots in the world of spirits?

Are the animals of earth sufficiently individualized to be hereafter immortal?

What are the occupations of spirits? &c., &c.

The horoscope, defining *pastophora*, is finely written. It is from the pen of the Rev. J. O. Barrett.

As to the author's manner of treating the different subjects and style of composition, the following selections may suffice, pages 13 and 14:

Progress is God's right hand angel! It is the Christ in our midst, working by methods mystic as the pictured symbols in the Patmos Visions. Its laws diverse, inverse, and often unapproachable, ever act to the same divine purpose of physical refinement and spiritual unfoldment.

Spirit and matter, both eternal: spiritual substance in connection with physical substance in its various gradations, constitute one coeternal duality.

Spirit is independent of matter relative to mere existence; yet dependent upon it for its manifestations. *o o o o o*

The yesterdays are gone; let them go! The good of the past is the sure of a leper. It was also among the disciples. During the ascending career of Christna, he taught inspirational truths, raised the dead, was crucified, descended into Hades—the under world of spirits—whence he returned, and ascended to Valentinia, *Heaven*, or the proper Paradise of Vishnu, who is the Father, or first person of the Hindoo Trinity.

The chapter upon Neo-Platonic Spiritualism commences thus, page 129:

As Paris to France sojournally, as Jerusalem to Syria religiously, as Ephesus to the thinkers of Southern Asia ideally, so Alexandria to all nations of the first Christian centuries. Founded by Alexander the Great on the commercial thoroughfare between Europe and Asia, it was the centre of philosophy, the birth-place of symbols, the arena of all new theories, attractive for her unparalleled libraries, numbering, in her palmyr period, seven hundred thousand books, and a vast school of the most distinguished of the time within her classic precincts, fourteen thousand students!

o o o This Alexandrian school of philosophy, based upon the psychological systems of Pythagoras and Plato, drew its primal inspirations from India and Egypt, and amalgamating with, overshadowed the dogmas of Christianity.

Touching the important matter of spirit phenomena, he starts off in this manner, pages 197 and 198:

The rappings—listen, theologians! The "Rooster knockings"—sweet aëolian-toned echoes from spirit-lands in demonstration of immortality!

"Behold," said Jesus, a giant at the door and knock! That apostolic "cloud of witnesses"—our sainted loved ones, approaching the doors of our understanding through sounds, dreams, visions, premonitions and inspirations, plead for recognition and admission!

"The love which survives the tomb," says Irving, "is one of the most striking attributes of the soul."

Golden memories are undying. Pure love is immortal. The bud of friendship that begins to bloom on earth, bears precious fruitage in heaven. Holy remembrances call the ascended hither. Death, the silent key that unlocks life's portal to let earth-encombed spirits up one step higher, severs no sweet attraction. Sympathies between the two





ALL SORTS OF PARAGRAPHS.

Who know Ned Perkins, of the Third Indiana Cavalry? He reports himself on our sixth page. His manner of speech shows him to have been a queer mortal, and the same in spirit-life. Will some one respond to our inquiry?

A review of Mr. Peebles's great work, "Seers of the Ages," will be found on our second page.

Petitions are in circulation asking aid from the city government for the Industrial School started in this city two years ago by Mrs. Dr. L. S. Batchelder, the object of which is to fit women for the business of life. We hope every one will sign the petition, for the Institution is needed and should be sustained.

Read the Plain Statement, on the sixth page, of one of the controlling spirits of our Public Circle.

As usual in Boston on Anniversary Week, rain set in on Wednesday. Is it this a singular phenomenon? "The oldest inhabitant" never knew the time when it did not rain here Anniversary Week. Who can solve the mystery?

COMPLIMENTARY.—The Ohio Spiritualist, in its notice of Bro. Peebles's new book, says that the "Banner of Light Publishing House is rapidly gaining the reputation of unsurpassed excellence in the mechanical execution of the books it issues." True, Hudson; we know how to make nice books.

WOMAN'S SUFFRAGE.—The report of the special legislative committee in favor of woman suffrage, by almost a unanimous vote, is an important event for Massachusetts. It shows that the admission of women to the privileges of the ballot is nearer than had been supposed.

CAPITAL HIT.—A BIG VEIN OF MORALITY IN IT.—An exchange says: "Ritualism is agitated with the proposition of a practical and economical chaplain of Madras, who proposes to cut up the surplus of his choir to make shirts for the school children."

AN IMPORTANT FACT.—Dr. A. J. Bellows says: "Fish, in its fresh, organized state, is very nourishing food, especially to the brain and nerves; but let a portion of this wholesome food be exposed to the hot sun for a single hour, and decomposition commencing, it becomes poisonous."

The new State Librarian of Michigan is a lady, Mrs. Tony, wife of Prof. Tony, the former Librarian.

Three citizens of Terre Haute, Indiana, have subscribed \$30,000 toward the endowment of a female college in that city.

Always catch a lady when she faints, but do not rumple her hair. It makes her come to before she is fairly ready.

Miss Adelaide Phillips and Madame Paropa Rosa are to sing at the Peace Jubilee.

Fanny Fern says, "a woman, by taking a big basket in her hand and leaving her hoop at home, and pinning an old shawl over her head, and tying a calico apron round her waist, may walk unharmed at any hour in the evening. I know it because I have tried it, when I felt like having a 'prowl' all alone, and a good 'think,' without every puppy yapping at every step. 'A pleasant evening, Miss.'"

Victor Hugo receives \$40,000 for his current story, which pays him \$25,000 a page, or \$1,30 a line.

The Bronx House Questions.—The President issued a proclamation May 21st, giving construction to the eight hour law, and declaring that workmen were entitled to a full day's wages for eight hours work.

The last number of the Boston Medical and Surgical Journal contains an intelligible and valuable lecture, on Trichina Spiralis, by Prof. John C. Dalton, of New York. The existence of these parasites in the flesh of pigs, in the proportion of at least one in fifty, is asserted, the dangerous and even fatal consequences of taking them into the human system are pointed out, and the only perfectly sure way to avoid the infection is insisted on, viz: Never to eat any pork, even though salted and smoked, until it has been thoroughly cooked, every part of it having been subjected to a temperature of 212 degrees of Fahrenheit.

An exchange has the following: "It is said that there are more editors unmarried than any other class of professional men." For the reason, we suppose, that the majority of them are men of fine sentiment, and do not wish to starve anybody's sister.

Josh Billings has "never heard of the same man hankering for some billed crew 2 times."

Tom asked an old "ten-per-cent." what he wanted to accumulate so much money for. Says he, "You can't take it with you when you die, and if you could it would melt."

Illinois fruit growers will try the experiment this season of shipping strawberries to New York and Boston in refrigerator cars. They estimate the expense at six cents per quart, and the trip will be made in a trifle over three days.

There is a man in Chicago who possesses so remarkable a memory that he is employed by the various benevolent societies to "remember the poor."

The passenger fare over the Pacific railroad, from Omaha to San Francisco, is fixed at \$125. This is over seven cents a mile; but it must soon come down to five cents, or about \$80. It is as far from Boston to Omaha as from Omaha to San Francisco, but the fare is \$50 only.

A lottery has just been drawn in Vermont, and among the prizes were eight thousand gilt rings, worth half a cent, and one hundred and fifty empty flour barrels, while one young man, who held three hundred dollars' worth of tickets, drew a blue-edged plate. And yet dupes continue to send their money to just such swindling concerns in other parts of the country.

A huge electric coil has been made in London which will send a spark through five inches of glass.

AFROLOGUE FROM PHRENOVA. From our necks, when life's journey begins, Two necks Jove, the Father, suspends; The one holds our own proper sins, The other the sins of our friends. The first, Man immediately throws Out of sight, out of mind, at his back; The last is so under his nose, He sees every grain in the sack.

REMARKABLE PRESENTMENT.—The Lawrence Eagle says that about six weeks ago a resident of that city, who had been sick for some time, told his friends a dream that he had the night before. It was that he was very soon to leave this world, and take with him his grandson, then a healthy boy at school. About two weeks after, the lad was taken sick, and the grandfather was so firmly convinced that his dream would be fulfilled, that he warned those about him that medicine would do the boy no good. The lad died a day or two ago, notwithstanding all efforts to save him, and his relative remarked that he should follow him in a few hours. He died the next day.

It is said that the public debt statement for May will show a decrease of \$7,000,000.

A COMPARISON.—A very zealous old lady, of the Freewill Baptist faith, in one of her sanguine exhortations, invoked a gracious blessing on all present—especially upon the unconverted—as she wished that the spirit would shower down upon them in abundance, and work itself through every sinner's heart like thoroughwax (thoroughwort).

An attachment to a champagne-bottle, patented in England, permits a part of the contents to be withdrawn without in the least injuring the rest. The attachment to champagne-bottles in this country is such that not a single drop is left in them after they are once opened.

How to "turn people's heads"—Go late to church. The woman who made a pound of butter from the cream of a joke, and a cheese from the milk of human kindness, has since washed the close of a year, and hung 'em to dry on a bee-line.

NEW YORK SPECIAL CORRESPONDENCE.

By MARY F. DAVIS.

THE NEW YORK ANNIVERSARIES.

Week before last was marked in our metropolis; by the recurrence of some very important yearly meetings, among which may be named those of the Anti-Slavery Society, and the Equal Rights Association.

The Anti-Slavery Society met at Steinway Hall, on Tuesday, May 11th, and a lengthy morning session was made interesting by speeches from Wendell Phillips, Lucy Stone, Antoinette Brown Blackwell, Frederick Douglass, Mrs. Harper, and others. Wendell Phillips, who, whatever he may say, always charms his audience by his grace and elegance of manner, and his peculiar eloquence, gave on this occasion a remarkably hopeful view of existing conditions, and seemed lenient in judgment of men and their motives. One never tires of the music of his voice; and the polished ease with which he utters sentences that dart like live lightning to the mark, is at least refreshing and admirable.

In the evening, our own Cora Daniels Tappan appeared upon the Anti-Slavery platform, and lent the sweetness of her presence and the eloquence of her voice and words to the reinforcement of the cause of the down-trodden among the races of men. Frederick Douglass, Dr. Lees, of England, Senators Wilson and Stewart, and Wendell Phillips, also took part in the evening meeting.

On Wednesday morning, May 12th, the Equal Rights Association convened at the same place. The results of that Convention show the deep hold that the "Woman Question" has taken of the public mind; for, though marshaled under the Equal Rights banner, Woman's Rights was the subject mainly discussed by the speakers. The attendance, during a two days' meeting in New York and one in Brooklyn, was large, and the audiences consisted of people of unquestionable intelligence, respectability, and refinement. Delegates from the East, West, North, and South, presented their credentials, and among the names were those of many well-known Spiritualists. Indeed, if all Spiritualists had been subtracted from these three days' assemblages, methinks there would have been a very small remainder. But be that as it may, hundreds of earnest people were in constant attendance, and they listened intently to burning words, calm discourses, and lofty appeals in behalf of woman's enfranchisement and elevation, from the lips of both men and women.

Several faces, new to our city audiences, appeared on the platform, and new voices were heard in eloquent defence of Woman's Rights. Miss Phoebe Cozzons, of St. Louis, a pleasing young lady, gave a fine discourse, with maidenly grace, and in full, sweet voice, which was well received. Miss Lily Peckham, of Milwaukee, also fair, modest, and young, spoke calmly and sensibly, like one who had thought and studied much on the great questions. Mrs. Mary A. Livermore, of Chicago, came with her wealth of womanly experience, her clear, intelligent eye, dignity of bearing, and voice of power, to impress on all who heard her the necessity of immediate and effective recognition of woman's equality. Rev. Mrs. Hanford, with a face full of feeling and devotion, claimed for the mother recognition and respect, and urged the value of faith in Christianity as an agent in this Reform.

Madam Anke, German, and Madam de Hericourt, French, spoke, each in her own language, and with what effect intense earnestness and enthusiasm could produce. Rev. O. B. Frothingham committed himself fully and bravely to this work, in an able speech at the first session. Senator Wilson made a short and effective speech, approving of the sixteenth amendment proposed by Mr. Julian, and pledging himself to use his influence in the Senate in its behalf. Miss Olive Logan, well known to the stage and rostrum, made her first appearance on a Woman's Rights platform at this Convention, and afforded the listeners a rare variety by her harmless witticisms, playful sarcasms, and vivacity of manner.

Among the old time pioneers it was pleasant to recognize Mrs. Paulina W. Davis, Rev. Antoinette Brown Blackwell, Lucy Stone, Josephine Griffing, Ernestine L. Rose, Lucretia Mott, and the women of the Revolution. Mrs. Stanton presided with queenly dignity, and with a face beaming with a truly humane and motherly quality. Her voice is strong and mellow, and her arguments powerful in favor of woman's immediate enfranchisement; but when she raises that melodious voice against the ratification of the fifteenth amendment to the Constitution, because woman is not enfranchised thereby, I look at her benevolent face in wonder. How can she be so much as a feather's weight hinder the consummation of that redemption for an oppressed race which cost a tremendous moral warfare of thirty years, and a deadly strife at last which deluged the nation with blood? We need not fear. Every step in advance makes the next one easier, and we have but to work for the passage of the sixteenth amendment, which will secure to woman what the fifteenth does to those who so lately experienced all the miseries of slavery.

The Brooklyn meeting was held in the Academy of Music. Mrs. Celia Burleigh in the Chair. In the evening that immense and splendid building was filled to its utmost capacity by the elite of the city, and among others, Rev. Henry Ward Beecher took the stand. In a discourse all too brief, he gave the strength of his voice, the magnetism of his presence, the torrent of his eloquence, and the majesty of his moral power, to the advocacy of woman's right to a career commensurate with her entire capabilities and demands. The meeting was brought to a close at a late hour, by one of Lucy Stone's most eloquent and effective appeals to the moral sense of the people in woman's behalf.

CHRISTIAN LIBERALITY ABROAD.

The Christian News, a paper issued in Glasgow, Scotland, lately published a lengthy and interesting description of the New York Children's Lyceum. It was written by a correspondent who had the good fortune to be present, not long since, at a session of the Lyceum, under the superintendence of Mr. and Mrs. Farnsworth. The writer, who is evidently a foreigner, gives a glowing account of the various exercises, recitations, songs and lessons of the groups; and not only so, but he has written a candid sketch of Spiritualists and their meetings in New York, and given a pleasant description of Mrs. Brigham's manner and methods, all of which appears in the same Christian journal. This is a pleasing contrast with the treatment which Spiritualists and Children's Progressive Lyceums receive from most publications of that kind in this country, and our gratitude is due both to the Christian News and its worthy and liberal correspondent.

The Rev. Henry Ward Beecher ridicules the popular notion that the inmates of heaven do nothing but stand around a great white throne, with harps in their hands, and sing psalms. Mr.

Beecher, it seems to us, has the right of the matter. There is no Scriptural ground for limiting the activities and employments of immortal beings to a monotonous physical exercise; and it is a wonder that the absurdity of doing so has not been perceived long ago. It is much more sensible to suppose that people in the other life enjoy social and intellectual delights, and have various occupations, according to their respective capacities, similar to those which are enjoyed by the good on earth, only more perfect in quality and degree. Death takes from us nothing but the body of flesh and blood, leaving the constitution and requirements of our souls without radical change. Whatever, therefore, above mere corporeal pleasures, rightfully renders us happy here, will render us likewise happy there; and as no man, however pious, would like to spend his whole life on earth in singing, it is not likely he will be compelled to do it hereafter.—New York Sun.

Resurrected.

Sunday, May 23d, an evening shades were slowly gathering in, the angels of light conducted Cecilia, wife of Bro. J. W. Clark, of North Abington, Mass., to her heavenly home. A week previous, joy was in the household, for God had blessed them with a beautiful, bright-eyed little girl.

The undersigned was called upon to conduct the funeral exercises, which took place the Tuesday following. A large number of the friends of the fair young wife and mother assembled. Many young people were present. Sadness rested upon the features of all, for Cecilia was held in highest esteem by all her acquaintances.

Her married life, of five years duration, has been marked with a beautiful, bright-eyed little girl. Her married life, of five years duration, has been marked with a beautiful, bright-eyed little girl. Her married life, of five years duration, has been marked with a beautiful, bright-eyed little girl.

The discourse was brief. We plainly stated that no words of ours could affect the condition of the "sinner one"; that the service was only a form or symbol of the great eternal bond which unites humanity in respect to the future life. This young mother, in whom the sweetness of maidenhood and the dignity of maturing womanhood blended, will continue to love her husband and babe, and minister to them from the spirit-world. The babe will bear her mother's name, and be a powerful magnet between the spiritual and the material existences. The discourse was brief. We plainly stated that no words of ours could affect the condition of the "sinner one"; that the service was only a form or symbol of the great eternal bond which unites humanity in respect to the future life. This young mother, in whom the sweetness of maidenhood and the dignity of maturing womanhood blended, will continue to love her husband and babe, and minister to them from the spirit-world. The babe will bear her mother's name, and be a powerful magnet between the spiritual and the material existences.

An Eminent Clairvoyant Physician.

The late Dr. E. F. Garvin, who died on the 31st of May, 1869, at 452 Sixth avenue, New York, was in some respects a man of rare endowments. If some of his friends could give the public a sketch of Dr. Garvin's history and remarkable capacities, it would be a very valuable contribution to anthropological science. The medical profession generally are decidedly hostile to the exercise of clairvoyance in their profession, and yet we may affirm safely that there is very little successful practice in difficult cases which is not essentially clairvoyant; in other words, we may say that a thorough understanding of any complicated case is never attained by any one who has not that delicate and sympathetic appreciation of a patient's interior condition, which is essentially an intuitive or clairvoyant perception. Many of our best physicians, who do not consider themselves clairvoyants, are aware that they appreciate at once the state of a patient and the probable cause of his disease with an instantaneous readiness which is entirely intuitive, and which is not based on any process of pathological observation and reasoning according to the maxims of the schools.

Dr. Garvin, however, had far more than this intuitive capacity which belongs to the most successful physicians generally. He was indeed a wonderful clairvoyant. He understood the condition of his patients without a question, and could astonish them by telling what they supposed known only to themselves. We have seen him sit in his office and direct his mind to a patient in another part of the city, or to one hundred miles away, and in a few moments go through an elaborate description of the condition existing in all the minutiae of their interior organs, the condition of their blood, the cause of the derangement of health, and the probable tendency of the disease hereafter.

Dr. G. was an educated physician, of independent, original mind; acquainted with allopathic, homeopathic and eclectic systems of medicine, and his proficiency attested by diplomas from each of the three schools. He did not, however, follow any system, but was guided by his own intuition, aided, we believe, by familiar intercourse with the spirit-world. During his last days of earthly life he was heard in audible conversation with the spirit of an ancient philosopher, who had attended him from an early period of life and assisted him in medical science. The early death of Dr. G., at the age of forty-three, was a serious loss, not only to his confiding patients but to the cause of medical science, and we may add, to Spiritualism, which needs the attention and cultivation of scientific minds, and especially of those who combine with scientific habits of thought a personal experience of spiritual communion.

One of our New Books.

THE FUTURE LIFE: with Introduction by Judge Edmonds. Boston: Banner of Light office, 1869. This purports to be a description, from various spirits, of that "undiscovered country" from whose hours no traveler returns." But though professedly emanating from such opposite characters as Mrs. Hemans, Voltaire, Paine, Margaret Fuller, Webster, Calhoun, Swedenborg, Wolsey, Pollok, etc., the revelations are singularly alike in both sentiment and language, and in no respect surpass, and rarely equal, what any devout imaginative writer could give us of those scenes of which we read that "eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive." Scattered through the book are many pretty fancies and beautiful similes, which show that Mrs. Sweet, the medium, had considerable aesthetic taste.—Round Table.

Music Hall Meetings.

The next course of lectures on the Spiritual Philosophy, in this city, will be given at Music Hall, commencing in October. The ablest lecturers will be secured. For an announcement in regard to the same ticket for those who desire to secure the same numbers held last season can do so by applying at once at the Banner of Light Office, 153 Washington street. Others desiring to secure reserved seats should apply now, as by so doing they will have a better choice. Tickets will be ready for delivery Sept. 18th, to be paid for when taken. Do not forget this matter till it is too late to secure the seat held last year, as there must be a limit to the time set for that purpose. L. B. WILSON, Manager.

Mr. Davis's New Book.

"Tale of a Physician." is the title of a work from the pen of A. J. Davis, just published and for sale by William White & Co., Boston, Mass. Among the various works which Mr. Davis has contributed to the world during the last twenty years, we regard this latest one among his best, and believe it is destined to exert a wider influence on liberal thought, than any single volume since the appearance of the "Revelations." The author says in his preface that, "The startling and tragical events, even to the minutest details, are founded upon facts, with only a thin veil between the reader and the real characters." The most important problems which can possibly concern society, are here discussed in a familiar and felicitous style, in which, through the charms of novelty, we are conducted to the most vital truths. The book before us reveals two important aims: first, the sacredness of the family relation; second, the liberation of society to be secured through the elevation of woman, and a knowledge and application of hereditary laws. Jacques Del Aragon, Capt. Nelson, and Dr. Wrote are traced through their career of crime, and the history of their paternal and maternal antecedents, graphically delineated, revealing the reasons that hatred for mankind is so often coupled with genius or intellect. Madame Sophia, rarely endowed with personal attractions and depth of spiritual sentiment, has also unfortunately hereditary tendencies, and want of self-reliance. Twenty years of severest trial were necessary to bring to her external recognition, what she had spiritually discerned and unconsciously revealed while in the somnambulic state, namely: that herself and the noble Dr. DuBois were soul-mates, destined to be the "happy companions of an eternal life." Dr. DuBois, an eminent physician of New Orleans, is the principal character delineated. He accumulates a large fortune, which he devotes to the labor to which his genius is consecrated—the history of criminals connected with their maternal antecedents. The style of the book is fascinating, and while it gratifies the love for the novel and marvelous, also appeals powerfully to the noblest sentiments of human nature. We bespeak for the book an extensive circulation and a wide influence.—Present Age.

Spiritual Periodicals for Sale at this Office.

The LONDON SPIRITUAL MAGAZINE. Price 30 cents per copy. HENRY NATURE, Monthly Journal of Zoology, Science and Intelligence. Published in London. Price 25 cents. The RELIGIO-PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cents. The FREESTAGE: A Monthly Magazine, devoted to the Harmonical Philosophy. Published by Hull & Jamison, Chicago, Ill. Single copies 20 cents. THE PRESENT AGE: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company. Price 6 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

Grand Picnic.

The Spiritualist Picnic at South Framingham, Mass., will meet on Tuesday, June 23d (instead of 23d, as before mentioned). Tickets will be furnished at reduced rates along the line of the Boston and Worcester, Boston, Clinton and Fitchburg and Alford Railroads. Prof. William Boston will preside at the meeting, as well as others of our best male and female speakers. A. E. CARPENTER, Committee.

Picnic at Walden Pond.

The Spiritualists of Boston and vicinity, in connection with the "Sons of Joshua," will hold their Grand Union Picnic. The first will take place Tuesday, June 29th; the second, July 28th. Full particulars will be given in due season. Dr. A. B. BROWN, Secy. E. R. YOUNG, J. S. DOWSE.

Business Matters.

MRS. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.M1.

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

MISS M. K. GARDNER answers Sealed Letters at 73 Howard street, Newark, N. J. Terms \$2.00 and four red stamps. 6w\*.M8.

MRS. ABBY M. JAFFIN FERREE, Psychometrist and Test Medium, No. 15 South Howard street, Baltimore, Md. M29.

ANSWERS TO SEALED LETTERS, by R. W. FLINT, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Ju5.3w

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. M15. C. D. & I. H. PRESSIE, Proprietors.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Short letters, \$1 and two red stamps; delineations, tests, medical advice and lengthy letters, \$2 to \$5 and three red stamps. Send for a circular. M20.

KEEP THE BOWELS IN GOOD CONDITION, and no one need fear the Dysentery or Diarrhoea. Dr. G. takes Doctor S. J. Arnold's Balsam. It has saved and prolonged more lives than any other medicine in the country, and thousands can testify to its virtues.

WHY DOST THOU CLING.

To that fall disease which now pervades thy system, when spirit friends will send to thee the true physician that is now in Gilead? Come and see in person, if by mail, JACOB TODD, Healing Physician, 532 Washington street, Boston. Ju5.

THE JUBILEE.

Where'er by day or night we go, At home, or if we're out to walk, The nation's coming "Jubilee" Is every where the common talk. Some think 't will be the "biggest thing" That ever yet the world has seen, While some objections to it bring, Who say the whole thing's very mean. But all in this one thing agree— That no one "CLOTHES" the BOYS so neat AS FENNO—whose new store you'll see, Corner of Beach and Washington street.

Special Notice.

Herman Snow, at 410 Kenney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also Planchettes, Spences's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. May 1.—f

DR. J. WESLEY KELLEY, Analytical Physician, 200 Tremont street, (near Boylston) Boston, can be consulted every Saturday, Sunday and Monday, on all Organic Diseases, and all Diseases of the Blood and other Fluids. Advice free. Ladies and gentlemen are respectfully invited to call. Ju5.M29.

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The latest and most improved Mowing Machines in the market. Have no gears, no side draft. Are the easiest riding, lightest draft, and simplest machine in existence. Every machine is warranted to be perfect. Try one. Circulars sent on application. Manufactured by the KNIFFEN M. M. CO., Worcester, Mass.

MISS M. E. COBB, Business and Medical Clairvoyant, examines and prescribes for diseases, furnishes medicine, and examines at a distance by lock of hair. Hours from 10 to 6. No. 64 Winthrop street, Chelsea. Terms 50 cents and two stamps. 2w—June 5.

MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, No. 33 Irving street, Boston. June 5.—1w\*

TO BE ISSUED MAY 31st.

THE QUESTION SETTLED: A CAREFUL COMPARISON OF BIBLICAL AND MODERN SPIRITUALISM.

BY REV. MOSES HULL, FORMERLY A NOTED SECOND-ADVENT MINISTER.

THE reputation and ability of this author are so well known, we need only announce the issue of the work: to insure it a wide circulation. The subjects discussed are treated in a concise, masterly and convincing manner. It is a complete and important vindication of the Spiritual Philosophy. Price, \$1.50; postage 20 cents. For sale by the publishers, WILLIAM WHITE & CO., 153 Washington street, Boston, Mass., and also by our New York Agents, the AMERICAN NEWS COMPANY, 19 Nassau street.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE.

WE have never seen better or more comprehensive rules laid down for generating spiritual circles than are contained in this little tract. It is a complete and important work, and coming from such an able, experienced and reliable author, is sufficient guaranty of its value. Price, 10 cents. For sale by the publishers, WILLIAM WHITE & CO., 153 Washington street, Boston, Mass., and also by our New York Agents, the AMERICAN NEWS COMPANY, 19 Nassau street.

A NEW BOOK BY A. J. DAVIS JUST OUT.

TALE OF A PHYSICIAN; OR, THE SEEDS AND FRUITS OF CRIME.

In Three Parts—Complete in One Volume.

PART ONE. Planting the Seeds of Crime.

PART TWO. Trees of Crime in Full Bloom.

PART THREE. Reaping the Fruits of Crime.

A WONDERFULLY interesting book, containing all the elements of the most stirring romance, has just come from the pen of ANNE W. JACKSON DAVIS. In the introductory he says: "The following series of strange and startling and tragical events, which I am now called upon to make public for the first time, are even to the minutest details, founded upon facts, with only a thin veil between the reader and the real characters whose temperaments, circumstances, temptations, virtues, vices and crimes, are herein truthfully recorded." The principal facts concerning the manifold causes which developed the "Mystical Association of Criminals" in New York and vicinity, came to his knowledge about twenty-four years ago, during a mysterious nocturnal visit to a hidden cave somewhere in the neighborhood of Greenpoint, on Long Island. The causes and circumstances which develop poverty, misery, recklessness and crime are faithfully revealed in the lives and tragical events of actual persons. It is a surprising and thrilling revelation of the crimes of theft, embezzlement, murder, suicide, infanticide, prostitution and explains the various hereditary and social circumstances which lead individuals into temptation and misfortune, of every name and nature. "It is believed," says the author, "that so long as mothers and daughters shall exist, such disclosures as are made in this volume cannot but be productive of the best results. Notices are these fearful scenes important to fathers and sons. Because, if to be forewarned is to be forearmed, these horrible and truthful pictures of the causes of crime, and these faithful delineations of the ways of professional criminals, will serve as beacon lights and guideboards by which maidenhood and manhood can avoid the evil and escape the good."

This volume contains 325 pages, is beautifully printed and in first rate style, uniform with the "Mystical Association of Criminals" and "The Seeds and Fruits of Crime," on good paper and well bound. It will have a large and rapid sale. Retail price \$1.00; postage 15 cents. Address the publishers, WILLIAM WHITE & CO., 153 Washington street, Boston, and their General Agents, THE AMERICAN NEWS COMPANY, 19 Nassau street, New York.

THE FUTURE LIFE: As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet. WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS.

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ENTITLED LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET.

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SHOULD call at 24 Hanover street, Boston, and sit for one of those LARGE PICTURES in an 8x10 FRAME, for one dollar and a half—the best and cheapest thing made. You will be surprised and delighted to find for this small sum such an ornament to any room, and preserving the likeness undimmed for generations. Every member of a family should have one. Card mounted \$1.00. Framed and explicit written in Oil Water Colors or India Ink. Children's pictures made in one second's time any size—ANY POSITION. Everybody invited to call and examine. Rooms at the Rooms. G. W. BABBS, 24 Hanover street. May 15.—4w\*

PSYCHOMETRY AND CLAIRVOYANCE.

MRS. CARRIE B. WRIGHT proposes to employ the measuring gifts with which she is endowed, for the use and benefit of those who may desire her services. A thorough analysis and diagnosis of character will be given from scientific communications, from a lock of hair or from a picture, and full written delineations given. Correspond

Message Department.

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

The Banner of Light Free Circles. These Circles are held at No. 153 Washington Street, Room No. 4, (up stairs), on Monday, Tuesday and Thursday Afternoons.

Bouquets of Flowers. Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table.

Invocation. Mighty Allah, do thou shed the dew of thy love and thy wisdom upon these Christians, changing their darkness to light, and causing their feet to walk in new and pleasant places.

Questions and Answers.

CONTROLLING SPIRIT.—In conformity to your custom, Mr. Chairman, I am now ready to answer what questions you may have to propound.

Q.—The "Crisis" pins its faith upon the Bible, and in doing so, pins it to a very shallow support, one that cannot fail to pass from its grasp sooner or later, because it is of itself fallible—inspired, I know, as all writings are inspired.

Jennie Stevens. I am Jennie Stevens, of Rouse's Point. I am twelve years old now, and if I was here I should be thirteen next month.

Ned Perkins. Ah! Ned Perkins, of the 3d Indiana Cavalry. Look like it, don't it? [Not much at present.] Well, appearances are deceitful.

ster may find his God in a Coke and Blackstone. I may find mine in a running brook. You may find yours in a mountain, in a valley.

Q.—Is there any God higher than the result of a chemical combination of what is termed the sixty-two primes?

John C. Calhoun. Some thirteen days since, I found myself in company with a party of friends whom I had known here in earth-life.

Invocation. Our Father Wisdom and our Mother Love, with the full recognition of thy tender spirit toward us, we would come to thee, knowing we shall receive thy blessing.

Questions and Answers.

CONTROLLING SPIRIT.—As we are in the constant receipt of inquiries from friends at a distance—questions propounded to the controlling spirit of the séance—it may not be amiss to make a few plain statements with regard to the case in question.

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put your name on the church book, and let the church take care of your future happiness. No matter, as long as you are in the church; that will take care of you.

Prayer by Ab del Hadai; questions answered by Thomas Paine; letters answered by William Berry.

Invocation.

Our Father Wisdom and our Mother Love, with the full recognition of thy tender spirit toward us, we would come to thee, knowing we shall receive thy blessing.

Questions and Answers.

CONTROLLING SPIRIT.—As we are in the constant receipt of inquiries from friends at a distance—questions propounded to the controlling spirit of the séance—it may not be amiss to make a few plain statements with regard to the case in question.

Johnnie Joice. How do you do, sir? Some time since I was here. [It is some time since the medium was here.] Yes, sir. I just thought I'd call and let the folks know I wasn't dead yet.

Susie Taylor.

I am Susie Taylor, of Bennington, New York. I do not know you are here. My mother and I have come, both of us.

Q.—Is there anything in spirit to destroy the beauty and fragrance of the flowers and grass? Do not the flowers perpetually bloom? and are they not realized as such by our spirit friends?

A.—Jesus the Christ, or Jesus the truth-teller, or Jesus the medium of other days, call him just which you please, certainly has power to manifest to modern media as all other spirits have that power.

know whether he can or does come and manifest to modern media. Yes, I do know. I am quite as positive of it as I am that I myself am speaking here to-day.

Q.—What is the medium of exchange in the spirit-world? or what is used there as our money is here?

A.—Merit; that which belongs to the inner life. Whatever you merit you will have. There is no special medium of exchange that is equivalent to gold, silver and greenbacks in our life.

Q.—Are our spirit-friends who pass out here to be re-clothed in new forms?

A.—Yes, they are continually being reclothed in new forms, just as you are here being continually reclothed in new forms.

Philip C. Haggerty. I was born of Catholic parents, and in my early youth educated for the Catholic Church; but, strange to say, I never had any sympathy with the Church, and, as I grew in years, I grew to dislike the Mother Church.

Q.—What is the medium of exchange in the spirit-world? or what is used there as our money is here?

A.—Merit; that which belongs to the inner life. Whatever you merit you will have. There is no special medium of exchange that is equivalent to gold, silver and greenbacks in our life.

Q.—Are our spirit-friends who pass out here to be re-clothed in new forms?

A.—Yes, they are continually being reclothed in new forms, just as you are here being continually reclothed in new forms.

Johnnie Joice. How do you do, sir? Some time since I was here. [It is some time since the medium was here.] Yes, sir. I just thought I'd call and let the folks know I wasn't dead yet.

Susie Taylor. I am Susie Taylor, of Bennington, New York. I do not know you are here. My mother and I have come, both of us.

Q.—Is there anything in spirit to destroy the beauty and fragrance of the flowers and grass? Do not the flowers perpetually bloom? and are they not realized as such by our spirit friends?

A.—Jesus the Christ, or Jesus the truth-teller, or Jesus the medium of other days, call him just which you please, certainly has power to manifest to modern media as all other spirits have that power.

Q.—What is the medium of exchange in the spirit-world? or what is used there as our money is here?

A.—Merit; that which belongs to the inner life. Whatever you merit you will have. There is no special medium of exchange that is equivalent to gold, silver and greenbacks in our life.

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EDITORIAL CORRESPONDENCE.

By Warren Chase.

NOTES OF TRAVEL.

We had the pleasure of a short visit, in Cleveland, O., with our esteemed friends, Mr. and Mrs. D. A. Eddy, whose home has sheltered and supplied us many times and for many years, and where we have rested and always refreshed both mind and body.

From Cleveland we rode on a beautiful day over some of the best agricultural lands of Ohio and Indiana, where the magnificent wheat fields bear an interesting contrast with the acres of hungry men, women and children we have so often seen in New York.

THE DESPAIR OF "CHRISTIANITY."

The Round Table, in a labored but far from exhaustive article, paints the following sad picture of society, and seeing the utter failure of Christianity and so far of civilization under its reign, has uttered its pitiful strain and left the subject with its diagnosis, but without a prescription.

In plain sooth, the age of sensuality, of unchecked corruption, of dense, crass ignorance is coming down upon us like lightning.

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"A CHANGE OF NATIONAL EMPIRE."

Our indefatigable friend, L. U. Reavis, has issued another very interesting book with the above title, full of statistical and other information, and fully sustaining his former statements made in his "New Republic."

Mediums in Boston.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM. 227 Washington Street, Boston.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON.

JULIA M. FRIEND, MEDICAL CLAIRVOYANT, Office 120 Harrison Avenue.

DR. JAMES GANNEY CHESELEY, No. 16 Salem Street, Boston, Mass.

MRS. S. J. STURGEON, 18 Salem Street, Medical and Business Clairvoyant.

M. C. GAY—Clairvoyant and Eclectic Physician, 91 Harrison Avenue, Boston.

LAURA H. HATCH will give Inspirational Music and Lectures.

MARY M. HARDY, Test and Business Medium, No. 83 Poplar Street, Boston.

MRS. M. E. JOHNSON, Medium for Spiritual Communications, Verbal and Written.

A. HODGES, Test Medium, holds circles Sunday and Wednesday evenings.

MISS SEVERANCE AND HATCH—TRANCE, TEST AND BUSINESS MEDIUMS.

HATTIE E. WILSON, Trance Physician, has taken rooms at No. 27 Carver Street.

MRS. L. W. LITCH, Trance, Test and Healing Medium, takes rooms at 97 Sudbury Street.

MRS. ARMSTEAD, Test and Spirit Medium, 3 Winthrop Place, from 1819 Washington Street.

JEANNETTE J. CLARK, Spirit Medium, residence, 155 Harrison Avenue, Room No. 3, Boston.

MRS. M. A. PORTER, Business and Medical Clairvoyant. A cure for Catarrh and Headache.

JACOB TODD, Healing Physician, 532 Washington Street, Boston.

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place, (opposite Harvard Street.)

MRS. GRIDLEY, Trance and Test Business Medium, at 41 Essex Street, Boston.

Miscellaneous.

TSING TEA--Black Dragon Chop! NATURAL Leaf, perfectly pure (Tsing signifier pure).

Prepared without any coloring or foreign substance. Cured on Porcelain (not copper), over a slow fire.

Delicious for flavor, exceedingly powerful and strong. Combines the heating virtues of the Tea-plant.

Manufactured and higher class of natives use no other.

The celebrated Tea was first introduced here by the Oriental Tea Company, in May, 1868, when the limited quantity imported was rapidly sold.

It met with such unqualified approval, and the demand for it in all sections was so great, that the Company at once made arrangements to procure a larger supply.

For the future, and they have just received the first invoice for this year, which will be sold at the low price of \$1.10 a pound, at which (but for the fact that it cost one year ago), it is the cheapest Tea known.

The Company feel that they cannot too highly recommend it to all who love Tea, as it is possessed of the most soothing, invigorating properties of both Black and Green, without any injurious quality.

Being chemically pure and free from coloring matter of any kind, it will suit the taste, and please all who love Tea.

This Tea is put up neatly in pound packets, 36 packets in a chest, which will be sold at the low price of \$1.00 a pound, and in 100 lb. chests, at the rate of \$10.00 a chest.

Wholesale price, \$1.00 a pound, and in 100 lb. chests, at the rate of \$10.00 a chest.

Traders, Hotel-keepers, Peddlers, Clubs or Families, for chests of 36 pounds or more, will be fitted at the wholesale price. Particulars in town where our agents can always get this Tea from them.

Like all other goods sold by the Oriental Tea Company, this Tea is warranted to give entire satisfaction, and parties ordering, can do so with the full assurance that if the whole or any part fails to suit, it may be returned at our expense, and we will refund the money.

SPECIAL NOTICE--As a matter of convenience to the public we are arranging with Apothecaries and other Merchants, all over the country, to act as Agents for selling our Tea and Coffees in their locality, at our warehouse prices.

Our profits are small, but we give over four-fifths of them to Agents as commission. We want an Agent in every town in the Union, and will send full particulars, terms, price-lists, &c., upon application by mail from Traders desiring it. Ad dress.

ORIENTAL TEA COMPANY, Boston, Mass. May 15--49

SIO APEX SEWING MACHINE. \$10 The Embodiment of Practical Utility and Extreme Simplicity.

A MOST wonderful and elegantly constructed novelty. Noiseless in operation; sews with double or single thread, makes the Duplex Stitch with extraordinary rapidity.

It is so simple in its construction, that a child can use it. It is so durable, that it will last for years.

It is so beautiful, that it will be a pride to own it. It is so cheap, that it is within the reach of all.

It is so perfect, that it will give you the most perfect results. It is so simple, that it will be a joy to use it.

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New Books.

THE SPIRITUAL HARP, The new Music Book for the Choir, Congregation and Social Circle.

By J. M. PEEBLES and J. O. BARRETT. E. H. HALEY, Musical Editor.

THIS work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualists in every portion of the country. It is the result of a long and arduous labor.

The growing interests of Spiritualism demanded an original singing book. Everywhere the call was loud and earnest. The authors have endeavored to meet this demand in the beautiful gift of THE SPIRITUAL HARP.

Culled from a wide field of literature with the most critical care, free from all that is unwholesome, and with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind ever published.

The Harp contains music for all occasions, particularly the social relations of life, both religious and domestic. Its beautiful songs, duets, trios, quartets, with piano, and vocal accompaniment, if purchased in sheet form, would cost many times the price of the book. These are very choice, sweet and inspiring. Among them may be mentioned "Sparkling Waters," "Dreaming to-night," "Nothing but Water to Drink," "Heart Song," "The Heart and the Heart," "Make Home Pleasant," "Will You Watcher's Redeemed," "The Song that I Love," "Maturity," "Translation," "Hail Him a Monument," "Where the Roses never shall wither," "Gentle Spirit," "A Stunt on Memory's Golden Shore," &c. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a choice compilation of original and eclectic songs for the social circle.

Although not specially prepared for the Lyceum, yet its musical claims have been happily supplied with a rich variety of music appropriate for lecturers, and for the use of speakers, mediums and friends of Spiritualism, having the Harp, not only for the home circle, but for public meetings, that all may partake together of the "Silver Chain Lectures" introduced in an improved form, under the title of "Spirit Echoes," containing statements of principles uttered by the great spirits, and arranged in a classified manner, with choruses and chants interspersed, thus blending music with reading in most inspiring effect upon speaker and congregation.

Over one third of its poetry and three quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

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When sent by mail 30 cents additional required on each copy.

When it is taken out of the hands of the HARP, it is in the hands of the publisher, who will be glad to exchange it for the most choice music and poetry ever put in print--such as SONNETS, DEETS and QUARTETS, with PIANO, ORGAN and VOICE accompaniment, arranged in a volume to be sent by mail at the above figures.

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For sale also by J. M. PEEBLES, Hammon, N. J.; J. O. BARRETT, New York; E. H. HALEY, Chicago; and by Liberal Booksellers throughout the United States and Europe.

ROSE AND LILY, THE TWIN SISTERS, AND THEIR TESTIMONY TO THE TRUTH OF THE SPIRITUAL PHILOSOPHY.

ONE of "Sunbeam" in Spirit Life, the other "Rosebud" on Earth. A narrative of their COMMUNION before they were FORTY YEARS OF AGE.

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