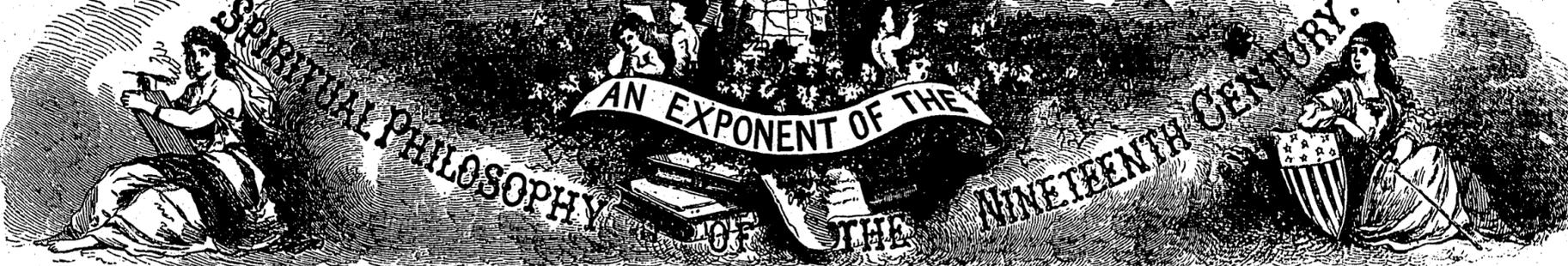


BANNER OF LIGHT.



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Literary Department.

REMINISCENCES AND EXPERIENCES OF A WORKINGMAN.

BY EMILE SOUYESTRE.
Translated from the French, for the Banner of Light,
BY SARAH M. GRIMKÉ.
CHAPTER XIII.

Mauricet Reappears—Choice of a God-father—Our Daughter Marianne—The Architect.

The first five years of our residence at Montmorency have left few traces on my memory. I only remember that work increased more and more, and that those who seemed to despise me on my arrival, now never passed me without touching their hats. Henceforth I was regarded as somebody in the country. Become the proprietor of the lumber-yard of my former competitor, I had removed there with my wife and family. We had carpeted the little house, repainted the old ceilings, ornamented the windows with white curtains, and planted Bengal rose trees on each side of the door. One corner of the lot had been transformed into a garden, where Genevieve cultivated flowers and dried the linen. She had also taken a swarm of bees, which in process of time filled several hives. Our son and daughter shot up like young poplars; they gambled in the lumber-yard among the chips and shavings, singing, until the birds themselves stopped their lays to listen. Tranquillity and abundance reigned in our happy home. Our felicity was only interrupted by one circumstance, which soon, however, resulted in additional joy.

This occurred at the birth of our darling Marianne. We had as a neighbor a Parisian lady, worth a hundred thousand francs, and as good as she was rich, a blessing to all who approached her. I had built several greenhouses in her park, to her entire satisfaction; and moreover, Genevieve, who did her washing, was a favorite also. So two or three months before the birth of the little girl, this lady had requested to be her god-mother; a request which my wife granted with many expressions of gratitude. The baby came into the world strong and healthy.

I was just rejoicing at this delightful news, when Mauricet arrived. I had not seen him since his misfortune, but I knew that the master-builder who had hired him would give him an easy place and good wages, and that he had recovered his energy, and enjoyed life. In fact, I found him as talkative, as jovial, and as active as ever, although age had increased a little his embonpoint. He embraced and kissed us three times over, and could not refrain from weeping.

"I passed through your lumber-yard in coming to the house," said he, putting his hands on my shoulders and looking affectionately into my eyes, his own still glistening with tears. "It seems that all is going on well, my child, and you are laying up a winter store for old age. That's right, my brave boy. The prosperity of my friends adds to my happiness."

I replied that everything had succeeded beyond my most sanguine expectations, and I explained to him briefly my present position. He was listening to me, seated near Genevieve's bed, our little James on his knee, and gazing at the newcomer, who was asleep in the cradle.

"Hurrah! hurrah!" he exclaimed, when I had finished. "Good men must prosper; that does honor to the good God! I wanted to know all about you, and so I asked my patron for a few days holiday."

"Then you will stay with us?" said Genevieve, with evident pleasure.

"If that is your choice," said Mauricet. "I only came to salute you. It is so many weeks since we have been separated, that I felt hungry and thirsty for a sight of this parishioner."

He again clasped my hands.

"Besides," added he, turning to my wife, "I heard that you were going to have another in your family; and I have cherished a hope—a hope which has been my delight for the last three months."

"What hope is that?" inquired Genevieve.

"The hope of bringing you a god-father for your child."

"A god-father?"

"Oh!" said Mauricet, straightening himself, "a god-father! Why, here he is ready at hand! I came from Burgundy expressly on that account. From what I hear, I presume this lady is to be associated with me. I am enchanted with such an honor! Let us now confer together about the christening."

Madame Lefoot looked at us; her countenance expressed the utmost astonishment. Genevieve blushed to her temples, and picked off the nap of her cotton counterpane without daring to raise her eyes. Silence prevailed for some time, during which, Mauricet, who felt no concern about anything, jogged James on his knees with his usual song—

"To Paris, to Paris—
On a gray horse—
To Rouen, to Rouen—
On a white horse."

"This alters everything," said the neighbor, rather drily. "I came to propose my brother, the counselor of the chief magistrate, for god-father. I did not suppose you would make your choice without informing me."

"Excuse us, Madame," replied I, "we had not thought anything about it; the master-mason has but just arrived, and he made the proposition to us."

"And we intended consulting Madame about it," added my wife.

"By my faith!" interrupted Mauricet, who at length discovered our embarrassment. "I do not want to interfere with any one. I only wished to stand as god-father because I loved you. I should like to have named the little one, seeing that a god-daughter is almost a daughter; but my good will ought not to be an injury to her, and if Pierre Henri prefers another, he must not be disappointed."

He had risen; the jovial expression of his good-natured countenance had entirely disappeared. Genevieve and myself both motioned him to stay; we had taken our resolution; our hearts spoke the same language.

"Stop!" I exclaimed; "we can never find a better god-father than an old friend like you."

"Inasmuch as Madam Lefoot is acquainted with you," added Genevieve, and, turning to her with a beseeching smile, she continued: "This is the good Mauricet, the former guardian of Pierre Henri, of whom I have so often spoken to Madame. This is the friend who, under God, has helped him to be an honest man. When Mother Madeline died he put on mourning, and when we were married he led me to the altar. In joy and in sorrow he has ever been with us. Madame will readily comprehend that he has a right to continue his office of protector to our children."

"You are right," said Madame Lefoot, whose face had resumed its serenity. "New friends must not usurp the place of old ones. Mauricet, we will name the little girl together."

"Well," cried the master-mason, touched even to tears. "I say that you are a noble woman! You shall never have cause to regret what you have done. I will not let you see the rough bark; I will square off the timber. I know too well what is due to people of rank. Madame has nothing to fear; she will be satisfied with my conduct."

Madame smiled and changed the conversation. She treated Mauricet with marked politeness, who, after she took her leave, declared that she was the queen of noble ladies. As to my wife and myself, he grasped our hands and looked into our faces with an expression of gratitude truly touching.

"Thanks, my friends," he said in a voice full of emotion. "If I live a hundred years, do you see, I shall never forget this day. You have not been ashamed of your old companion, and for his sake you have risked the loss of a rich patron. That was noble; it was right; God will reward you."

The christening passed off to the satisfaction of every one. Mauricet conducted himself like a well-bred gentleman, and Madame Lefoot did not appear at all ashamed to stand at the baptismal font with the god-father.

After spending a few days with us, the master-mason quitted us, delighted with everything and everybody. We wept a little at parting, especially Mauricet, who despaired of ever seeing us again.

"We are separated," said he, "until the last judgment; but no matter; this last interview will always be full of pleasant memories. It is no common thing for friends to meet after so long an absence, and to separate without having anything to reproach each other with. You are on the high road to fortune, my children. Do not make forced marches; continue your way quietly, taking care to shun the pitfalls. I leave you here a little Christian, who will recall me sweetly to your memory. And you, Pierre Henri, who can write as easily as you can talk, do not be lazy; send me, from time to time, a letter, giving me all the details of your household. Since the devil has invented writing we may as well put it to a good use."

He embraced us again; returned to the cradle, gazed affectionately on his little god-daughter, who was sleeping, and then departed.

The presentment which he had at leaving us was realized. I never saw him again, although he lived, God be praised, many years. From time to time workmen who visited Montmorency informed us of his health and circumstances, and brought little presents for Marianne. Our good friend, they said, continued to be a capital workman, and to keep a warm heart for those he loved. The master-builder, who saw what kind of a man he was, made him head workman in his line of business. Mauricet enjoyed a happy and useful old age, without ever thinking that he might have attained a higher position. His heart was too simple ever to entertain the idea that he could rise above the station in which the good God had placed him. It is only about a year ago that I heard of his illness and death. He went to the lumber-yard one morning, feeling less vigorous than usual; a shower of rain could not drive him from his work. That evening he was seized with

a fever, and in three days breathed his last. A brave soldier at work, he died, so to speak, on the field of battle.

This was a real affliction to us. Genevieve especially loved him with all a daughter's tenderness, and, as a mark of respect, put the little Marianne into mourning. The last friend of our youth was gone; our foster-parent was laid in the grave; now we were the oldest members of our family; by degrees our children would replace us. We felt as if we had entered the downward path of life, at the end of which the portals of the cemetery stand open. Happily we did not dwell on these ideas. Men live and the world goes on according to the will of God. It is for him to ordain, for us to submit.

James and Marianne grew finely, without causing us any anxiety. They took life gaily, and wore the joy of the whole house, shedding a radiance around them. The boy already went among the workmen and learned by looking on; the little girl followed her mother everywhere, as if her very existence depended on seeing her, making fun with her and kissing her.

Madame Lefoot frequently sent for Marianne, because she had a daughter about the same age who had taken a great fancy to her, and would neither work nor play cheerfully without her. Marianne was at once her encouragement and her reward. Insensibly our house became an appendage to that of our neighbor. A gate in her park, which formerly communicated with my lumber-yard, had recently been reopened. When Miss Caroline was not at our house Marianne was at hers. Almost every day the child came home with some new presents, either fruits or playthings, and even jewels. At times her mother felt uneasy at this lavish generosity; for myself, I felt nothing but gratitude. I valued it simply on account of the affection which it indicated, and prized far more highly the love of my little neighbor than all her gifts.

To tell the truth, Madame Lefoot instilled no pride into her child; our little girl was always placed on a perfect equality with her own, she herself setting an example. Everything went on with the greatest harmony until Mr. Lefoot accepted an office which rendered it necessary for him to reside in Paris. On hearing that she would have to leave Marianne, Miss Caroline wept bitterly. It was all in vain that they made her promises; nothing could console her. At length, the evening before their departure, Madame Lefoot came in while we were at supper; she was followed by her waiting-maid, who departed after having set down a bandbox. Our neighbor found some pretext to send the children away, and when we were alone she said:

"I have come to consult with you on a serious matter. Do not begin by exclaiming against me. Listen to me patiently, kindly, rationally."

We promised her to do so.

"I need not say anything to you about Caroline's attachment to Marianne; you are fully aware of it, and can judge for yourselves. My daughter is accustomed to spend half her life with yours; she is dependent upon her for happiness as well as improvement in her studies. Since she knew that she was to be separated from her she has become listless, and takes pleasure in nothing. Neither work nor amusement have any charms for her. She seems to have lost a part of her life."

Genevieve interrupted her to express her gratitude for such tenderness.

"If it is true," said Madame Lefoot, "that you value so highly her affection, you now have it in your power to prove it. Your daughter is the chosen sister of my Caroline's heart; permit her to become really her sister."

"How do you mean?" I inquired.

"By giving her to us," she replied.

Perceiving our agitation at this unexpected test of our sincerity, she exclaimed:

"Ah! remember your promise; you engaged to hear me out. I have not come to snatch Marianne from your arms, but only that ours may enclose her also. We have no intention of alienating Marianne from her family; we only wish to give her a second home. I shall have one child more, without your having one less. You will not be deprived of a single right over your daughter, and she shall come to see you as often as you desire it."

My wife and myself spoke at the same moment, stating our objections.

"Have patience, until you hear all I have to say," interrupted Madame Lefoot. "Is not the welfare of your child the greatest desire of your hearts, and your dearest wish to secure for her a happy future? Well, I promise you all that. Marianne shall not only receive the same advantages of education as my own daughter and share in all her recreations, but I engage to secure a position for her and to give her a dowry. I have but one daughter, and I am rich enough to allow myself this pleasure."

The proposal was so extraordinary, so wholly unexpected, that we were entirely unprepared to make any reply. She perceived it, and rose to depart. Genevieve seized her hand and would have expressed her gratitude for so much kindness, but her emotion prevented utterance.

"Do not thank me," continued Madame Lefoot. "I do this more for the sake of my daughter than yours. If I can secure for her a devoted companion, she will be rich indeed. You will find in this bandbox one of Caroline's suits of clothing; it is intended for her adopted sister. I am aware that my proposition must cause you much suffering, for I can scarcely restrain my tears. It will be best for all of us to avoid another conversation on this subject. If you accede to my proposal, bring Marianne to me to-morrow dressed in Caroline's suit. This will be sufficient proof that Caroline may regard her as a sister. If not, I beseech you, spare my poor child and myself the grief of saying farewell."

arms hanging listlessly beside me. Genevieve sank into a chair, buried her face in her apron and sobbed aloud. We remained in this situation for some time without exchanging a word, but in perfect sympathy of thought and feeling through our very silence. The same struggle was going on in our hearts. Whatever Madame Lefoot might say, we felt vividly that in surrendering Marianne to her we gave up the principal part of our rights as parents; that the child would become a member of another family, and that we could only hope to occupy the second place in her affections. But the advantages she would enjoy were so great that we hesitated, fearing we had no right to reject them. I knew by experience that however prosperous my present condition might be, some contingency might ruin me totally. The failure of those who were indebted to me might compromise my credit; illness might render me incapable of carrying on my business, or my death might expose my family to all the evils of poverty. If we accepted Madame Lefoot's generous offer, it would be highly advantageous to our beloved child, although a serious affliction to us. Ought any selfish consideration to induce us to reject such a proposition? Ought not the welfare of our daughter to be the first object? Did not wisdom urge us to consent? This idea finally decided our judgment. After all, parents live for their children, not for themselves. These reflections had occupied both our minds, and by the time we were able to converse on the subject we had arrived at the same conclusion. Genevieve wept, and although I did not feel much braver than she did, I tried to strengthen her by bearing up under this unexpected trial.

"Come, let us be calm," said I, in a low voice, fearing I might lose my self-possession. "We must not sink under this sorrow; we must do our duty cheerfully. Why should we be distressed if our child is happy? Let us rather thank God that we have this opportunity of sacrificing our own feelings for her benefit. It is a proof that he loves us."

In spite of my philosophy I slept but little that night, and rose the next morning at daybreak. Genevieve was already busy in examining the articles brought the evening before by Madame Lefoot. She uttered no complaint, expressed no regret. She had a noble nature; she never put duty in competition with her own gratification. When Marianne rose, her mother began to dress her in her own clothes without saying anything. The little girl at first appeared surprised. She inquired why she was to be dressed like a young lady, but Genevieve, who was struggling to suppress her sobs, could not answer. Marianne's astonishment soon gave place to admiration. She was transported with joy at every new article which was added to her toilet. Hoping to temper her delight a little, I told her that she was about to leave her father and mother and go with Madame Lefoot to Paris, but this information was received with the utmost indifference. My poor, distressed wife, cast upon me a look of unutterable sadness. The child finished dressing herself, talking merrily all the time of her hopes and anticipations. She would ride with Madame Lefoot in the open carriage. All the little girls in the village would see her in her new dress, and she would pass for a young lady. And as her mother clasped her in her arms for the last time, she disengaged herself, exclaiming, "Oh! do not rumple my collar!"

Genevieve uttered a faint cry and melted into tears. I shuddered involuntarily. The curtain was suddenly raised. I took the child by the hand and led her into the adjoining room. Then I returned to her mother, who was still weeping.

"Listen to me," said I, in a low voice. "We came to our decision for the sake of Marianne, hoping to increase her happiness, but it is worthy of our earnest consideration whether, in our solicitude to promote her welfare, we shall not do her an injury."

"Ah! you have then seen the same peril that I have."

"Yes; I have seen that her fine clothes have made her regardless of being separated from us, and that her little heart is already swelling with vanity."

"She thought more of her dress than of my kisses," said the mother, weeping still more bitterly.

"And this is but the beginning," I added. "We were willing to sacrifice our own feelings and interests for the sake of our beloved one, but we can never consent to her moral injury. I do not wish to see Marianne richer at the expense of her virtue, her tenderness and her sweet simplicity. Yesterday we saw but one aspect of the question, that of external advantages; but there is another far more important—that of her inward development. Living among the aristocracy, our child would, in all probability, soon forget from whence she sprang. Who knows but she might at length be ashamed to own us? That must never be! It shall never be! Go and take off her fine clothes. Continue to be her mother, that she may be worthy of being your daughter."

My poor wife threw herself into my arms and then hastened to undress the little girl. We let Madame Lefoot depart without bidding her farewell, according to her request, but I wrote to her, describing as well as I could what had happened. She never replied to the letter, and we have heard nothing of her since. Doubtless she could not pardon us for our refusal.

Meanwhile the architect to whom I owed my position at Montmorency, continued his kind offices toward me. He gave me all the work he had the disposal of, and neglected no opportunity to advance my interests. I regarded him as the author of all my success, and I desired nothing more fervently than his prosperity. Unfortunately he was a man who could not withstand the allurements of pleasure. Depending upon his knowledge and his uncommon business talent, he thought that he could do anything, and he never

hesitated to gratify his fancies. The summer residence which he had built became the rendezvous of a brilliant circle. Feasting and amusement were the order of the day; handsome equipages and expensive games were not wanting to render his house a centre of attraction to the fashionable world. I soon perceived that his affairs were becoming embarrassed; he began to delay his payments, to ask his creditors for extensions, whilst he continued to accept every enterprise that came in his way. At first his credit became impaired, then his reputation. People talked in an under tone about estates rapidly acquired, about bribes received, but I rejected these accusations as calumnies. For my part I had always found Mr. Dupré easy and compliant in business, but a man of perfect integrity.

A Parisian company had intrusted to him for two years the superintendence of a brickyard and some quarries. Through his good management the works had become of great value. But although these enterprises, to all appearance, were going on prosperously, the proprietors, thus far, had realized no profit from them. They supposed that the frequent and necessary absence of Mr. Dupré had been taken advantage of by some of the subordinate employes, and that a more minute oversight was indispensable. They therefore proposed to me to accept the office of supervisor. Before accepting, I thought it right to consult Mr. Dupré. On my mentioning the subject, he appeared embarrassed; but, after hesitating a few moments, "It is not Pierre Henri," said he, in a low tone, as if speaking to himself, "it will be somebody else. I had rather do business with an acquaintance than with a stranger."

He accordingly asked me to accept the offer, advising me at the same time not to torment myself overmuch; to let things take their course, and at all events to do nothing without consulting him.

I immediately entered on my new avocation. The works appeared to be in excellent condition, well appointed, and conducted with great energy. I was at a loss to comprehend how it was that the revenue arising from them was not more remunerative. Curiosity induced me at first to try to discover the cause; afterwards my sense of justice compelled me to persevere in my investigations. At the first examination I found considerable embezzlement of the funds. I succeeded in making out a list, and ascertaining the sums fraudulently appropriated. They amounted to twenty thousand francs. Distressed at my sad discovery, I went to Mr. Dupré, and communicated to him the state of the accounts. At the first word, he uttered an exclamation. I thought he doubted the truth of my assertion, and to convince him I laid before him all the proofs. When I finished, he inquired whether my suspicions rested on any particular persons. I answered "no; the transaction having occurred before I had any concern in the business."

"Then do not mention it to any human being," said he, very earnestly. "Act as though you knew nothing about it. Remember, you must turn a blind eye to this affair."

I raised my eyes, stupefied by astonishment. He was very pale, and his hands trembled. A frightful flash of light crossed my mind. I recollected as I regarded him. He struck his forehead with a look of despair. I could not restrain an exclamation.

"Do still, Pierre Henri," said he, in a tone which terrified me; "it is only a transient embarrassment, my affairs will soon be in a prosperous condition again, and I shall be able to indemnify the proprietors for all their losses. But, remember, the slightest indiscretion will ruin me."

He then explained to me, at length, all his difficulties, unfolded to me all his plans, and gave me a list of all his resources. I listened to him, but could not comprehend what he said. I was thunderstruck. I did not recover my presence of mind until he requested me to let the matter rest for a few weeks. The feeling of my responsibility pressed heavily upon me, and I understood in a moment all the peril and horror of my situation.

"Excuse me," replied I, stammering. "I may be blind about what has been confided to others, but not with respect to what has been placed under my supervision. This evening I shall resign my office of superintendent."

"That they may appoint another, who will make the same discoveries and who will hold me at his mercy," cried the architect bitterly. "I hoped to have found you more interested in my welfare, Pierre Henri, and, above all, that you would remember past favors."

"Ah! do not suppose for a moment that I have forgotten all I owe you, sir," I exclaimed, stung to the quick by his remark. "I know that I am indebted to you for my success, and all that I have is yours."

He appeared greatly agitated.

"Do not take what I say as mere words," added I, still more earnestly; "by collecting all my resources, I can, in a few days, raise 10,000 francs. In the name of God take them! try to borrow the rest, and acquit yourself of your debts!"

I had my hands clasped. Mr. Dupré remained some time without speaking; he was deeply moved. At length he said in a tone of despondency:

"That is impossible! I thank you, Pierre Henri, but it is too late; I should ruin you without saving myself—you do not know all."

He stopped. I did not dare to look at him; I could not utter a word. After a silence he resumed:

"Do as you please—present your resignation. All I ask is that you will say nothing about what does not concern your part of the business."

He bowed to me and I took my leave, almost beside myself.

I answered with some embarrassment that it was Madame Lefoot, our wealthy neighbor.

"A lady!" repeated Mauricet. "Excuse me; truly that is an honor! Then I must be upon my P's and Q's. But don't be uneasy; on great occasions I can play the gentleman. I will buy myself a pair of silk gloves."

We had not time to answer, when the neighbor herself entered. For a moment I was quite confused. Genevieve raised herself in bed. Our situation was truly embarrassing, and became still more so, when Madame Lefoot referred to the promise she had made us, and declared that she had come on purpose to confer with us about a god-father.

At the close of this chapter there is a considerable hiatus in the memoirs of Pierre Henri. But I find all mixed up together, copies of deeds, memorandums about business, and various items of expense, interspersed with fragments, without any indication who is the author of them, except that the head of each the master mason had written, "For my children." These moral reflections and narratives we preserve for them, preserving that they are original.

[To be continued.]

SPRIT PHOTOGRAPHY IN COURT.

From the New York World, April 22.

Yesterday there was reached another step in the interesting case of the People against Mummer, the alleged "spiritual" photographer, charged with obtaining money by "trick" photography...

The Court—Are they ready in the case of the People against Mummer? Mr. MUMMER—We are ready for the People.

THE COURT—You are ready for the People, and we should like to know if the prosecution is through with its case? THE COURT—The defence may examine the witnesses who have already been sworn upon their affidavits.

THE COURT—Do you not think that that would be the proper way? Mr. Baker then called for Marshal Tooker, who, being sworn, was examined by Mr. Day as follows:

Q. What is your name? A. Joseph H. Tooker. Q. Have you any other name? A. No. Q. Is your name Bowditch? A. No.

Q. Do you go by any other name? A. Not often. Q. What is your real name? A. Joseph H. Tooker. Q. Do you go by the name of Bowditch? A. Sometimes.

Q. Is that your real name? A. No. Q. Now, what made you visit Mr. Mummer's gallery? A. I was directed to do so by the Mayor of New York.

Q. For what purpose? A. It was on account of a complaint laid before the Mayor with regard to certain swindling operations on Broadway.

Q. Was it your duty to go there? A. Mr. P. V. Hickey, of the New York World, made a complaint to the Mayor, and his Honor told me to work the case up, and find whether there was any truth in the statement; so I went there.

Q. What did you expect to get there? A. I expected according to the representations— Q. Now I ask you yourself. A. I thought to get my photographs taken.

Q. Did you get taken? A. Yes. Q. Did you notice any deception practiced on the part of the photographer? A. I thought— Q. Now, not at all. I ask you, did you see any trick? A. I am not an expert.

Q. Did you see any trick or device? answer yes or no. A. Yes. Q. State the trick or deception that you noticed. A. Well, when I went into the room there were certain representations made to me— Q. I do not ask you what representations were made.

THE COURT—Now, one moment. (To the court.) If he asks him to state the trick or deception, it is not only proper but right to state what occurred, and not merely to point out any specific act, where the whole performance was a trick and deception, as we insist.

THE COURT—He is not to answer from the very fact that he says the trick or deception was practiced upon him. A. They promised to give me a portrait or picture of a deceased relative, or of one nearest in sympathy with me; they did not do it. I was therefore deceived.

Q. State the language that was used in conveying to you the promise. A. The gentleman represented to be Mr. Silver— Q. That has nothing to do with the case. I object to bringing up any other question. State what was represented to you.

THE COURT—Raises your voice. THE COURT—The case here being tried relates to a deception. I do not wish to bring up any other person here.

Q. During the entire time the picture was taking did you see any change in Mr. Mummer? A. No more than he put his hand upon the camera.

Q. Did he part? A. The top. Q. Did he ever get up and place the plate in the instrument? A. I think he did.

Q. After you had taken your position, and placed his hand on the camera, did he not place the cloth over his head? A. Yes.

Q. And that was done before the sensitive plate was put in? A. Yes. Q. After the photograph had been taken, he closed the slide and took it out of the camera, did he not? A. Yes, sir.

Q. Did he precede you into the dark room? A. I was with him. Q. Was the room dark? A. The room was dark except a ray of light from the window.

Q. Was there a lamp burning in the room? A. No, sir. Q. How large a yellow glass was there in the room. A. The size was generally used.

Q. And he went in before you, carrying the plate in his hand? A. I was by his side. Q. Did he move the plate? A. Yes, he then took the plate out and developed it.

Q. What did he use? A. I do not know, I did not examine. Q. Did you keep your eyes fixed upon the plate during the entire time? A. I did.

Q. What was the place? A. I saw the two pictures appear upon the plate, and we took it out and examined it. Q. Did you examine the ghost? what was it? A. It was the face of a gentleman.

Q. Was it the face of any one you knew or saw before? A. I did not recognize it. Q. Did Mummer say who it was? A. No.

Q. You say that you observed the process three times; did they vary at all? A. No, sir; the same course was adopted on every occasion.

Q. When he took the plate from the slide after the exposure, did he hold it up to the light? A. No, sir. Q. Now upon the occasion of his coming to Poughkeepsie was there anything different in the mode? A. No, sir, he came without any materials, and used my materials.

Q. You did not take any ghost pictures before or since? A. No, sir. Q. You do not know how they are done? A. I cannot tell.

Q. Then because you are unable to tell how they are made, you conclude that it is done unnaturally? A. Yes. Q. And you rest your belief upon the fact that you do not see how it is done? A. Yes, so far as the process is concerned.

Q. Is there not a method known to photographers by which a positive picture is taken on glass; then after the negative is taken in the ordinary way, by placing the positive picture behind the negative, and a solution for the purpose applied, by holding it up to the light there is an indistinct photograph of the picture? A. It could be done, but the color will be reversed.

Q. It can be done in that way? A. Yes; it can be done at the time of printing the picture; that is, after the negative has been rendered perfect in form. There is also a mode by the use of double printing; also by having a card placed in front of the lens.

EVIDENCE OF JUDGE EDMONDS. Judge Edmonds being sworn, in answer to Mr. Day, said: I am acquainted with Mr. Mummer; I sat in his gallery for my picture; about two or three weeks ago I was invited by two women to go to his gallery, and Mr. Mummer and I went together with them and have our pictures taken; we went and saw Mr. Mummer and his wife; altogether we had seven pictures taken, and upon all there was the appearance of this shadowy ghost; when I took my seat for the first picture, I sat facing the camera, and then, for the second time, I was seated in the same position, and I was taken, and upon the picture came that shadowy form (exhibiting the photograph). There was nothing on the wall; I turned so because I had heard that a shadowy form might be placed behind me; if there had been anything there I should have seen it. The image I do not know; when I went to the west of the Mississippi—the person is a stranger—four or five little tin figures or daguerotypes which were represented to me as indicating the pictures of deceased persons, and that I was informed by several persons that thing was intended to be followed out; well, I told them that I had heard nothing more about it until about four or five weeks ago, when I was invited to go to his gallery (intelligence, such as Mr. McDonald and Dr. Child, of Philadelphia; I tried to guard against deception or fraud upon representations made to me that possibly it was not done as I was shown pictures, in the first place—pictures like these of persons who had never been in this country and who I never saw, and in particular, the case of a merchant who had died in Hong Kong, and of whom no pictures existed; then, again, I was shown a picture that would be impossible for any person to make; it was published, by the Apollonians, that there had come to the city a man who made such pictures, and went to the place and saw the man, and the latter said that he was a woman; him the question, if he could give the picture of a deceased person of whom no picture was in existence. He said no. I asked him further, if he could give a picture on which the spirit-form was transparent. He said: "No; it cannot be done." I have been anxious to find out whether it is or not.

Q. Did you see the man? A. Yes, I saw him. Q. Now upon the occasion of his coming to Poughkeepsie was there anything different in the mode? A. No, sir, he came without any materials, and used my materials.

Q. You did not take any ghost pictures before or since? A. No, sir. Q. You do not know how they are done? A. I cannot tell.

Q. Then because you are unable to tell how they are made, you conclude that it is done unnaturally? A. Yes. Q. And you rest your belief upon the fact that you do not see how it is done? A. Yes, so far as the process is concerned.

Q. Is there not a method known to photographers by which a positive picture is taken on glass; then after the negative is taken in the ordinary way, by placing the positive picture behind the negative, and a solution for the purpose applied, by holding it up to the light there is an indistinct photograph of the picture? A. It could be done, but the color will be reversed.

Q. It can be done in that way? A. Yes; it can be done at the time of printing the picture; that is, after the negative has been rendered perfect in form. There is also a mode by the use of double printing; also by having a card placed in front of the lens.

THE COURT—You are ready for the People. THE COURT—The defence may examine the witnesses who have already been sworn upon their affidavits.

THE COURT—Do you not think that that would be the proper way? Mr. Baker then called for Marshal Tooker, who, being sworn, was examined by Mr. Day as follows:

Q. What is your name? A. Joseph H. Tooker. Q. Have you any other name? A. No. Q. Is your name Bowditch? A. No.

Q. Do you go by any other name? A. Not often. Q. What is your real name? A. Joseph H. Tooker. Q. Do you go by the name of Bowditch? A. Sometimes.

Q. Is that your real name? A. No. Q. Now, what made you visit Mr. Mummer's gallery? A. I was directed to do so by the Mayor of New York.

Q. For what purpose? A. It was on account of a complaint laid before the Mayor with regard to certain swindling operations on Broadway.

Q. Was it your duty to go there? A. Mr. P. V. Hickey, of the New York World, made a complaint to the Mayor, and his Honor told me to work the case up, and find whether there was any truth in the statement; so I went there.

Q. What did you expect to get there? A. I expected according to the representations— Q. Now I ask you yourself. A. I thought to get my photographs taken.

Q. Did you get taken? A. Yes. Q. Did you notice any deception practiced on the part of the photographer? A. I thought— Q. Now, not at all. I ask you, did you see any trick? A. I am not an expert.

Q. Did you see any trick or device? answer yes or no. A. Yes. Q. State the trick or deception that you noticed. A. Well, when I went into the room there were certain representations made to me— Q. I do not ask you what representations were made.

TESTIMONY OF JAMES B. GILMORE. To Mr. Day— I was acquainted with Mr. Mummer? A. Slightly. Q. Where is your residence? A. At the Belmont Hotel, 209 Broadway, New York. Q. What name do you take as a literary name? A. Edmund Kirke.

Q. For whom do you write? A. The Atlantic Monthly, Harper's, and different periodicals; I have visited Mr. Mummer's gallery; this was on the 22d of March last; the editor of the New York World wished me to write up the question of spirit photography.

THE COURT—That was previous to arrest? MR. BAKER—Yes, sir. THE WITNESS—I was sent to make an investigation, the object of the editor of the Weekly—

THE WITNESS—Well, I called upon Mr. Gurney, the photographer, in Broadway, and asked him if he knew anything about spirit photography; he told me that he had investigated it somewhat; I told him then what my purpose was—

THE WITNESS—I have noticed a resemblance within the bar to whom it bears a strong resemblance. THE COURT—You are not a lawyer, are you? A. No, sir.

MR. DAY—Does that picture resemble the one taken in Boston? A. Yes, I think it does. I have the Boston picture here. In regard to this I must explain that four years ago, suggestion of a friend, I went to Mummer, in Boston, and had a picture taken, and the same man, who was not a man which I did not recognize, but there is, to my eye, a similarity between the two faces—the one that I had taken here, and the one in Boston.

Q. While the pictures were being taken, did you attend to the manipulations of the plate? A. I attended to the entire process. Q. State your examinations. A. In the first place I examined the room; I saw there was no one present except Mrs. Mummer, Mr. Mummer, and myself; by no possibility could there have been any person behind me; I can swear that there were only three individuals, as far as I could see; how I was situated, I will describe.

Q. How long have you been engaged? A. Eleven or twelve years. Q. Where are you carrying on business? A. In Poughkeepsie.

Q. Have you any experience in spiritual photography? A. By the invitation of Mr. Mummer I went into his room to investigate matters and saw him develop three different faces. I watched him as closely as possible, but could detect no deception.

Q. Did you notice anything unusual in the mode of proceeding? A. Nothing more than what I would do in taking pictures. Q. Was his hand upon the camera? A. He placed his hand on the camera.

Q. That was the only difference? A. Yes. Q. Is that all? A. Mr. Mummer afterwards visited my gallery. Q. At your request? A. Well, when in Mummer's gallery—

MR. GRAY—We do not want to know what took place there, but what took place in Poughkeepsie. THE COURT—You can tell what was done in Poughkeepsie. The investigation here is with reference to what took place in Mummer's; any other gallery—

MR. DAY—We want to show that he took pictures too in his gallery. THE COURT—His office is not the subject of inquiry, but I have no objection to allow the question if the real truth can be got at.

MR. GRAY—My only reason was to circumscribe the evidence within some legitimate bounds. If the purpose is to show that they are legitimate, then, of course, I have no objection to allow the question if the real truth can be got at.

THE COURT—Well, if the examination goes beyond that I will check him. MR. DAY (to the witness)—Well, go on, A. Well, Mr. Mummer came there and used my apparatus from beginning to end, and produced the same effects. He was thorough, and the only difference was his placing his hand upon the camera, the same as he did here, and the same effects were produced.

MR. DAY—That is all. MR. GRAY (for the prosecution)—Are you a believer in the existence of spirits? A. Yes.

coed, for they came to the conclusion that if it was a humbug it would come out, and if not, that it would not do any good by putting it in the Weekly. MR. GRAY—The inference is that the paper has a great deal to do with it. A. I did not stop it; I have no control over the paper.

Q. You told Mr. Gray at the very outset that you came there to find out how the picture was taken. A. I did. Q. Who was in the room? A. Mr. Mummer and two or three strangers.

Q. Who was the room first? A. I do not know. This ended his testimony. EVIDENCE OF MR. ELMER TERRY. Resides at 357 Bleecker street; is in the oyster business; is slightly acquainted with Mr. Mummer; had two pictures taken at his place; there were forms upon the pictures; cannot say whether they were spirit forms or not; he recognized the form of the child of his own one of the pictures, a child who had been dead twenty years; the photograph of this son had never been taken to his knowledge; he paid \$5 for half a dozen pictures; was perfectly satisfied with them; did not see anything unusual in the manner of taking the pictures; was not positive whether Mummer placed his hand upon the camera or not.

Q. The shadowy form should have recognized the form on the picture as his son under other circumstances, that is, if he had not gone there to have a spirit picture taken. To the counsel for defendant—Had shown the picture to a friend, and the friend told him at once that the form on the picture was that of his son, who had been dead twenty years; the child frequently when living. The form on the second picture had been dead fourteen years; did not notice any deception or trick.

Cross-examined by Mr. Gray—Believes that spirits reside in the earth; went to Mummer's place for the purpose of obtaining the picture of a deceased friend; or relative; paid his money on the statement that he would be furnished with such a picture, paid his money in advance for the first half dozen; afterwards he paid when the pictures were delivered; he saw a yellow book there (like the one shown him by the counsel for prosecution); did not tell Mrs. Mummer that he wanted the picture; she was not aware of the picture; did not tell her that he wanted the picture of his dead child; he had lost other relations; the child that died was four years old; his recollection was not very distinct of its features after the lapse of twenty years; the friend alluded to only remarked it was one of his boys; two children had died within the same year; the child who was eighteen months difference in their ages; is not positive it was a picture of his boy; thinks it is, but is not certain; he could not be certain of his own picture; there was nothing uncommon about the children; recognized the form in the second picture to be that of Frances Catlin; believed her to be the same child; she was not a sister of his; her deceased son was twenty-six years old; had seen a portrait of her taken after death; saw this portrait four days before this second picture was taken; it is now in his house; it is a photograph; it is a thing he looks at occasionally; the gentleman who recognized his boy was named Jacob Kingsland, and he also recognized the child's picture.

EVIDENCE OF JACOB KINGSLAND. Examined by counsel for defendant—Resides in 87 Cannon street; is a carpenter; (pictures shown him); has seen them before; saw them once when he called on W. Terry, in Bleecker street; while he was sitting there Mr. Terry handed him the picture, and asked him who that was; he told him that it was the picture of his son, who had been dead eighteen months; he told him that it looked like one of his children; could not say which, but it was one of them; had known his children in their lives; then he showed him another one, and that he recognized at once as Miss Catlin; she was a cousin of his.

Cross-examined by Mr. Gray—He has not got the photograph of Miss Catlin; his wife had it, and he had tried to find it to see whether the picture was like it; will try again to find it; both of the boys looked like girls; it was the form of the head and shape of the face that made him think it was the child; did not say it looked like the children to Mr. Terry; he had a faint recollection of those children that died twenty years ago; the children looked very much alike; thinks it looks like the children, but cannot speak positively; in regard to the picture of Miss Catlin, he had her picture for a long time and her features were impressed on his memory, not that he had seen her as she appeared at the time of her death, and he was under the impression that the form he saw on the spirit photograph was obtained from that other picture that he had of her, taken after death; he was not a Spiritualist; had never attended a meeting; had never known or heard of Spiritualism as he has heard of it; has no belief in it.

EVIDENCE OF PAUL BREMOND. Examined by Mr. Day—Resides at 74 James street; is acquainted with Mummer; has no particular business, lives on his income; was at Mummer's place some time in January, and sat for a picture; knows of pictures having been taken there which have been recognized as spirit pictures (a picture of a child, the picture of a woman, the picture of a man, and recognized an old friend there (that is, the shadow of an Elizabeth Trapp); the picture was for a lady who went with him, in October last; a lady in fifth avenue showed him a picture on which he recognized Gen. Samuel Houston and a lady who he had known while living; Witness was not present when the picture was taken; he was in Waterville, on which were the forms of his wife and other deceased.

MR. GRAY—You objected to having what had been done at Waterville introduced; the question was what had been done here by Mummer. The objection was sustained. Defendant's examination resumed—Showed the pictures to a man who said it was a boy; told this man that the boy was his son and not with the pictures; this man told him to go to Mummer and he would take him as many as he wanted; went there, and found that Mummer took his picture; he did not see the picture; he had several taken on tin; there was a medium stood up with him, and there was a shadowy form in the picture on her breast. Witness showed a picture taken on tin at Waterville. Has none here taken by Mummer, but has some at home; he is not a believer in spirits, but he does not do; his object in going to Mummer's was to convince himself; he has seen the yellow books there; took Mrs. Statz, of 83 Amity street, there, because she was a medium, and he thought the pictures would come better if she was there; regards the picture as a legitimate picture of a deceased friend; it is unable to tell how the picture was taken; does not know whether there is any photograph of her in existence; did not pay anything for the picture nor did Mrs. Statz; the first one that was taken was the spirit of her father, but that was broken, and Mummer told her to call again; his daughter told him she would return when she had seen the picture; she had seen the picture of her father; had seen in a picture the form of his daughter who died about six years since; the picture was recognized by the family; he only recognized his daughter by her form; was between seven and eight years old; she had many photographs taken while she lived; he was with her when she died; he is not a believer in spirits, but he does not believe in any. He never has seen any spirits, but he has heard their voices. A spirit came to him fifteen years ago and talked to him; has been a believer since 1854; has not read the life of Andrew Jackson Davis, but has read his medicine-book and been much benefited by the prescriptions found there; has seen the picture of her as she appeared at Judge Edmonds describes; heard voices fifteen years ago; has heard two voices at the same time; heard the first voice fifteen years ago; was then alone; has never heard them alone except that once; there must be perfect harmony to insure the appearance of the spirits; on one occasion the spirits appeared, but he is unable to tell how they were taken; voice accompanied her. He has had connection with railroad matters in Texas; has about \$250,000 invested in them; the spirits did not tell him to invest; has that amount invested in money, not in spirits; is a director in the railroad company.

THE COURT—In face of the proceedings the defence asked an adjournment, stating that they had other important witnesses whose presence they could not obtain to-day, and their request was granted, and the case was adjourned until Friday at 9 A. M.

From the New York Sun, April 24. SECOND DAY'S PROCEEDINGS—MUMMER AHEAD. Class of the Defendant's Cases—Witnesses Swearing to Likeness of Relatives and Friends taken years after their Deaths—Fathers, Mothers, Sons and Husbands on the Stand—Remarkable Testimony in Favor of the Genuine of the Photographs.

The trial of the spirit-photographer, Mummer, was continued yesterday before Justice Dowling at the Tombs. The court-room, as on the previous day, was filled with spectators, and the proceedings were of unusual interest.

Mr. Gray, for the people, recalled Mr. Paul Bremond, the last witness examined on Wednesday, who, in reply to a question, fixed the dates on which he obtained two of the photographs exhibited by him from Mr. Mummer, on March 18, 1869, and the second on March 18, 1869. Mr. Bremond, then called.

A LIVE YANKEE ON THE TRAIL. David A. Hopkins, a gentleman of unmistakable New England birth, and as cute and wide awake as such men are popularly supposed to be. Mr. Hopkins gave his testimony in a clear, straightforward manner, which impressed everybody with confidence in his honesty and sincerity, as well as intellectual power.

MR. GRAY—You are a believer in the existence of spirits? A. Yes. Q. How high is the grade? A. Well, I believe in photography; I believe that the pictures can be produced beyond the control of human nature.

Q. How long have you been a believer in the so-called spiritual powers? A. Several years. Q. Was it your own calling upon Mummer who never attempted to take them? A. No. Q. When you went to see him take the pictures did you go with him into the dark room where he first prepared the glass, collodion, &c.? A. I did. Q. Did you examine the plate? A. I saw him clean the plate.

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We trust this change of location will commend itself to our New York friends; and we can but entertain the hope that they will use their influence to extend the sales of our various publications, to the end that the great and glorious truths of the Spiritual Philosophy may rapidly reach the masses.

Matter and Spirit.

In the April number of the Monthly Religious Magazine, from which we have been appropriating very liberal extracts during the past three months on the subject of "Miracles and their Significance," we find a section of the general article devoted to the discussion of the above-named topic. And we shall proceed with our extracts as before, stitching them together with a slight thread of commentary.

The writer observes with truth that the minds of men are generally impatient of anything supernatural at the present time, probably because of the materialistic philosophy which has dominated in all things, and "by which everything is judged according as it will work somehow or other, and promptly, in a factory or a creed." He proceeds to illustrate the pure working of the spirit, however, in the following impressive manner, to whose perfect truthfulness every genuine Spiritualist, in the least enriched by experience, will subscribe: "Now and then, perhaps on a Sunday, or in the evening twilight, a man thinks gently on some strange occurrence, bordering perhaps on the supernatural, which he has heard of, and which perhaps may have been a family tradition. And thus he has his mind filled with thoughts and feelings from his inner spirit. The air about him feels as though almost it were aglow with latent light. In his ears there is an expectant sense, as though of something just ready to speak. And almost it is as though he felt himself, through all his senses, porous and open to a surrounding world of spirit. But with a rap on the door, or a sudden start, the man is himself again, as he thinks. Though indeed it is only his inferior self, which he suddenly becomes. And he is a man of the world again, because some divine affinities of his nature have suddenly shrunk again into unconsciousness. And so, in a moment, things have become incredible for him, with which however his soul had been delighting herself, as connected with the communion of saints, the significance of miracles, and the nearness of the spiritual world."

But we must permit the writer to explain himself still further, as he does thus: "There is an inner spirit in us, or rather there is an interior state of the spirit, which sometimes we know of; and when silently and softly we seem to breathe the air of another world than this; and when there comes over us a peace, not as the world gives; and when our thoughts come in upon our minds steadily and grandly, and as though from afar off; and when the heart feels, as it were, the magnitude of some crisis closing round it; and when indeed we are a wonder to ourselves. And under the fresh effect of such an experience, the miracles of history seem to be but in fair keeping with human nature, and even with our individual selves, because of 'the signs and wonders' which our own souls are capable of giving out."

The writer examines what he considers, from his standpoint, to be the popular unwillingness to regard present life as plunged into the deep ocean of spiritual life, and undertakes to furnish the reason for the alleged popular indifference to the reputed "variation from the laws of Nature," in the simple fact—that if it is one—that the people cannot be interested. We dispute his assumption, for the sufficient reason that we have occasion to know better. People do not regard the nearness of the spiritual world as the "inconceivable, provoking and ridiculous" affair he would be glad to represent. But still he avers that it is this impossibility to believe that mysteriously feeds and stimulates faith, making men mystics and poets. He illustrates the point after this obvious method: "Often a good Christian will say, 'I hope, and for worlds I would not but think, that, after I am dead, somehow I shall be resurrected and live in God forever.' And then it is a terrible shock to him, should he be reminded that now, already, in God 'we live and move and have our being.' And then such a man will look about him in despair and wish that he were not bound quite to believe. For he is thinking to himself the while, 'What! living in God now? and I—what am I?' And the worst of it is that the man himself does not know that so, probably, it would have been with him to all eternity, so long as he himself is what he is—so long as, somehow or other, the primitive instincts of his spirit are stifled; because an actual spirit, as he is even now, though embodied for a while, the man has no feeling of the spiritual universe surrounding him—no sense of its power, nor any immediate expectations from it, by the way either of fear or hope. We are spiritual creatures now, though embodied, and really living in a spiritual world, however much it may be clouded to our spiritual perceptions." * * * "Already in us prisoners of Nature there are powers, susceptibilities and rightful expectations, which reach beyond the region of Nature for their objects. 'Our Father which art in heaven' may be said a prayer which may be heard beyond the sun, and quite apart from the laws of acoustics and gravitation."

We have space for but a limited citation more, but the following is too well stated to be deferred

to another time: "And thus for a human being, with a two-fold constitution, by which, mentally, he is adapted to this earth, and spiritually also to a new earth, under new heavens—it might seem that not improbably or incredibly, a person might now and then, and through some one or other of the thousand sensibilities by which he is an immortal soul, have experiences outside of the sphere of the natural man." * * * "What a man does not want to see he will be very likely not to recognize." * * * "Matter! what is that as a basis, whence to argue psychologically, while, even by science, it is speculated that all the matter of this earth may perhaps be compressible into a nutshell? Really, science is the young sister of Spiritualism, and is of no kin whatever with materialism, to the positive knowledge of those who know them all three. The old medieval understanding, as to spirit and matter, is obsolete; for through science matter itself seems semi-spiritualized. And, so to say, rightly understood, matter and spirit, in the common use of the words, are not opposites, except in some such way as that by which the roots of a tree, in the ground, are opposite to the blossoms high up in the air."

"Instead of something like untanned leather, a man has a skin by which he is open to influences and effects from the ends of the world, from the sun and from the circumambient atmosphere. And all the more he learns from science the more wonderfully does he feel this. And spiritually, when he is willing to attend, he finds himself connected, in an equally wondrous manner. And many a man, who thinks himself to be an anti-spiritualist, with an honest confession of himself as to some of his private experiences, which, for fear of being nonsensical, he is hardly willing to acknowledge even to himself, and, also, with fair respect for testimony from friends whom he personally respects—many a man, in this way, would find that a field of wonder widened round him, away in the far East of which he would feel that, very probably, there may indeed have been gates of revelation and the place of rising of the sun of righteousness."

"Very Weak-Minded."

The Boston Advertiser gives a report of the inexplicable phenomena at the first séance of the Davenport Brothers, April 22d, at the Music Hall; and characterizes the manifestations as "the most wonderful and astounding jugglery"—"a very easy form of speech for getting over the difficulties of the question, but which after all is a mere stupid evasion."

For twenty years the phenomena have been going on. The best science of America and Europe has applied itself to the elucidation of the mystery, and not the first step has yet been taken to prove that these manifestations are produced, directly or indirectly, by jugglery or legerdemain. But public prejudice must not be shocked by intimating that some other agent than mere human trickery must be at work; and so the reporters must choose their words accordingly, and call it all "astounding jugglery" just as if they knew something about it, which they virtually confess they do not!

"We should think, though," adds the Advertiser, "that any one who attributes the manifestations to spirit influence must either be very weak-minded or very delicately organized." We do not quite see the consistency of this alternative. The writer stultifies himself in the use of the terms. The more delicate an organization, the more accurate, as a general thing, will be its sensitiveness to surrounding influences. Thus Reichenbach's sensitivities could distinguish the presence of a magnet in a thoroughly darkened room. If the writer means anything, he must mean that a very delicately organized person may detect spirit influence. But in that case, where comes in the "weak-mindedness" that would believe what superior delicacy in detecting has revealed? The writer's philosophy is all a muddle. He had to say something which should involve a sneer at the spiritual theory, and so he put his foot in it in this clumsy way.

The "weak-mindedness" in regard to this question of spirit or no spirit is all on the part of those persons who are misled by mere words, and who jump to conclusions without actually knowing what they are talking about.

People talk glibly of spirit and of matter, and yet if you pin them down to an explanation of what they mean by the words they use so freely, you will generally find they have no clear, consistent notions on the subject. We have been struck by this fact in reading the examinations of witnesses at a certain trial that has been going on in the city of New York. "Are you a Spiritualist?" asks the lawyer. And instead of asking him to define what he means by a Spiritualist, the witness goes on to answer "Yes" or "No," as his superficial view of the question may incline him.

The idea generally attached to the word spiritual is that of something impenetrable to the scrutiny of our senses. But will this meaning cover all that theology and common usage would convey? Oxygen and hydrogen and many of the common gases are undetected by the senses, until some chemical test is applied. Are they therefore spiritual? Or do they lose their spirituality the minute our senses take cognizance of them? The delicate blue flame issuing from the magnet and visible to sensitives—shall we define it as material to them; but spiritual to us?

Driven from this ground the theological disputant may say: "By spiritual I do not simply mean something inscrutable to our earthly senses; I mean something so entirely contrary to the material, that it has none of the attributes of matter."

Ah! friend, but how are we to decide what are the attributes of matter? The ultra materialists will tell you that there is nothing but matter—that all is matter—that the idea of force as something distinct from matter is a simple absurdity—that thought is matter—that love, generosity, the aspiration after knowledge and goodness are all mere operations of matter, to be dissipated when that matter changes its form or is chemically dissolved.

The truth we believe to be this: that spirit and matter are so blended that only Omnipotence can say, Here matter ends and spirit begins. There may be innumerable forces and gases in Nature which may exist, though as yet undetected by our senses, our instruments, and our chemical arts. We see nothing issue from the human body in the moment of death; but this is no more conclusive against the disengagement of an actual body, call it spiritual or what you please, than the fact that we see nothing in the atmosphere is a proof of the non-existence of oxygen.

As for the vulgar notion on which the Advertiser's imputation of "weak-mindedness" is probably founded, the notion, namely, that the process of death must necessarily make an immense change in the character of the individual "spirit"—convert the slumberer into a saint—the way into a man of gravity—the fool into a sage—and the rake into an anchorite—we see nothing in any of the analogies of Nature to make us believe in any such nonsense. On the contrary, the pro-

cesses of organic change and improvement in Nature, as geology testifies, are so slow and gradual that we have every reason to infer that spirits are subject to a like law; that a low and groveling buffoon does not at once put on the dignity of a Webster or a Newton the moment he is admitted into the spirit-world; that a man carries with him the tastes and the character he formed in this life; though Infinite Goodness affords infinite opportunities in the immortality before us to learn the great lesson, that only as we progress in love, in goodness, and in knowledge of God's laws and the marvels of his universe, do we attain to the ever higher satisfactions of which the soul is capable, and for the development of which there is an infinite field before us. Happy are those who begin to learn the lesson even in this rudimentary stage of an immortal existence!

Spirit Photography in Court.

In another part of this paper we give full reports of the two days' proceedings of this interesting trial, copied from the New York papers, that our readers may judge for themselves in regard to the true merits of the case. At present we make no comments, but in lieu thereof give the opinion of the New York Sun, published in the extra edition of that paper on the 24th, and also the remarks of the New York correspondent of the Boston Post.

The Sun says: "The evidence given yesterday on behalf of the defendant Mumlér, in the spirit photograph case, before Justice Dowling, deserves attentive perusal. Some of it meets, fairly and squarely, the points we need in regard to the matter on Thursday. When a photographer comes up and swears, as Mr. Silver does, that Mumlér walked into his gallery without any chance for previous preparation, and then and there, using his apparatus, produced on the spot a likeness of his deceased mother, it certainly goes very far to prove the genuineness of the performance. And when, too, not one, but half a dozen and more intelligent men and women swear that they have gone in unannounced and got likenesses of mothers, brothers and children whom they and their friends can readily recognize, it requires considerable credulity to believe that the thing is an entire humbug. However, the prosecution have yet to produce their testimony, and until that is all in, wise people will suspend their judgment."

The Post remarks: "The spirit-photograph case, so far as it has gone, is a feather in the cap of Spiritualism. Every reader of the proceedings rubs his eyes over the statements of the witnesses, and looks again and again, so hard is it for a skeptic to believe that such statements were made under oath. Here, for instance, is Judge Edmonds, a man of fine intellect and high character, though a Spiritualist, testifying in court a few days ago, and made some valuable suggestions as to how a case then in hand should be conducted. The same gentleman swears that he once saw the spirit of a Judge who was his intimate friend, in another court-room, and gives one the impression that he is just as familiar with the inhabitants of the other world as with the flesh and blood men who walk about with him. Of course it is easy to sneer at this, but Judge Edmonds is neither a fool nor a lunatic. Then there are men like Gurney, the photographer, and 'Edmund Kirke,' the author, coming forward to swear that they had spirit-photographs taken by the defendant, Mumlér, and admitting that the modus operandi was all square; no trick or shuffling, or anything out of the regular way. Another man, also a photographer, and for his part a fine man, could go into court and swear that he had seen pictures of intimate acquaintances which he would never have recognized if he had not been assured that they were just what they pretended to be. The case is really the most curious and puzzling I ever heard of, and if the defendant holds his ground all through as well as he has since the start, he will help the Spiritualists very much. It may be closed before this letter goes into the mail-bag, but whether Judge Dowling decides in favor of Mumlér or against him, the statements of Mumlér's witnesses will set many persons to thinking more seriously over the mystery of Spiritualism than they ever did before. It might have been better to have let Mumlér and his camera alone."

The testimony closed on the 28th. The hearing was adjourned until Monday, May 3d, when the counsel argued the case. We shall give further proceedings in our next.

Music Hall Meetings.

The course of lectures for the present season closed on Sunday afternoon, April 25th, with an address by the Rev. Moses Hall. The speaker selected for his subject: "The Moral Tendency of Spiritualism." His remarks were listened to with attention by a large audience, and could not have failed in producing an abiding effect on the minds of all. The singing by the choir was particularly fine.

The Boston Children's Progressive Lyceum was in attendance, in full numbers.

At the close of the lecture, Mr. Wilson, the Chairman, stated that the committee had decided to continue the meetings next season, commencing in October; when the best normal and inspirational speakers will be engaged for the course. He also requested the season ticket holders who desire to secure seats for the coming season, to leave name and number of seat at the Banner of Light office as soon as convenient; and all others who wish reserved seats were requested to do the same. Tickets will be ready for delivery by the middle of September, and all seats should be secured before that time.

Mr. John Wetherbee, in behalf of the committee, proposed a vote of thanks to Dr. John P. Ordway, for having gratuitously given his services as organist during the entire course, which was carried unanimously.

This closes one of the most interesting courses of lectures on the Spiritual Philosophy ever given in Boston.

Our Subscribers' List.

We continue to publish the names of those of our patrons who have obtained one or more new subscribers to the Banner of Light. Thanks, friends; you are taking the right course to spread the truths of Spiritualism. Since our last issue E. Pili has sent us four new subscribers, with the money; J. Eggleston, one; Mrs. W. Hobart, one; J. Hall, one; Thos. Lothrop, one; Abel Palmer, one; Wm. Currier, one; A. W. Pollard, one; Fannie T. Young, one; Martin Daniels, two; A. Potter, one; Mrs. E. Mackay, one; F. Doherty, three; T. A. Taylor, one; Geo. Brown, one; J. E. Johnston, one; O. Stevens, one; J. L. Holley, one; Mrs. D. Morse, one; Solomon Williams, one; Chas. Daryl, one; John Stott, one; Chas. H. Proctor, one; Geo. Snouffer, one; Geo. Dupuy, one; R. H. Allen, one; M. Miller, one; H. A. Manchester, two; S. Johns, one; J. Fentress, one; Chauncey A. Smith, two; G. O. Hadley, one; F. L. Wenmell, one; O. H. Atherton, one; Sarah Huyck, one; B. Chadsey, one.

The Davenport Mediums in Boston.

LARGE AUDIENCES IN MUSIC HALL.

The world-renowned Davenport Brothers and William M. Fay, physical mediums, who have recently returned from a three years' successful tour of Europe, arrived in this city April 19th, and commenced holding séances in Music Hall the following Thursday evening. They were greeted with a large audience. Among those present were to be seen many of our most noted and respectable citizens. The manifestations were performed in such a decided and prompt manner, free from any collusion, under the searching eye of a sharp committee, that the most skeptical were confounded and astonished, and many freely admitted that what they had witnessed must have been done through spirit power, as claimed by Spiritualists.

At eight o'clock Mr. Fay came upon the platform, made a short address to the audience in regard to the phenomena about to be exhibited, and requested the selection of a committee from among the audience. Numbered ballots were then distributed promiscuously among the audience; those holding the numbers called for were to constitute the committee. Several declined to respond, and others excused themselves. Finally, the number held by Dr. James Ayer, a well known physician of this city, was called, and he accepted the position. The next number was held by Mr. M. T. Dole, a merchant of this city. These gentlemen constituted the committee. On being questioned the Doctor said he was not a Spiritualist. Mr. Dole said he was, and preferred some skeptic should take his place, but he was not excused.

After a thorough examination, this committee stated that the cabinet was made of thin deal boards, having three doors opening outward, and that it was evidently intended to be portable; that the seats were firmly fixed; that there was no false back to the cabinet, and that they were unable to detect the existence of anything like machinery, or any preparation for trickery. They also stated that the Davenport Brothers were strangers to them personally.

The mediums were introduced to the audience, and immediately took their seats in the cabinet, facing each other. The instruments generally used at their exhibitions—a guitar, violin, tambourine, horn, and two dinner bells—had been previously put in the box. The committee then applied themselves to the task of tying the mediums firmly; having fastened them till they were satisfied that it would be impossible for them to extricate themselves, they reported the method of securing as follows: A square knot had been tied around the wrist of each one as he sat in the box, then the two hands joined, the rope carried down between the knees, through two holes in the seat, and fastened to the ankles; thence carried around the knees and the end secured to the bar of the cabinet. The committee stated that the knots were tied as closely as possible without injuring the skin or stopping the circulation of the blood. In readiness the doors of the cabinet, save the middle one, were shut; as Dr. Ayer was standing forward to close it the horn was thrown violently over his head upon the stage. The other two doors being instantly opened showed the Brothers firmly secured; a second experiment at shutting the middle door resulted in a similar manifestation of force, the horn going beyond the footlights and among the people. Had any movement been made by the mediums the Doctor would have detected it, for his head was partly inside the cabinet when the instrument flew out. At the third shutting of the cabinet, bells were thrust out at the diamond-shaped window in the middle door, the violin and guitar were played, and spirit hands—one of them evidently a lady's—were plainly discernible, quietly vanishing, and as quickly reappearing. The doors being opened again showed that the mediums were still secured, and, in the opinion of the committee, with the same knots undisturbed. The horn was then buttoned inside the coat of Ira Davenport, but did not seem to be desirous of remaining there, as it flew out of the window almost at the shutting of the door.

A hat from one of the audience was then substituted for the horn and placed on the head of one of the mediums. The two doors were shut, and as the middle door was being closed by Dr. Ayer, the hat left the cabinet, and was forcibly placed over the Doctor's head by a force, although he declared he could not perceive, although he was not ready to admit the spiritual hypothesis. "Fisher's Hornpipe," on the violin, with accompaniments from the several instruments, was performed, and a bell being presented by Dr. Ayer from without was taken in at the window by a spirit hand. Suddenly opening the doors the committee again examined the knots and pronounced them "all right"; after which the doors were closed, and a great noise of ropes drawn through the holes and rattling beneath the seats proclaimed that the mediums were being untied. In a much shorter space of time than that occupied in tying them, the swinging open of the doors revealed the fact that the boys were free.

Some of the audience here raised the cry of "Ropes—look at the ropes." The committee proceeded carefully to examine those found in the cabinet, and also to examine the persons of the mediums for duplicates, but failing to find any gave it as their opinion that the ropes had not been cut, and that they were the identical ones with which they had tied the Messrs. Davenport.

Mr. Fay then stated that the mediums would enter the cabinet untied, and that in less time they would be tied in a more secure and scientific manner than before. At the expiration of two and a half minutes from the closing of the doors, the cabinet being opened showed the Boys fastened in such a manner as to preclude any motion whatsoever; the work being done with any equalization in the middle of the ropes, tied around the wrists, showing conclusively that the hands must have been tied first.

Dr. Ayer entered the cabinet, and was tied, with one hand upon the shoulder of Ira, and the other to the wrist of William; the instruments were then piled up on the Doctor's lap and the doors closed. Instantaneously there arose a sound of raps, mingled with noises from the instruments. The doors being opened discovered the Doctor in the position in which he had been left, while the guitar was placed on his head, and the other instruments were scattered around him. He declared that the mediums had not moved during the time; that hands had touched his face and neck, and one of them had untied his cravat; he also stated that he had the instruments go up to the top of the cabinet.

As an additional test a quantity of flour was put into the hands of each of the mediums, but no difference was to be perceived in the manifestations. The committee could find no flour spilled in or around the cabinet, and the Boys, coming down to the footlights, on being released, poured out the flour which they had received in sight of the audience. This tested the cabinet circle. Mr. Fay thanked the audience for their kind attention, and those not wishing to remain at the dark séance withdrew.

The dark séance which followed, conducted by William Fay, was wonderful in the extreme. The committee chosen by the audience consisted of Mr. William Fay and Gen. Davenport, of Boston. Mr. William Fay and the Davenport Brothers took seats at a small table, and the two members of the committee held the one in charge of the gas and William Davenport, whose duty it was to produce a light when demanded. All the conditions required of the audience were that they remain quiet, and that those in front should take each other's hands, to remove all possibility of the suspicion of confederacy in the production of the phenomena. Darkness being produced, at the reappearance of light the mediums at the table were found securely tied, although the committee declared that no one had moved. Sheets of white paper were then placed under the feet of the mediums, the form of the foot marked with a lead pencil, and a coin put on the toe of each; but no differences were observed in the phenomena, the instruments sailing in the air in all directions, and falling among the audience. Phosphorus was then rubbed upon the guitar and violin and those instruments, after the extinguishing of the light, swept in circles, ascending and descending, and anon leaving a trail like a fiery serpent

in their rapid motion. Mr. Fay cried out "lights," and his coat was removed so rapidly that many saw it leave his body and fly through the air just as the light was produced. The coat of Gen. Cowdin having been removed by himself was placed upon Mr. Fay, at the General's request. At one time the Brothers Davenport took seats among the audience, and were held by them with the same results. During all these manifestations Dr. Gordon and Gen. Cowdin affirmed that the mediums had not moved when it was dark. This closed the séance.

During their present stay in this city, the Davenport Brothers have held six séances, which have been attended by not less than five thousand people—the audiences on several occasions numbering fifteen hundred.

The city papers have devoted a good share of their space to a review of the manifestations witnessed, and with singular unanimity admit that they cannot account for them, or explain how they are done. The Traveller says: "They are 'the despair of science,' for no scientific man appear to be able to unravel the mysterious manner in which the feats are performed."

Here is what the Boston Journal of April 24th says: "The Davenport Brothers gave another exhibition at Music Hall last evening, which was well attended. The same remarkable feats were performed as on Thursday night, the Brothers being tied within the cabinet, then untied without visible aid and again tied in a mysterious manner, musical instruments playing meanwhile, hands appearing at the open door and at the aperture in the cabinet, &c. Messrs. B. E. Athorp and James Langran acted as the examining committee, and announced their inability to detect any fraud. Both gentlemen were in turn occupants of the cabinet. Later in the evening there was a dark séance, Dr. Oliver Wendell Holmes and Mr. Wyzeman Marshall acting as the committee, and the same feats were performed as on the previous evening, the instruments being thrown around and played upon. Mr. Fay's coat being taken off and thrown into the air, Mr. F. being found securely tied a moment after, and other demonstrations taking place while only Mr. Fay and the committee were upon the platform."

Many a skeptic has, for the first time, witnessed the convincing manifestations of spirit power through these excellent and reliable mediums. Much good will be the result, for quite an interest has been manifested in our city on this subject, and people will not rest until they have learned more in regard to the Spiritual Philosophy, of which the physical phenomena are but stepping-stones. Investigation is the true road to the temple of knowledge and spiritual truth.

The Sunday Library.

Neither the Boston authorities nor the Massachusetts Legislature have as yet accomplished anything in reference to throwing open the city public library for Sunday use, or even any part of the same. They both hang back from fear, rather than from any very strong prejudice. They are afraid public sentiment will not endorse so liberal and sensible an act. A prominent clergyman of London has been at the pains of late to go around among his own congregation and parish, in order to practically test the merits of this matter; and he reports that he nowhere found such bitter opponents of the plan of opening the libraries and museums on Sunday, as among the keepers of drinking shops. These men very well understand how rapidly their unwholesome traffic would fall away, were their Sunday patrons to be invited into apartments where their higher tastes would be successfully appealed to, and their better faculties be called into action. The leading London magistrates, also, have recently given in their testimony on the subject to Mr. Gladstone; and they declare unequivocally for "innocent Sunday recreation," such as reading-rooms and libraries would secure, for the laboring population and the idle population of our larger cities. To deny such a simple boon on the pretext of impiety, is like telling a boy not to go near the water until he can swim. This puerile nonsense will disappear some day, and all on a sudden, too.

Newspaper Office Mobbed.

Just as we were going to press we learned from Mr. George A. Bacon, of this city, who received information by telegraph, that the office of the American Spiritualist, in Cleveland, Ohio, was gutted by a mob on the evening of April 20th. We know not the cause of this despicable work, which is but another form of assassination, without it is the prominent part taken by our cotemporary in opposing any organic change in the Constitution of the United States, so as to recognize certain credulous popular religious notions of the day. Doubtless this, as well as its defence and promulgation of Spiritualism, has stirred up the enmity of a few bigots and their willing tools, who think they see in the spread of Rationalism and a Natural Religion the final overthrow of priestcraft and sectarianism.

A free press is a nation's bulwark. When that cannot exist, in safety, the liberties of a people are at an end. This wanton act to suppress Free Thought will cause to rally to our standard all good men, of every shade of politics and religion. Religious fanatics are our only enemies.

Since penning the above, we have received a copy of the Cleveland Plaindealer, which contains the following:

"Some scamps entered the office of the American Spiritualist on Monday evening and completely gutted the concern. Two new fonts of type were emptied into a coal box and stove, and type in the cases were scattered over the floor. Things generally presented a woful appearance for a printing office, Tuesday morning. The editor's good coat was also stuffed into the stove along with the type. The proceeding was outrageous, and the perpetrators, if caught, should receive severe punishment. The day before, some one threatened the editor's life, through a private note."

Entertainment at Mercantile Hall.

The First Lyceum Dramatic Association of Boston gave their second entertainment at Mercantile Hall, Summer street, on Friday evening, April 23d, 1869. A large audience assembled to witness the exercises, and the affair passed off with credit to the participants. An overture by the orchestra, the comedy, "Sweethearts and Wives," the petite opera, "Hunter's Daughter," and the farce, "Loan of a Lover," were presented, the principal characters in these pieces being sustained by Messrs. M. F. Davy, F. M. Hawley, C. W. Sullivan, D. N. Ford, J. Walcott, F. Kendall, W. L. Lovejoy, C. V. Angelo, T. Marsh, H. O. Harrington, C. W. Hunt, Misses M. A. Sanborn, L. F. Lovejoy, H. L. Teal, M. E. Haynes, Annie Gayvan, E. J. Orcutt, L. M. Ford and Mrs. E. Manson. Miss J. Foster sang the Marseilles Hymn, in costume. This Association will give the closing entertainment of the season in May, the time of which will be hereafter announced.

Odd Fellowship.

The fiftieth anniversary of the introduction of the I. O. of F. into this country was celebrated April 26th in various parts of the Union, with imposing effect. In this city the event was observed by one of the grandest processions ever seen in our streets. It was over two hours passing a given point, and numbered, according to various estimates, between five and eight thousand of the picked men of the State. An oration was delivered in Music Hall in the afternoon, and a levee was held in the evening. Odd Fellowship is largely on the increase.

Movements of Lecturers and Mediums.

A. E. Carpenter will speak in South Hanover, Mass., Sunday, May 9th, and in South Acton, Sunday, May 16th.

Mrs. Fannie B. Felton will lecture in Central Hall, Charlestown, May 9th and 16th.

Mrs. Carrie M. Cushman, writes a correspondence, has been making it her home in Hartford since the first of February, speaking for the Society there, also at Bristol and Willimantic.

The American Spiritualist. As its title implies, this sheet is devoted to the Spiritual Philosophy of the nineteenth century.

Resumption of the Banner of Light Spiritual Circles. These circles were resumed on Monday afternoon last. The audience on this occasion was large and the manifestations excellent.

A Valuable New Book. A rare book has just been issued from the press of Wm. White & Co., entitled, "Seers of the Ages: Ancient, Medieval and Modern Spiritualism."

Lycium Exhibition. The South End Children's Lycium will give an entertainment at Springfield Hall, No. 80 Springfield street, on Thursday evening, May 6th.

Beautiful May Flowers. We found upon our circle room table, on Monday last, a fine bouquet of May flowers, for which the fair donor, the daughter of Mr. W. W. Robbins, of Milford, N. H., has our sincere thanks.

Spiritual Rostrum. Moses Hull requests us to say that he has discontinued his business relations with the Spiritual Rostrum. He remains connected with it as editor, and hopes the financial success which has attended it through the first year of its publication may accompany succeeding volumes.

New Publications. THE TALE OF A PHYSICIAN; or the Seeds and Fruits of Crime, is the title of the latest book of Andrew Jackson Davis.

New Music. The second number of "Howe's Musical Monthly" has made its appearance. It contains twenty-one choice pieces of sheet music, worth \$3, yet the monthly is offered for 25 cents a number.

By a notice in another column, it will be seen that the first Spiritualist Picnic of the season will be held in South Framingham, on Wednesday, June 23d.

ALL SORTS OF PARAGRAPHS.

Read the Spirit Messages on our sixth page. The Theologian as well as the Spiritualist will find the questions and answers uncommonly interesting.

A new edition of Mrs. Child's "Progress of Religious Ideas" has just been issued in three volumes, price six dollars and seventy five cents. This valuable work has been out of print for some time.

The Woman Question.—That our readers may become familiar with Horace Greeley's views on this important question, we publish, in this issue of our paper, a synoptical report of his recent lecture in Boston upon the subject, although we differ in opinion from the position the lecturer has assumed.

Clothes and company do often times tell tales in a mute but significant language. In Chicago, husbands are said to be so fearful of divorce that they add to their announcements of future movements the letters "W. P.," which mean "wife permitting."

THE GOLDEN SIDE. (Verse two.) Better to hope, though the clouds hang low, And to keep the eyes still lifted;

EARLY SPRING. Oh, sweetly now the seasons change! From dark and grim to lightsome eves The happy birds have longer range, And later twitter on the eaves.

A skull without a tongue often preaches better than a skull that has one. SAUCE FOR GANDER AS WELL AS GOOSE.—Lucy Stone in a recent Female Suffrage address, gave the following as a provision of a will on probate in Boston: "I bequeath to my wife, Elizabeth, the \$30,000 which was her's before our marriage, as long as she remains a widow, and no longer."

Why is your nose in the middle of your face? Because it is the center. The Princess Louisa, daughter of Queen Victoria, is to be married on the 27th of July next to the Prince Royal, of Denmark. This will leave the Queen only one unmarried daughter, the Princess Beatrice.

A building covering seventy thousand feet of ground and to cost forty thousand dollars, will be built at San Francisco for the Mechanics' Institute Industrial Exhibition in September next.

How doth the little crocodile Improve his shining tail, And pour the waters of the Nile On every golden scale.

THE REAL USE OF TALKING is almost lost to the world by the excessive custom of lying. We should look upon the errors of others more in sorrow than in anger.

A Healer in Virginia. The Gazette, printed at Alexandria, Va., publishes the following card from a relative of Gov. Smith, of Virginia, who has been cured of deafness by a healing medium. The card speaks for itself:

"ALEXANDRIA, VA., March 22, 1869. For the last sixteen years I have been entirely deaf in one ear, and now in one treatment of five minutes my hearing has been completely restored by the laying on of hands. I also suffered intensely with pain in my head and spinal affection, and suffered in consequence of a broken arm, which I could not use, but I am now wholly relieved by the laying on of hands by Dr. B. Wm. E. H. of Corning, N. Y. I would recommend all suffering humanity to call and see the Doctor at the Marshall House, in this place. MRS. MARY C. SMITH."

New York Department.

WARREN CHASE, LOCAL EDITOR AND AGENT. All persons having business with the Banner of Light, or William White & Co., and all orders for Spiritual and Liberal Books, should hereafter be addressed, Wm. White & Co., Banner of Light, BOSTON, MASS.

A FURLOUGH.

Two years and four months we have been closely confined to business in the unceasing noise, frequent dust and daily crowd on the best business part of Broadway, New York. We have prayed and prayed, been prayed for and prayed upon, so that these accounts are about equal; have enjoyed much and suffered some; done a large amount of business at small profit to the owners, and with most perfect and mutual satisfaction to all parties concerned, and hence we are entitled to and granted a short furlough, preparatory to the renewal of business, which in due time will be announced.

Letters to reach us in May should be addressed to South Pass, Union Co., Ill.; for June to Banner of Light office, Boston, Mass. A rest for the weary brain we greatly need, not for the organs that guide the pen, but those that guide the pencil and use the hands and feet, and a release from confinement to business became absolutely essential to our health, if not to our longer stay in the body.

TO THE SPIRITUALISTS OF THE STATE OF NEW YORK. Those who are interested in the State organization and its conventions are requested to correspond with P. I. Clum, Esq., Vice President, and Mrs. Sarah A. Burdick, Secretary, both of Rochester, on the subject of time and place for holding the next State Convention, as our absence from the State will preclude such attention to the subject as the business requires.

It will be necessary to hold the next State Convention at least several weeks before the assembling of the next National Convention, which will be in Buffalo the last of August. We hope to be able to attend both, and to meet many old friends and many truly devoted souls to our glorious philosophy during the summer, but business, interest and health call us to the West, at present, and we shall be absent from the State and leave the duties of President of the State Organization to be, as heretofore, performed by our excellent and worthy friend, P. I. Clum, Esq., of Rochester, to whom all the honors as well as duties belong. Feeling, as we do, that organization is absolutely essential to any efficient action or useful application of Spiritualism in the great reforms of the day, and the only known method of using the power we possess to carry out any great schemes of moral, social or religious reform, we hope and trust our friends will rally around the feeble, germinal, local, State and National movements already started, and if premature, nurse and keep alive till mature; if imperfect, (as we know they are), improve and perfect until each in its proper sphere of action shall become a lever by which the spirit-world, with the aid and use of its friends here, can move our old conservative, religious and social hulks into the dry docks, where they can undergo thorough repairs—have the rotten and worm-eaten timbers removed, and fully refitted with new copper and rigging, will be ready to hereafter freight souls to better destinies than the brimstone burning pit or the worthless psalm-singing and God-praising Orthodox heaven.

Trusting that none of you who have put hands to the plow will look back, we must ask a leave of absence, locally, for the present, but shall heartily cooperate spiritually still.

Each line in Aquatic type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in all cases in advance.

NO SUBJECT SINCE the days of the Rochester Knockings has stirred New York into so much discussion on the subject of Spiritualism as the late arrest of Mr. Mumler for pretending to take spirit-photographs; and whatever is proved or disproved, and whatever Mr. Mumler has done or not done, is all of little consequence in comparison to the vast amount of good results that must arise from getting such testimony as that of Judge Edmonds, Edmund Kirke, Mr. Gurney, (the oldest photographer in the city,) and several others, into the daily papers, and bringing them under constant discussion. One thing is certain: Mayor Hall has learned a lesson that will be useful to him in the future, and probably he will not again attempt to prosecute a subject until he knows something about it, or at least has some credible authority to back him up, as he surely lacked both in this case. Whatever turn events take of late, every movement seems to advance our cause and seems to be managed by our spiritualists.

THE CHILDREN'S PROGRESSIVE LYCEUM of Cambridgeport will give another grand Tableau Entertainment, interspersed with comic singing and speaking, Wednesday and Thursday evenings, May 6th and 6th, in Buckley's Hall, corner Main and Norfolk streets. Tickets 30 cents. Dancing two hours the last evening.

DR. S. A. WHELOCK. Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1102 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.

Mrs. Cushman, the Medium.

Messrs. EDITORS.—Mr. and Mrs. Cushman having taken larger and more commodious rooms, at No. 92 Warren street, Charlestown, to meet the wants of the many who desire to avail themselves of the pleasure of witnessing the remarkable manifestations given through Mrs. C.'s mediumship, their friends, to the number of one hundred or more, met at their rooms on the evening of March 31st. Addresses were made by Dr. Richardson, Grover and Currier, Mrs. S. A. Byrnes and Mrs. Pratt, after which the material wants of our natures were amply supplied, and the evening passed swiftly away; and when at last we were obliged to separate, it was with reluctance, as all seemed to feel "it was good to be there," as the hours thus spent seemed to bind us together more firmly in the bonds of spiritual unity. With kindly wishes for the happiness and prosperity of our host and hostess, we bade them adieu, trusting, by our presence, we had cheered a worthy medium, and proved to her that her labors were appreciated. J. H. C.

FIRST GRAND PICNIC. The first grand Spiritualist Picnic of the season will meet at South Framingham, Mass., Wednesday, June 23d. Persons living on the line of the different railroads that pass through South Framingham, and desire to have the fare reduced from the places where they reside, will please correspond with the committee, stating the number of persons in their town that would be likely to attend.

TO CORRESPONDENTS. (We cannot engage to return rejected manuscripts.) C. M. BELFAST, ME.—Any judicious statement you may make will be published.

SPIRITUAL PERIODICALS FOR SALE AT THIS OFFICE: THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

BUSINESS MATTERS. Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1102 Broadway, New York. 4w.M1.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. A213w

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. A34w C. D. & I. H. FRESHO, Proprietors.

IT SAVES LIFE.—I have lost three children by bowel diseases, and should have lost all, had it not been for Dr. Seth Arnold's Balsam. Thousands die every year, who would live if they could only get it." So writes Rev. Jefferson Hascall, of Shrewsbury, Mass.

FIFTY YEARS AGO. In what a wondrous age we live, Not many seem to know; But few the mighty change perceive, Since—Fifty Years ago. Our ancestors did never dream, When things moved very slow, Of what we're doing now by steam, Say—Fifty Years ago. The days then "dressed" in home-spun "clothes" And made but little show. But now they dress at GEORGE FENNO'S, Who "Clothes" them very low.

Mrs. JENNETTE J. CLARK has again removed to a beautiful residence No. 155 Harrison Avenue, Boston, Mass. Suavely, pleasing, ladylike; combined with the most unswerving devotion to the cause of truth, and active, unflinching energy, love and sympathy for humanity; and especially for those bleeding souls who have long been captive under the chains of an erroneous teaching; and monthly fit her for the duties of a Missionary—a work to which she has been appointed by the Higher Power. Besides answering calls to the rostrum, where, on Sundays, she will speak, entrusted, she will be at her own room to give private sittings on Tuesdays, Wednesdays, Thursdays and Fridays of each week, from 9 to 12, and 2 to 5. Mrs. Clark has the likenesses of Edgar A. Poe and Mate, in pencil, life size, executed by W. P. Anderson, Spirit Artist. E. P. G. Fairhaven, Conn., April 26th, 1869.

SPECIAL NOTICES. Agents wanted for Mrs. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another column. Apr 2

BE YE HEALED. BE YE HEALED by the GREAT SPIRITUAL REMEDY, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. (See a brief description of your disease.) Prop. PATRICK SPENCE, A. D., Box 351, NEW YORK CITY, and those who are unable to procure them, send for them by mail, to your post-paid, a box \$1. 50 boxes \$5. Apr 3.

ADVERTISEMENTS. Each line in Aquatic type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in all cases in advance.

\$20 A DAY TO MALE AND FEMALE. AGENTS to introduce the HUCKEY'S SHUTTLE & CO. ONLY LICENSED SHUTTLE MACHINE in the market sold for less than \$10. All others are imitations, and the seller and user are liable to prosecution and imprisonment. Full particulars free. Address W. A. HENDERSON & CO., Cleveland, Ohio. 13w—May 8

A PICTURE OF THE SPIRIT HOME. O' FATHER HINSHAW, THE QUAKER SPIRITUALIST; also a Lyric of the Summer-Land. Price 25 cents and red stamp. Address, WILLIAM WHITE & CO., 158 Washington street, Boston, Mass.

M. C. GAY—Clairvoyant and Eclectic Physician. Removed from 636 Washington street, to 91 Harrison Avenue, Boston. Office hours from 8 A. M. till 8 P. M. Examinations made of patients at a distance. Also medicines furnished, or prescriptions given as may be desired. Terms \$1.00 in advance. Enclose 2 three-cent stamps. May 8—4w

PILES. A POSITIVE CURE. The treatment local; the effect prompt and soothing, followed by marked relief of pain and consequent cure. Cures in 10 to 15 days. DR. H. H. HORTON, 260 Broadway, N. Y. City. May 8—12w

WANTED.—A Girl as Copyist and Seamstress, who can make heads-if at home and congenial in a family of spiritualists. Address, Box 413, Boston, Mass. May 8—11

MRS. H. M. STOCKWELL, Clairvoyant and Physicist and Test Medium, 133 Harrison Avenue, Boston. May 8—4w

WILL MRS. KENDALL, Artist, please leave her address at this office? 1w—May 8

NEW BOOK—JUST ISSUED.

SEERS OF THE AGES: Ancient, Medieval and Modern SPIRITUALISM. A BOOK OF GREAT RESEARCH BY J. M. PEBBLES.

THIS volume, of nearly 400 pages, traces the phenomena of SPIRITUALISM through India, Egypt, Phenicia, Syria, Persia, Greece, Rome, down to Christ's time, TREATING OF THE MYTHIC JESUS, " " " CHURCHAL JESUS, " " " NATURAL JESUS.

THE GENIUS, TENDENCY AND DESTINY OF THE Spiritual Movement. It is dedicated to Aaron Nite, a Spiritist. With Horoscope by REV. J. O. BARRETT. It is a companion of the "Planchette." Bound in beveled boards, price \$1.75; in paper, 75 cents. Sold by the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, Mass., and also by our NEW YORK Agents, the AMERICAN NEWS COMPANY, 121 Nassau street.

THE SPIRITUAL HARP, The new Music Book for the Choir, Congregation and Social Circle. By J. M. PEBBLES and J. O. BARRETT. E. H. BAILEY, Musical Editor.

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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 ANDREW 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 temptations, circumstancings, temptations, virtues, vices and crimes, are herein truthfully recorded." The principal facts concerning the manifold causes which developed the "Mysterious 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 life-lines and tragical events of actual persons. It is a surprising and thrilling revelation of the crimes of theft, counterfeiting, murder, suicide, leprosy, 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. Not less are these facts important to fathers and sons. Because, if to be forewarned is to be fore-armed, these horrible and truthful pictures of the professional criminals, will serve as beacon lights and guideposts by which manhood and manhood can avoid the evil and choose the good."

This volume contains 325 pages, is stereotyped and printed in first rate style, uniform with the Harmonical series, on good paper and well bound. It will have a large and rapid sale. Retail price \$1.00; postage 16 cts. Address the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, and their General Agents, THE AMERICAN NEWS COMPANY, 121 Nassau street, New York. DO YOUR OWN PRINTING. CHEAPEST AND BEST. YOUNG AND OLD MAKING MONEY. Price of Offices, with Press, \$15, \$20, \$30 and \$42. Send for Circular to LOWE PRESS COMPANY, Mar. 6—12w

Message Department.

Each Message in this Department of the BANNER OF LIGHT was claimed by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth—being in an undeveloped state, events of a higher order are made manifest to the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles. These Circles are held at No. 188 Washington Street, Room No. 4, (up stairs), on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock; services commencing at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are fond of beautiful flowers, emblems of the divinity of creation.

Invocation.

Oh Sacred Presence, oh Divine Life, thou who by thy works dost constantly bless our souls, thou who art ever walking in the midst of life and changing all things in accordance with thy will and thy wisdom, thou who art ever our friend and never our enemy, thou Father and Mother of the flowers and of our souls, we bring thee the deep utterances of our inner lives, and we form them into chapters of praises and prayers. Oh we pray thee, our Father and our Life, to so inspire us with thy truth, that we shall divine thy law more perfectly. We praise thee, oh Lord, for the power of returning to our mortal lives. We praise thee for that great gift with which thou art blessing the race to-day. We thank thee that thou hast opened the windows of that higher life, and that thou art showering down buds, and blossoms, and leaves, ay, fairest lilies and sweetest roses, from the great land of the soul. Oh we thank thee, our Father, that thy wisdom is above our ignorance, that thy light can encompass all our darkness, that thy power is sufficient for all our weakness, and that thy great love is large enough to hold us all; and thy fatherly and motherly bosom will forever and forever shelter thy children close to thy great heart of life, and none will be forgotten, none will be cast out, none will fall to be remembered, but all, all sheltered in the fold of thy love, all, all blessed by the greatness of thy wisdom. Oh we are glad that benevolence and charity walk the earth to-day; that these angels, hand in hand, knock at every heart; that here and there and almost everywhere they find admittance—they are welcomed, they are entertained as favored guests. Oh we praise thee, our Father, for the wide spread truth of this age, for the great light that is being shed from mind to mind, that has come to us from the past, that is shrouded to us from the future, that makes glorious this present hour. Oh our Father, for this we will praise thee: that great ocean of spirit-life that is filling the earth, that is calling in tones that cannot be mistaken to every soul, calling each and all away from the turbulent waters of discord to the blessed waters of peace and love. "A new commandment," said our elder brother, "I give unto you, that ye love one another." Oh teach us, Great Spirit of Love, to love even that which is unlovely, and to shed our love upon all that thou hast made. Oh grant that we may feel that thou art all of life, that thy great heart is ever overflowing with love for us; and as we feel this, oh may we in turn love all that thou hast made. We bless thee for the gift of the seasons; for the springtime, with its young life, that comes gladdening mortality and speaking of that which is beautiful. We bless thee for the summer, that comes and showers its fruit and its flowers, blessing humanity according to its degree. We bless thee for autumn, with its rich grain and ripened fruits that hang from many a tree, that come forth at the call of the husbandman and bless physical life. For the seasons in all their beauty—and we bless thee no less for winter, with its cold winds and its mantle of pure whiteness—for all, our Father, we bless thee. And oh, as we look o'er the earth and see it clad in its ever-varying garments of beauty, we can but send out our song of thanksgiving and praise to him who is the author of all this perfect life. Oh send thy ministering angels unto the high places of all lands. Speak there, oh our Father, so that thy children cannot mistake thy voice. And let them understand thy justice, not their own; let them understand thy love, not their own; let them understand thy mercy, not the mercy that belongs to their human life. Oh let thy children everywhere learn that thou art ever nigh and ever ready, through thine agents, to teach them. Grant, our Father, that we may bear manfully and well all the crosses which thou dost lay upon us, and if we are called to mount a Calvary at every turn in our lives, oh may we rejoice even there, and may we so cause every heart to sing a song of praise, mingling always praises with our prayers. And, our Father, we ask that thine angels of love, the tender ones who come from the better life, may stand nigh unto the souls who are parting with mortality. Oh take away their fear. Oh take away their darkness and give them that light which is above and into the firmament of the better land as their senses shall be closed to this life. Oh give unto all as thou seest they need. If blessing, thou wilt bless. We do not expect thou wilt curse us, therefore we do not fear thee, for we know, our Father, that thou art all unto us that we need. And as we learn of thee we know that thy kingdom will come nigher unto us and that we shall be better able to do thy will wherever we may be. Amen. Jan. 7.

Questions and Answers.

CONTROLLING SPIRIT.—If you have propositions, Mr. Chairman, we are ready to consider them.

Q.—How are the blood letters placed upon the arm of Mrs. Friend, the medium? and how are communications written in her room without any one being present?

A.—The phenomenon of writing upon the arm and other parts of the human body by processes which are "unseen by and unknown to you," is itself exceedingly simple. The communications are made by drawing an almost imperceptible point of electricity toward the part that they desire to affect in that way, and at the same time to use this point of electricity as one would use a pencil. The little child can perform the operation as well as an adult can. It is one of the simplest things belonging to Nature.

Q.—You ask how communications can be written when there is no one present. Well, that could not be. There is some one present, although that some one is invisible to mortal eyes. Spirits have hands, and can use them, and the atmosphere contains all that is necessary to the formation of all things which you have here in use on the earth, and thousands and tens of thousands that you have not here—that you know nothing about. Therefore, you have what is equivalent to a pencil, or pen and ink. Everything, from the mineral kingdom up to the highest spiritual, can be formed out of the atmosphere you breathe. It is the great repository of the life of this planet. It contains your gold, your silver, your precious stones. It contains the elements of every form that might be formed by the power in the atmosphere with which to create it. You should remember this, and instead of talking about the atmosphere being a void, talk of it as being a great repository of life—all kinds of life.

Q.—Will these formations made by spirits out of the atmosphere retain their form permanently?

A.—Oh no, not at all. That must come by and through a process natural to the planet, not by art. All these spirit forms, from the form of the flower to the form of the human body, are works of art, and therefore perishable.

Q.—What did the spirit mean in the invocation by addressing the Deity as father and mother?

A.—Your speaker understands the Deity to be both father and mother, and made a family principle of it. He, the positive and negative. You may as well use the terms father and mother as to use any other. They are only vehicles by which a certain meaning is conveyed to your mind.

Q.—Communications are sometimes written in Mrs. Friend's room when she is not present in the room. Have the spirits power to write them in any room?

A.—Yes, providing the right kind of medium is within a certain distance from the place where the writing is to be done. For it should be understood that the power with which to perform these extraordinary manifestations is always gathered first from the atmosphere, and is passed through the physical life of the medium and the condensed, made tangible, and in such a shape as to be useable here in your human life.

Q.—How does Mr. Read accomplish his performances?

A.—He does not accomplish them. The spirits do that for him.

Q.—In what way?

A.—Upon the same principle—precisely the same.

Q.—Why is his presence necessary at all?

A.—I have just told you.

Q.—Why is darkness necessary?

A.—Because darkness is more negative than light. Light is positive, therefore, overcome, sets up the conditions requisite to their manifestation. Why don't you see the lightning as well in the glare of the sunlight as you do after the sun has gone down?

Q.—Will the time ever arrive when these things will be done in the light?

A.—Yes; when the spirit-world or those spirits who are engaged in making these manifestations are more acquainted with the laws that are in activity in the positive force, when they become better acquainted with them and can master them, these manifestations can be performed in the light, but at present they cannot.

Q.—On a certain occasion at a spiritual circle an oyster supper was furnished to the guests by the spirits. I would like to ask whether the oysters were made by the power of the spirits?

A.—I was not present on that occasion, and therefore could not say. I presume they had the power to furnish the oysters from your mundane sphere precisely as they have the power to furnish you flowers. They bring their mediums flowers, and various things. If they can do that, they can bring them oysters as well.

Q.—Then the eighth commandment has no power in the spirit-world?

A.—The eighth commandment has no power in the spirit-world. It is a nonentity. Every spirit there has the right to whatever it has need of. You may be very sure you will never be taken up for stealing in the spirit-world.

Q.—The flowers, then, are not formed from the atmosphere, but are taken from some neighbor's garden, and belong to the owner of the garden?

A.—They have the power to form them out of the atmosphere. But such flowers soon fade away; that is to say, they are absorbed again by the atmosphere, perhaps while you are looking at them, but those that are a natural outgrowth of the earth, of course render obedience to the law of the earth. You pluck them from the parent stalk and they live a certain time, and then droop and fade away. Yes, they do take them from the gardens of their neighbors.

Q.—How are spirit-shapes made apparent to our natural senses?

A.—As I before said, the necessary power is taken from the atmosphere and carried to the medium and condensed or rendered objective there, and of course, in its objective, it is apparent to your physical senses. You can use it, you can handle it. It is, to all intents and purposes, an objective form. It is a chemical process. There are many chemists in the spirit-world.

Q.—Then the form is not their own?

A.—No, not absolutely. In one sense it is, and in another it is not. It is not their spirit form, for that you could not see, but it is a clothing for that form, that they have gathered from the atmosphere.

Q.—Is this a power of recent attainment?

A.—By no means. Jesus gave exhibitions of this power in his day.

Q.—Was it possessed before the time of Jesus?

A.—Yes, it was. I have no means of demonstrating the truth of my assertion. I simply make the assertion because I know it to be true, having met those who have told me that long prior to the birth of Jesus they exercised the same power on earth, and upon other planets.

Q.—Is it possible for spirits to be mistaken?

A.—Certainly it is; I should be very sorry if it was not.

Q.—When the spirit of a clairvoyant leaves the body and goes to the spirit-realm, may it not see the actual spirit bodies as they exist?

A.—Certainly; it is seen under spiritual conditions, but not under physical conditions. Clairvoyance may be called the telescope of mind. It reveals to your human senses what physical senses under ordinary conditions could not see. By the use of the telescope you behold distant planets. "You do not know that they exist until you use the telescope." By and through clairvoyance, the soul beholds disembodied spirits and communes with them. Jan. 7.

William Stacy.

I am William Stacy, from Thomaston, Maine, and I've fought my way through pretty hard places to get here, to send some word to my brother, who is here in Boston. I was myself quite religiously inclined, but my brother was not in favor of religion. Always said it was good enough for those who wanted it, but didn't see how it could benefit anybody after death. I thought he was very wicked, and used to tell him so, but he always laughed at me; but I find that what he once said to me is true. I wanted him to become converted and join the Church, and he said, "I don't believe in any of these churches in heaven, and I don't think it will pay." I used to write, and I come back to tell him so. I used to think that he was a hard case, a terrible hard case, and that it would be pretty rough with him after death, but I see it will be quite as well with him as if he had been attached to any church. I thought it would not do any harm to come back and state my views now. I believe in honest confession. It is good for all of us, and it will pay to confess, even after death. I think. I am sure I shall feel a great deal better, knowing I have done what I could to enlighten him before he comes. He used to say to me, "I try to do all the good I can. I help the poor as far as I can. I do not injure my neighbors. I do not slander any one, and I try to do just as much good as I can do in my way of life." Well, as long as he continues in that way, he has nothing to fear. I was patriotic enough to go to war, and at the time, he said, "How is it that you think it is right to fight? I don't see through it. I should think your religion would teach you that peace is better than war." I said, "Oh yes; but my religion teaches me to defend my country." He laughingly said, "So does mine, when I can do it without killing anybody." Well, he never took a life, that I know of, and I have. [Did you?] Yes, in war; of course it was legitimate murder. I come back to him owning that I am a murderer, as he said he believed all were who took part in this rebellion. I own it. But I am making the very best use of the means I have, to rid myself of all the old errors that I have, to be close to when I here. I had, when I went to war, my grandmother's Bible with me, a small pocket Bible, and he said, "It is a good thing; you better carry it in your breast-pocket. It will perhaps save you from a friendly rebel bullet." Well, I did carry it, but it did not save me, and I remember I thought how wicked he was, to speak so irreverently of that sacred book. I do not see now as I did when here. I should do far differently, if I had the privilege of coming back and living my life over again, and I'd like to have him know it. And if there is any way I can make use of to communicate with him, I should be very glad to tell him about our people, and what I have seen and heard, a great many things that would interest him. I think from my heart, that if there are any things he used to say to me before death, that he might hear some word, and if he had, I should have reuked him severely. [He probably understood that.] Yes, I suppose so. I have changed now, not only from this world to the spirit-world, but I have changed my religious belief. Say so, won't you? [What is his name?] Stephen. Named for his grandfather. Pious old man. I used to tell him that grandfather's mantle had fallen on his shoulders. He said I ought to have been named for him instead. [Your age?] I was turning my thirty-second year. Jan. 7.

James Flynn.

Well, it's pretty hard work to get round here, sometimes, ain't it? I was here some time ago.

James Flynn. And some time ago my communication was read by one of our clergymen, and he said, "That is, if I remember, like him. It is something like him," and he says, "If this is the spirit of James Flynn, who used to come to me at confession, I want him to tell me at that place what was the last thing he confessed and got absolution for before his death." Oh Lord! that is making a public confession in good earnest. Well, I do not know about it. [I think you had better, though you can do as you choose.] Well, you see, sir, unless I can do that, I am lame on the other, because, you see, he will not do anything toward getting my communication to my people here. [You think he will not?] Oh yes, sir, I know it—not till I tell what it was that I confessed at the last confession.

Well, I don't know. It is putting myself in a very bad light, you see. The priest is understood to be no light at all to those that confess to him; that is, he do not shed anything at all outside. It is all within himself. No, sir, he don't tell. I do not know. It is pretty tough. [I don't know.] I might as well forget it, if I don't make up my mind to tell. [You may forget it if you miss the opportunity.] Well, I suppose I may as well cut with it. You see it was this: When my cousin enlisted he got drunk, and he have his bounty money—have something like seventy-two—I think it was between seventy-two and seventy-five dollars. And they was ordered off down to Boxford camp, and I was with him all day, and he put the money into my hands, and, oh Lord! I was well, I was to give it to his old woman. There, that's it. Faith, and I used it myself. Oh, the devil take me for it. [That was hard on yourself.] Yes it was, then, and I tell you what it is, it will be hard on those I've left here, too, because I not want them to think me a clean goat. Well, now, had better know it now, than by-and-by. [Why should they know it by-and-by? They not my confessor at all. [They must know it sometime.] Oh faith, I suppose they will know it now, any way. Well, this is what I call paying pretty dear for your whistle. Yes, sir, I think it is. I think the priest asked too much. But perhaps he thought I could not tell, or something. Faith, there it is, any way. [The confession will do you good, and may be of service to him.] Yes, sir, you see, the worst of it was I not stay here long enough to get the money to pay it back again, as the priest told me I would do before he would absolve me. No, I not stay long enough to get fifteen dollars together. Oh Lord! well, a man's devilish had works follow him, and they will. [Yes, and his good works also.] Well, I think the bad ones stick tighter to his heels than the good ones. And they are always sure to be sticking themselves into you. Oh Lord, I thought when I did that—well, I kinder quieted my conscience down and said just like this: His old woman takes a drop now and then, and it might all go for rum, and I might as well have it and she not know anything about it at all. I kept the most of it, spent about five dollars of it, and kept it till he was dead, and then of course there was nobody to tell anything about it; and when the priest says to me that I must tell all, you know, that was on my mind—and it was so big, oh Lord, it was covering everything else all over—and when I told him anything he says, "That's not all," he says, "that's not all." Lord, when I took into my head that he, my own brother, to take me back and do the same thing in this public way. Oh, the devil take me; he ought to long ago. [You will feel better after this.] Maybe I will. [This has been preying upon your mind, I think.] Faith, it has then. You see, I not care at all about it if the woman was only in the spirit-world where she not want money. But she is here in this world, and poor, and, oh Lord, the devil take me, that's all. If he'd took me before I done that I'd cut rid of it. Well, I'll get rid of it now. I expect that the priest will do all he can for me. Guess he will; God knows I've paid enough for it, that's all. Good-day, sir, and the Lord bless you, and I hope you will never do that I did, that's all. [I hope not; but one never knows what he may be led to do.] Oh faith, the devil will follow you, and he will. Well, now, here I have to come back and do the same thing in this public way. Oh, the devil take me; he ought to long ago. [You will feel better after this.] Maybe I will. [This has been preying upon your mind, I think.] Faith, it has then. You see, I not care at all about it if the woman was only in the spirit-world where she not want money. But she is here in this world, and poor, and, oh Lord, the devil take me, that's all. If he'd took me before I done that I'd cut rid of it. Well, I'll get rid of it now. I expect that the priest will do all he can for me. Guess he will; God knows I've paid enough for it, that's all. Good-day, sir, and the Lord bless you, and I hope you will never do that I did, that's all. [I hope not; but one never knows what he may be led to do.] Oh faith, the devil will follow you, and he will. Well, now, here I have to come back and do the same thing in this public way. Oh, the devil take me; he ought to long ago. [You will feel better after this.] Maybe I will. [This has been preying upon your mind, I think.] Faith, it has then. You see, I not care at all about it if the woman was only in the spirit-world where she not want money. But she is here in this world, and poor, and, oh Lord, the devil take me, that's all. If he'd took me before I done that I'd cut rid of it. Well, I'll get rid of it now. I expect that the priest will do all he can for me. Guess he will; God knows I've paid enough for it, that's all. Good-day to you. Jan. 7.

Life, whose name we know not, and whose dwelling-place is within our souls, hear thou our prayers, and answer in thine own way, not ours. Amen. Jan. 11.

Questions and Answers.

Q.—Shall women vote?

A.—A very significant question. "Shall women vote?" That depends upon the voice of the times whether they shall, or whether they shall wait. If you had asked me what was my opinion concerning universal suffrage, I should, without hesitancy, say that every intelligent being, either male or female, all the members of any government, should have that privilege. This arbitrary division which custom has set up between the sexes, I thank God, is being swept away. I saw the dawning of this new day ere I passed from earth, and I believed in my soul that the time was not far distant when the morning bells would chime in honor of this glorious event. I believe in freedom, the very best kind of freedom. Not that freedom which would exercise authority over another—that is not freedom—but I believe in that kind of freedom which can be allowed to exercise all the powers of its inner life, and its outer life, too, for good—for individual good, for universal good. I believe in political freedom, in social freedom, in religious and spiritual freedom.

Q.—Fremont is said to have discovered a large city in ruins in the American desert. I would like to ask the controlling spirit who built that city? and what time was it built? When deserted, and for what reason?

A.—I cannot answer all these questions, nor can I give a positive answer to any of them. I can only give what is really a reflection of other minds. Those minds who have investigated the subject with us in the spirit-world have come to the conclusion that the ruins once belonged to and were built by the ancient Aztecs. However, we do not know. It is a mere matter of speculation as yet.

Q.—Can the spirits explain the meaning of the word Sabbath? Where did it originate?

A.—It is an ancient Jewish legacy, a something bequeathed from the dark ages to the Christian world. That is one view of it. There is another. It would seem that a wise intelligence foresaw that the intense physical activity that would pervade physical life in its greed for gain would have need of a day of rest, a season wherein the spiritual forces could be withdrawn from the follies of the external and placed more closely with the realities of the inner life. You all know that when we have moved for a certain length of time in one special way, delving in one direction, for one purpose, we grow weak in that direction, and we must needs turn about or sit down to rest. A certain class of ancients believed that the Sabbath was a divine institution, and divine in this sense: They had a sort of tradition which informs them that an angel coming down from heaven, at a certain time, spoke to the children of men, charging them to rest from all physical or manual labor once in seven periods. That is to say, they divided their time into periods or classes of conditions; and once in seven they were to rest from all physical labor, and at that time they were called upon to commune through sleep with the gods. The wisest of those ancients were called upon to retire to some desert place, to go apart from their fellows, that they might gain thereby some special communion with the gods. And whoever disobeyed this rule, whoever disregarded it, and did any kind of work at that period, would be cut off from their fellows, and were not entitled to any privileges that would bring them happiness. Whatever would bring them misery they were free to obtain, but they were not allowed to pursue any course that would tend to make them happy. No matter how hard they might strive, they were always cut off. And it was said that these ancients believed that this practice was carried forward into the spirit-world; that whoever disobeyed this rule, with regard to that period of time, could find no happiness in the spirit-world, but were doomed to endless misery, ever seeking to become happy, and never finding happiness. I am stating all this for the purpose of explaining this rule, whoever disregarded it, and did any kind of work at that period, would be cut off from their fellows, and were not entitled to any privileges that would bring them happiness. Whatever would bring them misery they were free to obtain, but they were not allowed to pursue any course that would tend to make them happy. No matter how hard they might strive, they were always cut off. 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Mediums in Boston.

MRS. S. A. R. WATKINS, M.D. PSYCHOMETRIC Clairvoyant and Medium, would be pleased to announce to the public that she writes letters for the living (sealed or otherwise) to spirit friends, for tests, medical advice, delineations of character, &c.

MRS. A. C. LATHAM, M.D. MEDICAL CLAIRVOYANT AND HEALING MEDIUM. 292 Washington Street, Boston. Mrs. Latham is eminently successful in treating Rheumatism, diseases of the Lungs, Kidneys, and Bilious Complaints.

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Those requesting examinations by letter will please enclose a lock of hair, a return postage stamp, and the address and state and age. 13w-4p-24.

DR. JAMES CANNEY OSHESLEY, No. 16 School Street, Boston. Eclectic and Analytic Physician, cures mind and body. Dr. C. is eminently successful in treating those who are called "Incurable" cases of Rheumatism, Bilious Complaints, and all diseases which arise from impurity of the blood.

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LAURA H. HATCH will give Inspirational Musical Stanzas every Monday, Wednesday, Friday and Saturday evening, at 8 o'clock. No. 10 Appleton Street, first floor, next to the Boston, Mass. Terms 25 cents.

MARY M. HARDY, Test and Business Medium, No. 93 Poplar Street, Boston, Mass. Sealed letters answered by enclosing \$1.00 and two red stamps. Circles every Thursday evening. Admittance 25 cents.

CLAIRVOYANT MEDICAL PRACTICE OFFICE, No. 120 Harrison Avenue, Boston. Mrs. JULIA M. FRIEND, Clairvoyant. Office hours from 9 A. M. to 5 P. M.

MRS. L. W. LITCH, Trance, Test and Healing Medium, has taken rooms at 77 Sudbury Street, second door from Court. Room No. 18. 1w-5p-24.

MRS. ARMSTEAD, Test and Spirit Medium, 3 Winthrop Place, from 1815 Washington Street, Boston. Apr. 2-13w.

MRS. M. A. PORTER, Business and Medical Clairvoyant, 8 Lagrange Street, Boston. Apr. 17-5w.

SAMUEL GROVER, HEALING MEDIUM, No. 15 Dix Place, (opposite Harvard Street.) 13w-4p-24.

MRS. GRIDLEY, Trance and Test Business Medium, at 4 Essex Street, Boston, Mass. 5w-4p-17.

Miscellaneous.

SIO APEX SEWING MACHINE, \$10 The Embodiment of Practical Utility and Extreme Simplicity. Patented. A MOST wonderful and elegantly constructed novelty. No noise in operation; sews with double thread, makes the Duplex Stitch with extraordinary rapidity.

WANTED-AGENTS-\$75 to \$200 per month. Persons who buy or offer for sale imitations of this genuine Improved Common Sense Family Sewing Machine.

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CARTE DE VISITE PHOTOGRAPHS OF the following named persons can be obtained at the Banner of Light Office, 120 Harrison Avenue, Boston.

FOR SALE. AN AUTOMATIC GAS MACHINE, has been in use about two years. It is in perfect order and burns clear, brilliant and steady.

WANTED-AGENTS--TO SELL THE AMERICAN KNITTING MACHINE. Price \$25. The simplest, cheapest and best Knitting Machine ever invented.

CARTER'S For Coughs, Colds, ASTHMA, &c. BALSAM, Try It. Mar. 13-12w.

WOOLEN REMNANTS, AT FACTORY PRICES. Samples and prices sent free. Address PAUL, the Lithograph, Providence, R. I. 5w-4p-3.

Lithograph Likeness of Dr. Newton. WILLIAM WHITE & CO. will forward to any address by mail, post-paid, a beautiful Lithograph Likeness of Dr. J. R. Newton, on receipt of 25 cents.

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DENTIST, Dr. Plumb's. Dental Rooms, 60 Court St. DENTIST Feb. 6-13w.

NEW MUSIC. Songs and Choruses for Spiritual Meetings and Circles. With Rosebuds in my Hand; or, "Birdie's" Spirit Song (with Chorus).

POETRY composed in spirit-life by Anna Cora Wilson, (dedicated to Mr. and Mrs. L. B. Wilson), and recited by Miss Lizzie Doten. Music by John P. Ordway, M. D.

Come, Darling, come to the Spirit-Land. Song and chorus. Poetry and music by John P. Ordway, M. D.

Something Sweet to Think of. Song and chorus. By John P. Ordway, M. D.

Something sweet to think of, in this world of care. Though dear friends have left us, they bright spirits are; Something sweet to dream of--hark! the angels say; Call them not back again, they are with you every day.

O'er Graves of the Loved Ones Plant Beautiful Flowers. Song and chorus. By John P. Ordway, M. D. Price 50 cents.

Dreaming of Home and Mother. Song and chorus. Poetry and music by John P. Ordway, M. D. Price 40 cents.

Dear Mother Kiss'd Me Sweet Good-by. Song and chorus. By Dr. J. P. Ordway. Price 40 cents.

March D'Amour. Inspirational composition. By Laura Hastings Hatch. Price 30 cents.

Praise to God. Written by George W. Birdseye, to the music of the celestrial American Hymn by H. Keller. Price 35 cents; postage free.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

Just Received. PLANCHETTE SONG: "Set the Truth-Echoes Humming."

FARMERS WHO INTEND TO USE Bradley's Super Phosphate As a Top-Dressing for meadows, pasture or lawns, should do so this month.

PHOTOGRAPH OF DR. GARDNER. We have procured an excellent photograph likeness of Dr. H. Gardner, the well-known pioneer worker in Spirit Land.

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Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or also in registered letters.

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If your druggist hasn't the Powders, send your money at once to PROF. SPENCE, as above directed.

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MORE GREAT CURES

MR. SPENCE'S POSITIVE AND NEGATIVE POWDERS. ASTHMA, CATARRH, NEURALGIA, BLOATED BOWELS.

South Williamstown, Mass., Oct. 25th, 1868. PROF. SPENCE--Dear Sir: I received a letter from you about a month ago and I was glad to hear of your success in curing the Asthma, Neuralgia, and Catarrh of my bowels.

Prof. Spence--Dear Sir: I have used your Powders for Asthma, Neuralgia, and Catarrh of my bowels, and I feel compelled to state that they have cured me of all these troubles.

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New Books.

THE GOSPEL OF GOOD AND EVIL. "I CREATED LIGHT AND DARKNESS, AND I ORKATE GOOD AND EVIL; SAITH THE LORD." BY JAMES B. SILVER.

THIS book treats in an able manner of Physical and Moral Evil, and the Religious Aspect of Good and Evil--subjects of great interest to the whole human family.

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Western Department.

J. M. PREBLE, EDITOR.

Individuals subscribing for the BANNER OF LIGHT by mail or ordering books, should send their letters containing remittance direct to WILLIAM WHITE & CO., 158 Washington street, Boston, Mass.

The Scriptures Corrupted.

In the arguments between Christians and Mahometans the latter claim, as a proof of the divine origin of their religion, greater miracles than are recorded in the Christian Scriptures, and refer, with immense satisfaction, to the victory of the "crescent over the cross" as the greatest of all miracles.

There are no autographs of the gospel histories in existence—why is this? There are no manuscripts older than the sixth century—and why is this? Mahometans, infidels, rationalists, thinkers in all countries, unite in inquiring why were not the autographs of apostles and disciples preserved? Why were not the original gospel manuscripts preserved by those monks and Catholic bishops, as well as the relics of Peter, Paul and multitudes of doubtful saints?

Neither the candid nor profound scholarship of the English Godfrey Higgins was ever doubted. Rummaging the Congressional Library recently, we found a fragment of the Anacalypsis. The work is entitled, "The Corruptions of the Christian Scriptures," by Godfrey Higgins. On page 3d this author says: "In the last century the University of Oxford employed the learned Dr. Grabe to publish a version of the famous Alexandrian manuscript. The following is the description of this work given in the Encyclopaedia Britannica (in voce Bible): 'In this version the Alexandrian manuscript is not printed such as it is, but such as it was thought it should be; that is, altered wherever there appeared to be any fault of the copyists, or any word inserted from any particular dialect.' Thus," says Higgins, "every new version has been mended. The Jews mend the Samaritan; Origen corrects the Jews; Jerome improves Origen; Luther and Calvin mend the Fathers, and Dr. Grabe mends them all."

In the eleventh and twelfth centuries there seems to have been a standing Catholic edict for the correcting and improving of the Bible versions. The general supervision of these corrections was entrusted to Lanfranc, Archbishop of Canterbury, and Nicolas, Cardinal and Librarian of the Romish Church.

The Benedictine Monks of St. Maur, as all scholars admit, were very learned in the Latin and Greek languages. This was their speciality. In Cleland's life of Lanfranc, Archbishop of Canterbury, the following passage occurs: "Lanfranc, a Benedictine Monk, Archbishop of Canterbury, having found the Scriptures much corrupted by copyists, applied himself to correct them, as also the writings of the Fathers, agreeable to the Orthodox faith—secundum fidem Orthodoxam." The same very learned Protestant divine has this remarkable passage: "Impartially exacts from me the confession that the Orthodox have in some places altered the gospels."—(Cleland's Spec., p. 62.)

This Lanfranc was at the head of the Monks St. Maur in A. D. 1059, and this society corrected the gospel histories and many of the writings of the fathers of the Church.

The celebrated Dr. Lardner writes (Cred. Gosp. Hist., ch. etc.): "Victor Tununensis, an African bishop, who flourished about the sixth century, and wrote a chronicle ending at the year 566, says: 'When Messala was Consul (that is, in the year of Christ 506) at Constantinople, by order of the Emperor Anastasius, the holy gospels, being written by illiterate Evangelists, are censured and corrected.'" Dr. Grabe, Dr. Lardner, Archbishop Lanfranc, Cleland, Victor, a distinguished Christian bishop, and others, eminent for learning as well as more honest than the majority of the clergyman and clergywomen of the nineteenth century, frankly admit that the writings of the fathers have been corrupted for their illiteracy, and the gospels amended and "corrected." Such is the testimony of Christian writers themselves.

Christianity, another name for bigotry and persecution, is the great "humbug" of the age. Call us anything but a "Christian." Jesus we admire—love. The teachings and moral precepts ascribed to him are beautiful, divine. But Christianity has proven a failure. Already there is craze on its door.

Noble Words.

In a recent correspondence with Prof. S. B. Brittan, distinguished both as a writer and speaker, he employs this emphatic language:

"My convictions on the subject of Spiritualism remain tangible, and unshaken as the granite of our everlasting hills. You cannot affirm that an earthquake may not sink New Jersey, or another rebellion overthrow the Republic, but you may safely affirm that as long as the exercise of my reason is continued, I shall never abandon the only faith and philosophy which fully meet the demands of the human mind in its development on earth, and give positive knowledge of an eternal progressive existence along the measureless future."

Why are not such able and eminent men as Brittan, Tiffany, and others, in the lecture-field? Will the wealthy Spiritualists of the country answer? They can do so now, or wait till cold clouds cover their bodies, and they "go to their own place."

Friends of Peace.

The Pennsylvania Peace Society held a large and deeply interesting meeting recently in the "Friends' Meeting House," Darby, Pa. Among the speakers were A. M. Powell, editor of the Anti-Slavery Standard, N. Y., Joseph Powell, A. H. Love, Rachel W. M. Townsend, and others. The Indian question was prominently presented, and President Grant's proposition touching its settlement cordially approved. Alfred H. Love spoke feelingly, eloquently, upon the radical Peace Movement, and the blessings that must ultimately result from its universal acceptance and practice.

Equal Rights Meeting in New York. Doubtless the May anniversaries will be largely attended this spring in the different cities. The Chiefs and sub-Chiefs of the Cherokees, Chickasaws, and other Indian tribes, have appointed J. B. Wolf, Esq., of Colorado, and the Editor of this Department of the Banner of Light, delegates to represent their views upon the suffrage question in the Convention to be held in New York the 13th and 14th of May.

Clay, Mich.

The Spiritualists of Clay, St. Clair Co., Mich., met April 17th, and organized under the title of the "First Spiritual Church of the town of Clay," and appointed the necessary officers for the ensuing year. Dr. S. Summers is Corresponding Secretary. No "creed or ritual" adopted.

St. Louis Convention-Day Journal.

This earnest and ever interesting monthly, edited by Mr. and Mrs. Fairchild, with a department from Troy, N. Y., lies before us. Running over the names of officers and pupils connected with the order of exercises, we heartily wished ourselves present to enjoy the feast. All Lyceum children would do well to learn and sing this song, clipped from the first page. The air is familiar:

SOMETHING IN HEAVEN TO DO. There'll be something in Heaven for children to do; None are idle in that blessed land; There'll be loves for the heart, there'll be thoughts for the hand.

And employment for each little hand. There'll be something to do, there'll be something to do. There'll be something in Heaven to do; On the bright, shining shore, where there's joy evermore. There'll be something for children to do.

There'll be lessons to learn of the wisdom of God, As they wander the green meadows o'er; And they'll have for their teachers in that best abode, All the good that have gone there before.

There'll be errands of love from the mansions above, To the dear ones that linger below; And it may be our Father will send To be angels of mercy in woe.

There'll be aid and ones of earth to encourage and cheer With words of affection and love; To teach them the way to the glorious realm, Where dwell the bright spirits above.

Then let us all learn to be gentle and good, A happy, harmonious band, Then with joy we will go when we're summoned away To our friends in the fair Summer-Land.

How to make our State and other Conventions Interesting and Attractive.

BY W. F. JAMIESON.

Instead of a Three Days' Meeting have but two—Saturday and Sunday. First day to be for business. Time unemployed by business to be devoted to conference. If the business of a Convention can be performed in two sessions—forenoon and afternoon—use the evening session for short speeches. Second day (Sunday) for addresses. As an additional attraction, and as a means to render the deliberations of Conventions harmonious, invite people and mediums to be present the Friday evening previous, in different parts of the town or village where the Convention is to meet, for the purpose of holding spiritual circles!

It appears to me that this plan will result in the greatest good to the greatest number. It will allow the friends from different localities better opportunities to become acquainted with each other. It is simple, methodical, and will conduce, therefore, to the carrying out of heaven's first law, order.

Mediums Wanted.

J. B. Wolf, Esq., originally a Methodist clergyman, and for a number of years a very earnest Spiritualist in Colorado and the West, desires to correspond with such physical mediums as are not at present engaged. Address him 425 North E. street, Washington, D. C.

Sixth National Convention, or the American Association of Spiritualists.

To the Spiritualists of the World: The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kremen Hall, in the city of Buffalo, State of New York, commencing on Tuesday, the thirty-first day of August, at 10 o'clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore invite each State Organization to send the same number of Delegates that they have Representatives in Congress; and each Territory and Province having an organized Society, is invited to send Delegates according to the number of Representatives; and the District of Columbia to send two delegates—to attend and participate in the business which may come before said Convention.

By direction of the Board of Trustees, HENRY T. CHILL, M. D., Secretary, 631 Race street, Philadelphia, Pa.

The Second National Convention of the Friends of the Children's Progressive Lyceum.

Pursuant to adjournment of the First National Convention of the Friends of the Children's Progressive Lyceum, the Second Annual Meeting will be held at Kremen Hall, in the City of Buffalo, State of New York, immediately after the adjournment of the Sixth National Convention of Spiritualists, on Thursday, the second day of September, 1869, at 10 o'clock in the morning, and to continue in session from day to day until the business of the Convention shall be accomplished.

We therefore invite each Progressive Lyceum on the Continent to send two Delegates, and an additional one for every fifty or fractional fifty over the first fifty members; and each State Organization to send as many Delegates as they may have Representatives in Congress; and each Local Organization, where there are no Lyceums, is invited to send two delegates—to attend and participate in this most important and practical work of the age.

By direction of the Board of Trustees, HENRY T. CHILL, M. D., Sec'y, 631 Race street, Philadelphia, Pa.

In behalf of the Board: DORIS M. FOX, Michigan; MICHAEL B. DYOTT, Pennsylvania; GEORGE HASKELL, D. D., Illinois; MARY A. SANBORN, Massachusetts; CONA L. V. DANIELS, Louisiana; NETTIE M. PRANK, Maryland; G. B. DAVIS, District of Columbia; ELLI F. BROWN, Indiana; PORTIA GAGNE, New Jersey; CLEMENTINE AVERILL, New Hampshire; C. M. FURN, Wisconsin; HENRY E. M. BROWN, Illinois; JOHN H. CURRIER, Massachusetts; CONNELLIS R. CAMPBELL, New Jersey.

Meeting of the State Association of Spiritualists of Missouri.

The State Association of Spiritualists of Missouri will hold its second Annual Meeting in the city of St. Louis, on the 22d and 23d days of May next; at which time and place all the Associations of Spiritualists, and the friends of Spiritualism, in Missouri, are cordially invited to be present, as matters of importance will come before the Association, among which will be that of securing the services of missionaries. Speakers, both ladies and gentlemen, are earnestly solicited to attend. We also extend a cordial invitation to our friends in all parts of the United States to meet with us. Correspondence may be addressed to HENRY STAGG, Esq., Pres. State Assn., P. O. Box 30, corner 3d and Pine sts., St. Louis, Mo. Or to L. S. McCOR, Esq., Sec. State Assn., Kingston, Caldwell Co., Mo., Kingston, Mo., April 22d, 1869.

Northern Wisconsin Association of Spiritualists.

The next Quarterly Meeting of this Association will be held at Ripon, Wis., on Saturday and Sunday, 21st and 22d of May, 1869. By order of Committee, R. A. BLIND, Sec'y.

Obituary.

Left Vineland, N. J., for the higher life, April 18th, 1869, George M. Fletcher, lately of Melrose, aged 57.

In being compelled, by the stern decree of Death, to thus bid my brother from his tabernacle of flesh to a higher sphere, we feel we have discovered many things beyond the pale of mortal life, and that his words of welcome are pleasant, and sundered ties that leave behind them only memories fraught with happiest influences. Mr. Fletcher was one of those rare and enlightened spirits that he beyond the prime of manhood, his friends feel soothed in their deepest grief that many years of practical life in the highest phases of Spiritualism had been trained and enlightened and aided by the phenomena of Spiritualism. Our hearty benediction follows him to his spirit-home, as we feel and know that death is no bar to our continued communion with him, and that his words of welcome will still find an echo in our hearts, until we, too, are escorted by death "over the river" where he lingers for his friends to meet him in the Summer-Land.—(Cox.)

The through fare by rail from New York to Sacramento, Cal., will not be over \$100 in gold, and the emigrant will be able to get through for less than \$100 in currency.

Special Correspondence.

BY MARY F. DAVIS.

THE COMING WOMAN.

Our theme, which is often used in flippant phrase, really indicates the progressive tendency of the human world. If women had reached the summit of perfection, if they were the "angels" that have been pictured in the dreams of poets, if the clear-eyed searchers of this age could discern among its multitude of women the ideal woman, we should not feel thus impelled to peer into the unknown vista of the future for the "shadow" of that "coming event."

Goethe said: "Our wishes are presentations of the faculties which lie within us, and harbingers of that which we shall be in a condition to perform." In view of this we are smitten with the old discontent. We feel that our lives are poor and mean. Above the highest good which humanity has yet exhibited there towers a possible better to which we ardently aspire. The brilliant galaxy of pure and wise, loving and noble women which has spanned the darkness of the world's night still falls short of representing our fair ideal. "We live in succession, in division, in parts, in particles." Here and there, all along "the ringing grooves of change," the names and deeds of good and noble women flash out on the historic page; but these give us fragments and promises rather than wholeness and fulfillment. Adelaide Proctor sings of "Incompleteness," and Elizabeth Browning sends out the rallying cry of "Anora Leigh." Let us speak such names in reverence. The woman and poet, the wife and mother, who breathed out her innocent life in utterances for humanity, has given us

"A noble type of good, Heroic womanhood."

When Margaret Fuller, the gifted and honored, sits calmly in the storm-racked cabin to soothe her babe to sleep, and goes down to death with husband and child rather than accept life without them; when Florence Nightingale forsakes all to undo the bloody work of war; when Mary Patton and Mrs. McGuire bring safely home from distant seas the imperiled sailors of their stricken companions; when Grace Darling and Ida Lewis risk their brave young lives to save the shipwrecked from ocean-graves, we feel that the name of woman is vindicated, and we can hardly ask for more.

But what these have done in rare moments of high inspiration, we would have all women capable of, and more. We would fain see the lives of women so rounded out, their natures so developed and harmonized, their souls so true and full of blessedness, their minds so clear with the light of thought, their hearts so warm with the life of love, that they may be the guardian-angels of society and the inspirers of the world. We would see each woman crowned with the intellect of a Madame De Staël, the beauty, grace and social friendliness of Madame Récamier, the tender, holy home affection of good Queen Victoria, and the philanthropy and religious devotion of our own saintly Lucretia Mott.

Where lies the path to this harmony and perfection of character? The first step is freedom. "Unhand me!" is the cry from the heart of every woman who is struggling toward the dawning light. Take away, oh human society, the fetters that have bound us. Let us have free, full opportunity for the perfect evolution of every normal faculty. Give us culture; give us recognition and respect. Give us rights, and require of us the duties and responsibilities of freedom. Give us discipline and education. Throw open the doors of colleges and universities to young women as well as young men. Give us independence. Let the "female clerks" in Washington, the lady teachers in our schools, and workingwomen everywhere, receive "a fair day's wages for a fair day's work." Bind us to the highest interests of our great Republic by the electric chain of American citizenship; and sanctify the home by making it the radiant centre of universal activity and beneficence. Thus only can the "coming woman," the glorious ideal of the past and the hope of the future, appear upon the horizon of life.

"Then shall the reign of mind commence on earth, And, starting fresh, as from a second birth, Man, in the sunshine of the world's new spring, Shall walk transparent, like some holy thing."

BRIDGEPORT LYCEUM EXHIBITION.

The first exhibition of the Bridgeport (Conn.) Lyceum was given on Tuesday evening, April 20th, in the New Lyceum Hall. It is two years since the inauguration of this School, and it has grown in numbers from seven to eighty, with more than a corresponding increase in ability and interest. The exhibition was a remarkable success, and revealed a wonderful degree of talent among the children and young people connected with and interested in the Lyceum. The massing, marching, and "Constellation of Groups," the plays, dialogues, speaking, singing and tableaux were beautiful, entertaining and instructive. Much of the acting would have done credit to any stage. The "tableaux and act," entitled "Rappolker," "Modest Bluebeard," and "Gipsy's Warning," were especially touching, instructive and thrilling. The children performed Mrs. Hosmer's drama, "Who is My Neighbor?" with good effect. The dear Guardian, Mrs. Sarah Wilson, moved among her cherished flock like the embodied spirit of love. Mr. Swan, the Conductor, and all the other officers took their parts promptly and well. The ladies of the Bridgeport Society have this Lyceum work in charge, and under their supervision it is surprisingly prosperous. They have a piano, a library, the use of the best Hall in town, all the paraphernalia necessary for their exhibitions, all the Lyceum apparatus, and several hundred dollars in the treasury.

ENTERTAINMENT BY THE NEW YORK LYCEUM.

A singular and beautiful feature of the Lyceum movement is the talent that is always unexpectedly evoked from the members during preparations for the "exhibitions" and "entertainments" which have been so much enjoyed by spectators. There is a quality in the performances of these little ones of the new kingdom—there is a spirit of enthusiasm, we might say of inspirations, manifest in their words and acts—that makes every Lyceum Festival, and even every ordinary session, a season not only of rare enjoyment to those who look and listen, but of high spiritual exaltation.

Such was the effect of the last entertainment given by the New York Lyceum, on the 26th of March, at the Everett Rooms. Without the weather was inclement, but within was a fair realm of blessed, beautiful children, and young men and maidens, radiant with the glow of hope and inspiration. The exercises were superintended by Mr. and Mrs. Farnsworth, Conductor and Guardian. The Lyceum is exceedingly fortunate in having secured for the coming year the continuance of their supervision. Mr. P. E. Farnsworth has been long known as the gentlemanly, intelligent conductor of the New York

Progressive Spiritualist meeting; and Mrs. Harriet W. Farnsworth as a lady of culture, refinement, and devotion to the interests of the Lyceum and Society.

We had the pleasure of again listening to the voice of Mrs. E. J. Adams, on the evening in question, in "McGregor's Gathering" and other inspiring songs; and "little Frankie," always a favorite, sang several new, sprightly ballads, which she emphasized by a bit of arch, innocent acting, that was very charming. Linnie, Dora, and Zoe Willhour, with childlike grace and yet marked ability, took part in the beautiful "Fairy Scene," the "Representation of Groups," and other acts; and Bella, Lillie, and Minnie Green, gifted little actresses, performed adroitly on the mimic stage. Mrs. Addie Merritt, Assistant Guardian, led the "Wing Movements," by "An Infant Group;" and most charming were the attempts of those bewitching babes to follow the evolutions of their skilled leader.

But time would fail us to tell of all the pleasant scenes enacted by these little people, or even to mention the names of all the actors. The young gentlemen and ladies also did themselves credit. The preparations of the stage and its paraphernalia was the work of Jamie Farnsworth, assisted by several young men of the Lyceum; and it was admirably fitted for the exhibition of the fine emblematic tableaux and dramas in which the entertainment abounded. Altogether it was "a feast of reason and a flow of soul" that will long be cherished in grateful remembrance.

THE PRESS TEA.

On the evening of April 24th, the New York Sorosis invited the members of the Press Club to a "Tea" at Delmonico's, in return for a similar courtesy from the latter some time since, in the shape of a "Breakfast." It was a very enjoyable affair, and considerable amusement was created by the ladies taking the initiative in speech making, and in fact, relieving the gentlemen entirely from that task, since the reverse method had been so long practiced. Witty and able addresses were given by distinguished ladies, original poems were read or recited, and a sweet song was sung by a cantatrice. Wine was excluded from the ample board, but to the satisfaction of Sorosis and her guests.

SPIRITUALIST MEETINGS.

Alphabetically Arranged.

ADRIAN, MICH.—Regular Sunday meetings at 10 1/2 A. M. and 7 P. M. in the Lyceum Hall, Main street. Children's Progressive Lyceum meets at 10 1/2 A. M. Mrs. Martha Hunt, President; Ezra T. Shorwin, Secretary.

ASTORIA, CLATSOP CO., OR.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

APPLETON, WIS.—Children's Lyceum meets at 3 P. M. every Sunday. P. M. Children's Progressive Lyceum meets at 10 1/2 A. M. J. S. Morley, Conductor; Mrs. T. A. Napp, Guardian; Mrs. E. J. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

BALTIMORE, MD.—The Children's Progressive Lyceum Association meet in this hall, 23 Summer street, at 10 o'clock, President: Samuel H. Jones, Vice President: Wm. A. Dunckle, Treasurer. The Children's Progressive Lyceum meets at 10 1/2 A. M. and 7 P. M. in the Lyceum Hall, Main street. Mrs. J. A. Gardner, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 31 Pleasant street.

BALTIMORE, MD.—The South End Lyceum meets every Sunday at 10 1/2 A. M. at No. 80 Springfield street. John W. McGuire, Conductor; Dr. C. C. York, Assistant Conductor; Mrs. E. J. Adams, Secretary. The Children's Progressive Lyceum meets at 10 1/2 A. M. and 7 P. M. in the Lyceum Hall, Main street. Mrs. J. A. Gardner, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 31 Pleasant street.

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LOWELL, MASS.—The First Spiritualist Society hold a general conference every Sunday at 2 1/2 P. M. in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum meets at 10 1/2 A. M. and 7 P. M. in the Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum meets at 10 1/2 A. M. and 7 P. M. in the Lyceum Hall, corner of Central and Middle streets.

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