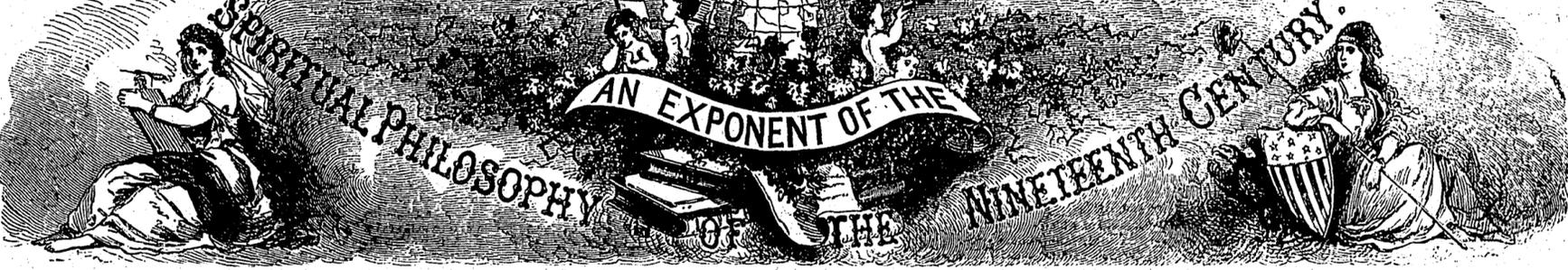


BANNER OF LIGHT.



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Literary Department.

Written for the Banner of Light.

WHAT SHALL WE DO TO BE SAVED?

A SKETCH OF THE TIMES.

FOUNDED ON FACT.

BY REBECCA J. MASON.

Author of "Starving by Inches," &c.

CHAPTER I.

It was a driving storm of rain, in the middle of November. A lady, warmly and comfortably clad, was slowly making her way against the fierce easterly wind, when her attention was arrested by the sight of a delicate-looking child, carrying a large bundle, and wholly unprotected from the storm, stopping to speak to a gentleman who was standing in a doorway. The lady had divined instantly that the child was sent to return some washing, and had lost her way, bewildered by the storm. She waited a moment as she heard the little one ask, "Please, sir, tell me the way to Elder street?" and, placing her umbrella over the child's head, said to her:

"Have you lost your way, darling?"

The child looked up, evidently surprised at being accosted; but in the same moment a glad smile played over her face as she answered:

"I've been asking ever so many people to tell me the way, and some tell me that way, and some tell me down there, and I've got to carry these things to the lady, 'cause mother wants the money, and if I get it mother said I might take three cents out of it to ride home; and I've got to hurry like everything."

"Poor child!" said the lady, "put one little hand under my waterproof, and I will show you the way, and wait for you while you leave your bundle, and then place you in a car, so you will not get quite drowned," for down in this lady's heart came up a fair face, the face of her own sweet child who had never yet been sent forth in a drenching storm; and there came up a silent prayer that God would ever endow her only treasure with loving spirit-friends to shield her from all rough winds.

When the child reached the house whither she had been sent the lady waited in the hall, and the little creature soon came running down stairs.

"Have you anything to put your money in, my dear?" asked the lady, as the little one held it tightly in her chilled hand.

"Oh, I guess I shan't lose it."

"Your little hands are so cold, child, let me wrap it up for you; and I'm going to tie this over your hat, so it won't blow off again," and she took a handkerchief from her pocket and wiped the rain drops off the pale, sweet face, and tied down the poor little hat, and then the two started, with the child clinging to her arm; and she held the umbrella quite over the little one until they came to a horse-car, and giving her three pennies for her fare, she handed her in, and the child turned round and gave her another glad smile, and told her "good-by," and the lady turned to face the storm once more.

And this was a woman whom people called stern, haughty, forbidding; whose acquaintances said they did not know her; a woman who rarely made friends, but when she did, kept the friendship for a lifetime; a woman whom many had talked of, but few really knew; one who had known many and fiery trials, who for a long time had carried an unseen cross, whose heart was bleeding, whose feet were aching to reach the golden city. This woman's face was so filled with deep suffering that it made her stern to look upon. The thorns in her path she would ever have to walk over; the cross she would ever have to carry; and the wounds in her heart, all unhealed and sometimes bleeding, would always be her portion while she remained mortal. One ray of sunshine only was hers—her darling, only child. Would it be hers always? Would not the Father suffer her to keep her only treasure—her one ewe lamb? She had suffered so much because people did not know her, did not understand her, and therefore had ever misjudged her! Will the time ever come when brave, earnest souls shall be judged rightly, by their motives, not by the results of a sincere although unlooked for course?

This woman was a martyr—a living martyr in the nineteenth century—disowned, discarded by those who should have cherished her because she dared mark out a path for herself, and dared to walk in it—a new, untried path in which she kept bravely on, turning not to the right or left, looking not back, clinging more closely to the one treasure left her, to the dear life that was part of her life. How they had misjudged her! the once friends, whom she now had forgiven! But, thank God, there were those who knew and loved her—one, two, certain; perhaps three, four—she sometimes said to herself. Her home, all through childhood and her grown life, had been fair and plentiful. She was well cultured—came of good stock. The blood of colonial governors in the time of the last George ran through her heart. Her whole nature was proud, intense, reserved and exclusive. Never having been taught to rely upon her own resources, she had learned it through bitter experience, and now it was a struggle for life, a struggle to keep herself and child from want; for this woman, so comfortably protected from the storm, was yet poor, although constantly doing good deeds. Her name was Hannah Stockwell.

When Mrs. Stockwell reached her home, her little daughter, instead of flying to meet her, as usual, lay quietly in the lap of the old servant, Flora, who had cared for the lady in her babyhood.

"Mother Flora, what ails my Mabel?"

"Dunno, missus. The blessed lamb's laid jest

so for an hour, missus. I've spoke two or three times and she do n't hear. Now, Miss Hannah, do n't take on so; do n't, missus."

"Lay her in my arms, Mother Flora, and go at once for Dr. Hall."

"Yes, Miss Hannah; but do n't take on so, do n't. De Lord, that took little chillen in his arms, he'll take care of her, dat he will."

Mother Flora soon returned, to say that the doctor would not be at home for two hours; and in the meantime the child lay motionless. The mother's agony was great. She feared she was going from her. The child had always been a sensitive plant, and it had been her aim to shield her most tenderly. She seemed not to suffer pain, but to be resting in deep sleep.

"Did she play much while I was out, Mother Flora?"

"No, dear lamb, she jest played with her doll, and then come and sot in my lap, and bimbly she jest slet her eyes, and she haint opened 'em not once, honey."

The child lay thus for another hour—no fever, no pain, no restlessness—but her breathing had now become almost imperceptible. At last, her lips moved, and the two women held their very breath to catch the faint whisper. For some moments there was no sound, simply the moving of the lips. Then came a tremulousness all through the little frame, and the dear hands were raised and crossed meekly over the breast. All this time the two women had sat silent in the room, indifferent to the growing darkness by which they were now enshrouded.

Mother Flora thought she would rise and light a lamp, when the child's soft hand was laid upon her garments, detaining her from the movement, which as yet had only been a thought, when a pure, sweet tone came from the child's parted lips, "At eve there shall be light"—and yet the sleeper moved not.

Soon, a soft, dim, white light pervaded the room, gradually growing clearer and brighter, and completely surrounding the three. And it became light indeed—light unto their souls! The peace which passeth all understanding came into that mother's heart. She saw for the first time what had ever been a belief, but vague and shadowy. Now, all was certainty; for did she not see those beautiful ones—her departed ones—did she not see them, their faces all luminous with love and goodness, bending over her? Surely, she was blest indeed! And when a being, dignified, yet tender, placed his hand lovingly upon the little one's forehead, and a deep, many voice came from the child's lips, thanking her for love and good will shown his dear child, whom she had that day overtaken in the storm, then tears once more flowed over her face—not tears of sorrow lest her darling should leave her, but tears of gratitude and thankfulness to the Father for the knowledge of the heavenly beings that were permitted to come to them—to her, the desolate woman who had toiled so long uncareful for, to the poor black woman who had ever refused to leave her, and to her blessed child—and not only her child, but the little creature she had encountered in the storm. Truly, light had come to her at last—to her home, to her heart.

She saw these beautiful beings—many of them old friends of hers who had long been gone from sight—gather around her child, touch their lips to her face, and slowly fade away in the distance, while the light in the room grew paler and fainter, and at length died out entirely. And still the two women sat in the darkness, knowing they had just had a glimpse of heaven—knowing that heaven was just around them, and God's angels ever with them, when they should throw off the cares of the world sufficiently to feel and see these divine presences. In a little time the child awoke and reached out her hands to feel her mother's face.

"Oh mother, darling, do you know where I've been? I've dreamed and dreamed, mother; and I've been to such a beautiful place, and seen such lots of people; and I've played, oh mother! I've played with the children, and we found some anemones, mother, what you've been wanting so long, and I've brought 'em to you. I know they're here somewhere, because I picked 'em just before they told me it was time to go home. And, mother, there was a gentleman took me up and kissed me—a good many people took me up and kissed me too—but the man said, mother, that you'd been real good to his little girl, just as old as me, and he told me—he said you found her out in the rain, mother. Did you find any little girl as big as me that lost her way; did you?"

"Yes, darling."

"And he told me to tell you to take care of her, for she aint strong; and he says God aint going to let her stay here much longer, mother, 'cause she's knocked about, he says. Am I ever knocked about, mother?" asked the child, rising from her mother's lap, as Mother Flora brought in lights.

"Oh, here are the flowers, mother!" exclaimed the little one, as she once more stood upon her feet. And fragrant and choice they were, too; real, living, growing flowers, which they placed in water, and which bloomed for many days, bringing joy to their eyes, and peace to their hearts; and Mrs. Stockwell felt that on the morrow she could take up fresh the battle of life; that she would still press on in her own marked-out path; that she would still be a law unto herself, and do what unto her seemed right; that she would not mind walking alone and apparently uncared for, but would go on bravely, even unto the end.

"Don't you feel tired, darling, going so far away from home?"

"I know I have been away, mother, and yet how could I go when I was in your lap?"

"Your dear spirit went, your little daughter—the spirit that looks at mother through your eyes, the two windows of the house your spirit lives in here, and it is your spirit that talks to mother through your lips."

"But, mother, how could it go? Did you see it go, mother? I know I did go way off to a beautiful place and play with children, and I had something to eat, too, mother."

"Well, darling, mother knows you went, too, but she can't tell you how, for mother do n't hardly know herself; but come, we'll have some supper, now, and to-morrow we'll find the little girl you told me about."

"And you'll bring her here, won't you, mother?"

"Yes, little one, we'll see what we can do about it."

CHAPTER II.

The next morning Mrs. Stockwell sought out the child she had met the previous day, and found her mother an invalid, certainly most unfit to labor. Mrs. Hale was no rough person, albeit she washed other people's clothing to earn money to keep herself and child from dying of starvation, and even then, she herself would die before many days from the effects of her dire want. Her husband, in the prime of years and strength, had gone to fight for his country's flag, and when he returned, leaving one arm and both legs on the battle-field, his only resource was to rest as best he might upon some doorstep, and grind out music enough, perhaps, to earn twenty-five or thirty pennies in a day between one or another of the throng who surged incessantly through the street. And this was Trimountain city, the city which appropriates three millions of dollars a year for benevolence!

Shame upon it! Shame to allow the poor fellows who did the work—who left part of their own bodies lying on Southern soil—shame to allow them thus to toll on public highways until a slender woman from over the prairies, with a great brave heart, makes a mighty effort in their behalf—an effort that is felt, that is heard louder than the roar of their own musketry, throughout New England, even to Washington; until a brave little "mother," in stout shoes, "who rolls up her sleeves ready to pitch in," comes from the far West, and in a few weeks does what Trimountain did not, or could not, or would not do in four years; sends them away into "free air and sunshine."

And yet Trimountain spans her tiny ponds with costly bridges, and rears equestrian statues high in air! Verily, Trimountain in hath done what she could!

And yet, all through the time their lives and limbs were being left upon the battle-field, was there not a pale, earnest girl who faced the mighty powers that be, even in the building where the laws were made, and rested not, day after day, week after week, until "her boys" were cared for, although the epithet *strong-minded* met her wherever she turned? Did she shrink from it? Never! Jennie, thou hast our thanks!

Then it was Mrs. Hale had to wash other people's clothing, so that her poor husband with only one limb might not starve outright. And he did not die outright; no; better had it been than to see him linger week after week, and know that the form so dear was sinking from actual need! But at last the hour came, and the shades drew near and rowed their silent boat close to his side, and he stepped into it whole and perfect, with unmaimed limbs, and was quickly ferried over to the abodes of the good, without the piece of silver, and long he would return for his dear wife, and then again for his dear child, and, until then, he had chosen Mrs. Stockwell to be a mother to her. Would she fulfill the trust? Ay, to the end!

When Mrs. Stockwell found Lucy Hale's mother she saw at a glance that her work was done. She decided instantly to remove both mother and child to her own home, and to part not with the child until her father should come for her, and that same afternoon saw them inmates of her family.

The next day as Mrs. Stockwell was passing through the street—for she followed a calling which occasioned her long walks and the climbing of many flights of stairs—on this next day she met a gentleman whose face she well knew, but to whom she had never spoken. She recognized instantly the grand head, the stately physique, the majestic presence of the minister without a pulpit. She had known of him long; she had seen him for years driving through the streets of Trimountain city, with his carriage filled with invalids. She had heard of him as the inventor of plonics, the inventor of floral processions, the inventor of May-day and the Twenty-second of February parties in the hall which holds the finest organ in all Trimountain city. She had even been to the children's parties, and seen their long and beautiful processions—now gone forever. She had ever heard of him as the defender of the oppressed, whether it be black or white, as the open-handed dispenser of charities, of cordials to the sick, being so large-hearted, so open-handed that his parishioners, who had grown up from children under his teaching, began to fear he would injure his own pulpit, and were the first to cry out, "Crucify him! crucify him!" and no longer remembered the hand that had fed them. Yes, this was the minister without a pulpit—the Rev. Calvin A. Maynard, or, as he always wrote it, plain C. A. Maynard, for he hated titles, and all the faculty of Harvard could not have pinned a D.D. upon his sleeve. When Mrs. Stockwell saw this man approaching she went up to him, saying:

"Sir, I believe you are the Rev. Mr. Maynard."

"Plain Mr. Maynard. What can I do for you?"

"I wish you would come with me to my home to see a sick woman who needs cheering and consoling beyond my power to aid. I am Mrs. Stockwell, and live in Tuscan Place, No. 2."

On the way to Tuscan Place the lady recounted to Mr. Maynard the circumstances of Mrs. Hale's illness, and when they reached the house he was ushered at once into her presence. Taking her hand, in kindly clasp, he seated himself by the

bedside, and, after a slight question or two regarding her illness—for this minister never asked how people became poor and needy, sufficient for him that he found them so and could aid them—he gave her words of cheer and consolation. He told her of the Father's other home which she was soon to enter—for Mrs. Hale had no fear of changing worlds, and spoke freely of it—of the blessed relief it would be to her poor, worn-out frame to have done with pain and sickness forever, of the blessed reunion with her beloved husband, and then, finding that the child lay heaviest at the mother's heart, he spoke of her; assuring her the little one should have all the protecting care his heart and hand could give, he bade her good-by until another day.

Day after day this minister at large, this glorious Jupiter, came to the invalid, his heart full of kind thoughts, his hands filled with rare fruits and wines, often laden with books and flowers from the heights of Olympus, from whence he came early every morning, as early and as regular as any day-laborer, bringing with him whole mountains of fresh air into the invalid's room. Yet this man, who was up early and late, who had spent all his days—and he was now in his prime—in doing good, in serving others, men, women, and children who were his especial favorites—yet this man was without a pulpit! Shame again on the great city of Trimountain, thus to requito the long years of philanthropy of one of its noblest sons! And shame, also, upon the church which hurled him from his pulpit, but was helpless to crush or even bend the indomitable will-power which ran through all his nature! But other churches opened their doors and he entered their pulpits, to which he was followed by the faithful few who loved and revered him, who would walk with him even to Gethsemane!

And, years before, had not yet another of its noble ones, the noblest, rarest man that ever stood in the great hall that boasts the finest organ in the land—had not he been mocked at and reviled? Wore not he his crown of thorns? And what saved him from being stretched upon a cross, and holes made through his hands and feet by savage nails? Because the age had passed, for outward barbarism; Trimountain's heart dared do it, but Trimountain's hand dared not. Fitting, too, it is, she should not hold his ashes, for Dante's land can give more quiet rest.

Mrs. Hale lingered not many days, and one morning on the last day of the year, a quiet, restful sleep came over her, from which she awakened no more. Her child grieved not noisily, but with a quiet, patient sadness, that was impressively mournful to behold, bending till the last moment over her mother's cold face, and touching her cold lips with warm kisses which could not be returned.

Mr. Maynard, like the good Samaritan that he was, stood with the little child and her new friends by the side of the dead mother's coffin, and resting one hand upon the little one's head, he told her of the home of peace and rest to which her dear, weary mother had gone, and bade her remember that she would still wait over her, and they would all care for and love her. But when the coffin was lowered into its grave, and she saw the man shovel the damp earth upon the dear form, then the child's grief burst forth in all its wildness. It was piteous to see the little frame writhing in agony, and calling, "Mother, mother! do n't leave me alone!" At last Mrs. Stockwell succeeded in raising the little creature in her arms, her own frame quivering with sympathy for the desolate child.

It was days and weeks before Lucy Hale began to recover from that terrible blow. She would remain for hours in the great arm-chair in which her mother had been wont to sit, her small hands folded in her lap, her face full of patient mournfulness, silent and motionless. Her new friends brought her fruits and flowers, books and dolls, but the child only smiled sadly and could take no delight therein. Mrs. Stockwell cared for her as if she had been her own; giving up her position in a school to devote all her time to the sick child. She drooped and faded day by day, and one twilight as the lady was addressing her in her lap, she reached up both little arms, "Oh, mother, I'm so glad!" and breathed no more. Mrs. Stockwell, who held the wasted little figure close to her heart, had not observed that her own child had fallen asleep at that twilight hour, so absorbed was she at the suddenness of Lucy's departure, until the room began to lighten, and the same dim soft light pervaded the whole apartment. The room seemed filled with children dressed in light and lovely colors. They hovered around her own darling and about the little form she still held in her arms. Presently there became visible near her, two full-grown beings; a man, his face beaming with tenderness and satisfaction, a woman, all loveliness through affection. Passing from one to the other and receiving the dearest caresses from each, was the friend, the joyous child for whom they had now returned. The happy little creature flitted from them to the child Mabel, who was still asleep, then to Mabel's mother, passing her fingers lightly and caressingly over her face, then to Mother Flora, who had ever been so tender to her, and at last back to her parents, who, leading her between them, paused a moment at Mabel's side and thanked them all lovingly for their kind attentions to the last, and then slowly faded away in the distance. Then Mrs. Stockwell felt that the child had indeed gone, and she gave the little vacant form tenderly into the arms of Mother Flora to be arranged for its last resting-place. Yes, the little creature had finished her short, toilsome earth-life, never more to carry bundles through the drenching rain, never more to "hurry like everything," to get home. She was now safe home, safe home with her father and mother. Oh, happiness inexpressible! The father, the mother, the child, all safe home together. Slowly the child Mabel came out of her deep trance-sleep. Slowly she awakened, and looked around bewildered.

"What is it, darling?" asked her mother.

"Why, where are all the children, mother? There were ever so many here just now, and Lucy's mother, and the man that said she got knocked about, and Lucy was with her mother and the man—why, I guess that's her father. She was with the children! I saw her just as plain, mother, and she told me good-by—said she was going home. Why, where is she?" asked the child as her mother lifted her up.

"Gone, darling, gone home where she'll never be sick any more, never be 'knocked about.' Her father and mother both came for her. I saw them lead her away. There's nothing left of her here, except the dear, pale form she lived in, and to-morrow we'll cover it with flowers and lay it tenderly away."

"Oh, mother, I wish I could go!" then seeing the look of pain that passed over her mother's face, she added, "If you could go with me, mother, I do n't want to go alone, and leave you alone. Should you miss me ever so much, mother?"

"Yes, darling, mother hopes the dear God won't take you away from her!"

Anything but that! Spare me that blow! was the wall of her inmost heart. Ay, God alone could help her if that hour should come, for then her desolation would be complete.

Mrs. Stockwell decided not to resume her school, but to devote herself wholly to the care of her delicate child, and the aiding of others as far as lay in her power. Her husband had been a shrewd man of trade, but being selfish and luxuriant in his tastes, she found at his death she should not be burdened with the care of a large property; and being a lover of children, and having an instinctive aptitude for teaching, she had made that her profession.

[To be continued.]

Spiritual Phenomena.

THE LOSS OF THE ARCTIC.

A MYSTERIOUS AND STARTLING STORY.

The following communication has been handed us, says the *St. Louis Republic*:

An extract from a new work entitled "Henry J. Raymond and the New York Press," is now extensively republished throughout the country. The extract purports to be a narration of certain facts connected with the rivalry between the *Herald and Times* newspapers in regard to obtaining the first authentic intelligence concerning the loss of the Collins steamer Arctic, on her homeward voyage from Liverpool in October, 1871. The reading of it has recalled to my mind another story far more startling, and belonging to the same terrible disaster, which, up to the present time, has never found its way into print. The summer after the Arctic was lost, the writer visited New York, and at the Astor House in that city was called upon by an old friend and schoolmate who resided for several years at Alton, Ill., and is pleasantly remembered by many of the older residents of that place. This gentleman now lives in Chicago, and holds a responsible position on one of the leading railways of the northwest. At the time the events occurred which I am about to narrate, Mr. M— was a private secretary or foreign correspondent for E. K. Collins, the manager of the noble but most unfortunate line of steamers bearing his name, and an inmate of his office. M— was then, and is now, unless time and trial have sadly changed him, a jolly, good-hearted, clever fellow, afraid of nothing, believing not much in anything, and certainly the last person likely to be at all tutored with superstition. His veracity is unquestionable. After a long conversation about our boyhood days, and the companions whom we had both known and loved in that happy era, I naturally made some inquiries relative to the Arctic, knowing that M— from his situation would be likely to give some interesting incidents that perhaps had never been made public. To my surprise when the subject was broached, his face assumed a serious cast, his voice softened to a subdued, half-whispering tone, and he remarked: "There is a mystery about that affair which has always puzzled me and I do not like to think of. To my knowledge it has never before been spoken of outside Mr. Collins's office, or his immediate family circle. I will, however, tell it to you, but can give only the facts as they fell under my own observation, without attempting any explanation."

M—'s story was substantially as follows, barring the inaccuracies which must necessarily accompany the effort to remember a conversation transpiring fifteen years ago:

"I was," said he, "as you know, a clerk in Mr. Collins's office, and I believe, rather a favorite with him. At any rate he allowed me more liberties than most of the other employés, and frequently conversed about his own personal matters in a semi-confidential manner, which was very gratifying to me of my age.

Mr. Collins's wife and two children, a boy and a girl, went to Europe in the summer of 1871, and made quite an extended tour on the continent. While absent, they kept for his gratification a journal, telling the places through which they passed, the dates of their visit to each locality, and a brief description of the various objects of interest. This journal in detached fragments was regularly transmitted to him, and he naturally perused it with great pleasure. At that time Spiritualism was creating quite an excitement in New York, and some of the clairvoyants, or trance mediums, had gained considerable notoriety. One evening Mr. Collins thought he would give the phenomena a personal investigation, or at least, submit the question to a sharp and satisfactory test. He accordingly disguised himself, and went alone to the house of a celebrated female medium in a remote part of the city. Sending up a fictitious name, he was ushered into the presence of the woman. He stated to her that he desired to know the whereabouts of a middle-aged lady, a young lady and boy, and described as nearly as possible the appearance of his wife and children. The medium, after the usual preliminaries, lapsed into the trance state, said that she saw the party distinctly; that they were in an old town, she did not know the name,

and just at that moment visiting an old church. Of this church she gave a sufficiently minute description, which Mr. Collins noted down, together with the date of the interview, and a few other particulars. The course of the vessel was ascertained by the journal arrived, and an examination verified exactly the particulars furnished by the clairvoyant. Of course Mr. Collins was surprised at the curious revelation, but the press of business soon drove it from his mind, and he forgot it altogether. Meanwhile the summer passed, and in September came Mrs. Collins and her two children, and on the 20th of the Arctic, according to a previous arrangement, and sailed accordingly. This steamer was noted for the quickness and regularity of her voyages, and was due at New York, if I remember rightly, on a Saturday evening. Mr. Collins resided out of town, that night, however, he remained at his home, and the next morning the Arctic did not arrive. He came down to breakfast next morning, and looking sad and thoughtful, was rallied by his brother-in-law, and of his gloomy countenance, and asked if he slept well. He replied that he had not; that his sleep was broken by bad dreams, and that he had dreamed the Arctic was in trouble. He was, however, not permitting such a thing to disturb him, but Sunday went by, and still no Arctic, and when he reached the office Monday morning, he related the dream to me. I urged him to think no more of it; that the steamer would probably get in that day or the next, and he ought not to allow himself to be worried by the vision of an anxious brain. But the steamer did not arrive, and the Arctic were any tidings heard from her, and the alarm became general.

In this emergency, Mr. Collins bestowed him of the clairvoyant, and put her a visit, taking the same precautions as on his previous call. He again asked if she could see the lady and children, and this time she seemed disturbed and perplexed, and said that she could not see clearly, for everything appeared to be enveloped in a mist or fog. (The collision which sunk the Arctic, it will be remembered, occurred in a thick fog off Cape Race.) At last she exclaimed that she saw them; that the lady was standing on the quarter deck of a steamer, that the vessel was apparently in distress, and the whole scene indicated impending disaster. Here ended the vision—the woman could discover nothing more, and Mr. Collins left her with a heavy heart. Perhaps it was the first day, or the first time, that this interview, about noon, when, as we were all sitting in the office, a dozen or twenty of us, engaged in writing or other business, that a well-dressed gentleman rushed into the front part of the room from Broadway, bare-headed and evidently in a state of the wildest excitement. He asked for no one, but threw up his arms, and his head, exclaimed in a loud voice: "The Arctic is lost off Cape Race; only passengers are saved, and my brother is among the lost!" (He gave the exact number of passengers, but I cannot now recall the figures.) The man was instantly surrounded by the attendants of the office, demanding to know what he was and where he was from, but he had no attention to their interrogations, and after repeating the same words with the same gesticulation three times, he broke away, dashed into the crowded street and was seen no more. Not until three days after this did the first instalment of news come from the Arctic, and in my story, when the account was first known in all its awful details, and the horror had partially abated, a reward was offered through the daily papers for the mysterious stranger, and he was sought to appear and reveal the source from whence he derived the intelligence communicated in the Collins office, but he never came, and although the energetic force of New York was employed to work up the case, no trace or sign of him was ever discovered.

This is Mr. Collins' story, and I leave the public to solve the enigma involved if they can.

AN EXTRAORDINARY TEST.

DEAR BANNER—I send you the following information and letter, as I obtained them of Mr. Harvey E. Stoddard, of East Calais, Vt.

On the 9th of Nov., 1857, T. P. Wheeler, a young man of about twenty years, I think, shot himself. Parley Ainsworth, his most intimate friend, was by his side in a few minutes, but he was senseless. Within a few years Ainsworth has become a medium, and about one year since, while in a circle, was controlled by what claimed to be the spirit of Wheeler, who said he could not say much to him then, but would tell him something of interest at some subsequent time.

On the 29th of May, 1859, while in a circle, Ainsworth was again entranced by Wheeler, who said, "I have now come as I told you I would. The night before I shot myself, I wrote a letter to you, which I put into a phial and buried in the ground where you found my body. Now I wish you to take some friends with you, in the morning, for witnesses, and go there and dig it up, and keep it, and don't be afraid."

The next morning Ainsworth took seven good witnesses with him, and went and dug and found the bottle as had been promised. It is to be borne in mind that eleven years had elapsed, and the ground was covered with a heavy growth of briar bushes.

Ainsworth was strangely excited before reaching the spot, and all the while saying, "I shall find nothing—there is no use in digging," but all the while dug faster and faster, and in a short time he came upon the bottle, which was corked tight, and put in the ground cork end down, and in it they found the following

LETTER.

"East Calais Nov. 8, 1857.

Well Parley I have thought it all over and have made up my mind that I have lived as long as I wish to live here on Earth I have thought it all over and I can't see any thing that looks bright to me, I have wanted to tell you all day long but I could not bear to tell you, I thought that I would write a few words to you, when I see you have a chance to give them to you, I have thought over for most a year now but I never made up my mind till last night when I was in my room setting, and thinking it over I lost myself more than an hour and could not hardly realize where I had been but still I told to God and told him my troubles and he said to me, if your troubles are greater than your fears you may come and I will send you from all sin and trouble and I told him that my spirit can come again if I leave this world to Parley do not wish me to stay you and mother are all the friends I feel I have got it is odd to give you so much trouble, but I cannot stay there is a thousand things that I could tell you but it is such hard work for me to write I cannot tell you this is a handsome knight for me and the rain is pouring down in torrents but never fear this is a letter from me, I have thought it all over and I will tell you what you will see them soon enough it comes to me that you will that you will believe what I used to tell you sometime when you look it over and find it true I have given up trying you shall see these lines in my pocket and put them where they will be safe so farewell till I meet you in Heaven or on earth.

T. P. WHEELER.

Of course all sorts of slander have been dealt out to Ainsworth and his associates in this case; but I have never been familiar with anything of the kind that bears the impress of truth so fully. Nobody dares to accuse Ainsworth of deception. He is above reproach as a man of truth. I have given a precise copy of the letter. I think it a great test, and I am sure you will think it worth publishing. Very respectfully yours,

S. P. CHENEY.

"It is a beautiful belief
That ever roared our head
Are hovering on viewless wings
The spirits of the dead."
A knowledge grander than belief
To us has now been given,
That ever with us surely are
Our friends who dwell in heaven.

Mr. Mill gave high praise to the dissenters of England, when he said in Parliament the other day, "No sectarian doctrine, no distinctive doctrinal doctrine is taught in any school of dissenters of which I have any knowledge."

Slander injures three-fold—him that utters, him that is attacked, and him that hearkens.

MORE SPIRITUALISM IN ALBANY.

BY G. L. DITSON, M. D.

EDITORS BANNER OF LIGHT—Last evening I became acquainted with a lady, now seventy years of age, whose career in the realm of Spiritualism seems to the listener as she portrays its varied, its touching, its wonderful aspects, like the life of some brilliant singing bird, floating 'mid the sunshine and shadows of the rich and tangled foliage of a tropical forest. I must not attempt, however, to give you anything more than a brief sketch of her long and eventful sojourn here, hoping that she herself may be induced to make a full and ample record of her sad and gloomy experiences.

Thirty-two years ago, this lady left the fold of the Presbyterian Church, of which she had been a member, earnest, truthful, faithful, for quite a number of years. There had just been a six-weeks protracted meeting of her church, and during that time she had given many days to fasting and prayer, having particular reference in so doing to the conversion of her husband, who, though a kind and intelligent man, was addicted to intemperance. By faith, by prayer, by abstinence, and by an exemplary life, she had been led to believe that her efforts in that direction would surely succeed; but all proved false and futile so far as her one, her most eager cry of the heart was concerned. In another direction, however, lay new lights, new joys and hopes; her soul became filled with angels' whisperings and teachings, and she saw in all the clearness of midday light, that the whole earth, and her church in particular, were enveloped in a darkness frightful to contemplate.

She left the church, and when she informed her pastor of the reason, he replied, "I have heard that you were insane, and now I know you are." She left the church and its gross darkness behind her, and guided by a spirit, she sought and found a band of Spiritualists (thirty-two years ago, please remember) who met in a private house, sat round a table, read the Scriptures and prayed alternately, and had that true spiritual influx which "lighteth every one that cometh into the world," if bigotry and the shadow of church dogmas do not blind them.

There, in that little circle, as she knelt in prayer, her guardian spirit hovered before her in the form of a beautiful ball of light, or a soft flame, which came nearer and nearer as she approached, in purity of devotion, to God. By-and-by she fell senseless upon the floor. For days she remained under that same hospitable roof, surrounded by the tenderest care and watchful solicitude of its spiritualist inmates. She was in a trance, and the angel-world was open before her and its shining messengers peopled her chamber; and then she was borne away into the darkest corners of the earth, into dens of vice, and there impressed with the holy work that lay before her. Woman—woman in her downtrodden life, in her career of vice, was pitifully presented to her for her sympathies; and she there and then saw and felt that thenceforth to cease to work for their redemption would be a crime; that those who slept in the blindness of wealth were making for themselves huge beds of thorns.

Once during every twenty-four hours, her spirit seemed to revisit her body, and she then ate, and conversed with the kind friends who watched at her bedside. Spirits talked with her, told her what food she should eat, what medicines she should avoid; and led her gradually up again to strength and health, but never afterward deserted her; and when she was telling me her story, she said they were even then influencing her, imparting to her the strength she needed, for she was weary with unusual labor.

For six years she was a missionary among the poor. Sometimes the spirits would tell her to go to a certain place, and if she had not the means wherewith to accomplish it, she would take in sewing till she had enough, then the spirits would prevent her doing any more. If she took a piece of work to gain more than her actual expenses, they would so shake her hand that she was unable to proceed; but if she said to them, "Please, dear spirits, let me finish this piece, since I have begun it, then I will surely go," they allowed her, and perhaps even helped her to complete her task.

When she was abroad at night (then the streets had not gas as now) a beautiful soft spirit light always preceded her, went through somber alleys and dark halls before her, and led the way up flights of dark stairs, wherever her mission, her work, her duty called her.

Do you think the spirits have deserted this lady? Do you suppose she has renounced Spiritualism as a humbug? In her seventieth year she said to me, last night: "The spirits have always protected me. I have of necessity walked the streets at night, I have been bitter and thither, in sickness and in health, through seas of tribulation—at all times and everywhere the spirits have given me help and comfort."

About eight weeks ago, after having retired for the night, her room suddenly became filled with a soft yet sufficient light to make all objects in the apartment visible to her. Lying in a rocking-chair near her bed sat a dear lady friend, one whom she had much loved in the form, but who, some ten or twelve years since, had put off mortality for purer vestments.

The lady of whom I have been writing, is Mrs. Loyd. She resides now on N. Pearl street, in this city, with a kind and genial nephew. The person through whom I became acquainted with her, has spoken of her as a woman of estimable character, exemplary, and worthy all praise for thirty-two years' devotion to an unpopular cause.

If my pen could add anything to the value of the simple facts above stated, how gladly I would continue to write. Unbelievers will of course exclaim, "Delusion! Delusion!" as they doubtless did concerning the apparition of that poor carpenter who, last month, departed this life here in Albany; but we can afford, 'mid the light and joy that bathes our souls, to wait, and suffer the sneers of the ignorant and the bigoted.

How many there are who can now say with Epictetus, "Wherever I go, there is the sun, the moon, the stars, dreams, auguries, communication with God!" Spirit lights are to our inner being, bright suns and moons; stars of spirit messages and finger-touches dot our firmament; communion with God by the ladder of His messengers, by the broad "milky way" of spiritual influx, is our daily food; while dreams, like wild birds, sit through the shadows of the night and tell us of an atmosphere above, and homes and haunts elsewhere.

Albany, N. Y., April 13th, 1870.

Professor Tyndall has just succeeded in igniting a diamond in oxygen by the concentrated rays of the electric light. He has no doubt of his ability to ignite it by the purely invisible rays from the same source.

It is a well-established fact that more men who eat late suppers die suddenly than those who do not.

Written for the Banner of Light.

DUTY.

BY LYONEL ENGLE.

Little word of subtle meaning,
Through the world, with all our gleaming,
We will find that life is naught,
If thy power we have not caught.

Nature works by slow degrees,
Bearing plants and growing trees;
In all her works we feel the beauty,
For the ever follows duty.

What are pleasures transient?
What is fame and what is glory?
If our duties we neglect,
Be sure at last we will be wrecked.

Spirits from the land of light,
Cry us, "work with all thy might,"
Let no duty be undone,
Make thy face shine as the sun."

"Cry aloud, by day and night,
Swift is lambskin duty and dread,
Conscious of its power and might,
We'll never live our lives aright."

Spiritualism in Marblehead, Mass.

FACTS CONCERNING SPIRIT COMMUNION.

Rev. Mr. Lawrence, the minister of the Second Congregational Church, of this town, has devoted Thursday evening for the last four weeks, in the chapel of his church, to an inquiry into the subject of Spiritualism. Mr. Lawrence is a very talented, learned and kind-hearted man. Every evening, after he had closed his remarks, he permitted any person to speak upon the subject, and although he controverted in every way he could the doctrine of the communion of spirits, he showed himself far from any other clergyman in town, in allowing any reply to his remarks whatever. It is the habit, you know, of the clergy of all denominations, to examine questions only in an *ex parte* way, and however erroneous the doctrine, no one is permitted to question it, and all the falsehoods of old theology are in this way perpetuated. But on this occasion Mr. Lawrence departed from this habit, and invited any one present to state what he knew of Spiritualism, and as I happened to be present, he invited me by name to "tell my experience." And I told him that thirty years ago I investigated mesmerism, and had a subject that when put into the mesmeric trance, was completely subject to my will, so much so, that when I thought a thought, I could will her to utter it, and so thought after thought; and now if my spirit, while in the body, can use the body of another person to utter my thoughts, why may not my spirit, after it has left my body, do the same thing? I said I knew that I had held communion with invisible intelligences, which always claimed to be "the spirits of deceased persons." I had witnessed instances of spirit seeing. When Mrs. Currier first spoke in Marblehead, she stopped at my house, and very soon after she took her seat with us, she said, I see four spirits here. They look like the family. They say that they are of your family, and are your children. Now we have lost four children, and as Mrs. Currier said she could not hear them speak, as well as see them, I thought I would test her power of seeing and conversing with spirits, and I said to her, Will you describe them to me? Then she said, Here are two young men, one of them has come and placed his arm over your shoulder, and expressed great affection for you. He says he was twenty-two years of age, and that his name is William. Then she said, here is another young man; he looks very spiritual; he says he does not remember anything of his earth-life; that he died when he was about eight months old; but that his name is Frederick. Then she said, here is a young woman, about twenty years of age. She says she died when she was about twenty years old, and that her name is Henrietta. She then described her, as we think she would have looked if she had lived with us till that time. Then she said, here is a boy about ten years of age. Then she described him, and said he calls his name Bessie, and that he died when he was two years old. I then requested her to ask William if he had any other name, and she replied, yes; he says his whole name is Frederick William, but they always called him Bill. And this is true. As my name is Frederick, we got into the habit of calling him Bill. Now some of these facts were known to nobody outside of our own family. No person in the body could have given her this information. Nobody but ourselves would remember that I lost a baby eight months old thirty or forty years before, and therefore I concluded that the information must have come from spirit communion. I then recounted one of many physical manifestations which I have had in my own family, and stated that on one occasion, when my son Bill purported to be present, I said, I can't realize that it is possible for you to be present here, invisible and intangible. Will you give me a test? Then the medium said, Stand up—stand back from the table; let no one touch it. Then we all stood back about three feet from the table, forming a circle around it, the medium with us, no one touching the table. Then the table began to vibrate, with a lamp upon it, floating motion, until it nearly reached the ceiling, and then floated down and touched the floor very lightly. I then removed the lamp from the table, and said I could hardly believe my own senses, and asked to have the miracle repeated, and the table rose up again and again, at my request, and at last, when the table was floating about near the ceiling, I said, if spirits are doing this, let it fall; and then it fell with great force to the floor, and broke off one of its legs. Now, whenever I have recounted the wonder to some of my skeptical friends, they have replied, Oh, you only thought you saw it; it was all a delusion. But the table is broken, and if it were a delusion now, since the delusion has passed away, the table ought to be found unbroken.

The next two meetings were used by the minister to account for my "experience" without the intervention of spirits. I will try to give the substance of his discourse in a few words as I can. He said he thought that the communications might be accounted for by the power of the medium to read my mind, and that it might be possible for her to see the forms of my children in my mind; that the physical manifestations might be accounted for by electricity; or, as I had said that a mesmerized subject could read my mind, it might be accounted for in this way; that the seeing of spirits was a spectral delusion, and quoted the experiences of Swedenborg to prove it. And, as we all know, who have taken the trouble to know anything about Swedenborg, that just before he became a spirit-seer, like the ancient prophet, he had a violent fever, and in his delirium he rushed out of his chamber, rolled himself naked in the gutter, and proclaimed himself to be the Messiah. This delusion continued several months, until he had regained his health, and then commenced his wonderful experience as a spirit-seer. Now the minister contended that this spectral delusion, which haunted him during his sickness, continued with him during the rest of his life, and all his wonderful spiritual experiences could be accounted for in this way. He said that he had investigated Spiritualism somewhat, but that all the answers which he had received from mediums, were false. He commented upon the low character of spiritual communications, and contended that angels were a distinct creation of God, and were never the spirits of mankind. He supposed that the physical manifestations might be accounted for by jugglery; or by mechanical contrivances to trip the table, and answer questions; that one medium, at least, had been proved a juggler in a court of justice; that it was dangerous to hold communion with spirits—for how could we know that they were not all evil spirits?

In answer to this question, I referred to the rule which John has given us, "to try the spirits, to know if they were good or bad." If there were no good spirits who could communicate with us, as well as bad, what was the use of giving us the rule? The first of these meetings which I attended before it was known that you would allow anything to be said in favor of Spiritualism, there were but a dozen or two present, and now the hall is full, so anxious are we to know something of the life beyond the grave. As soon as we can throw off the apathy, the indifference, which somehow have come over the Christian world, we begin to cry out, from the very depth of the soul, Oh, where are the dear ones that have gone before?—oh, where are the million who fought on both sides of this great rebellion—have they all sunk down into the regions of darkness and despair, where the worm dieth not, and the fire is not quenched? And the answer has come to us, that an over-protective Divinity fills the universe, and extends his protection alike over the good and the bad; that he will treat us all as well as we deserve, without partiality and without favoritism, in the world to come; that suffering is the medicine of the soul, and is always administered in pity and love, and never in anger and revenge.

I cannot blame people for not believing in spiritual manifestations, so contrary to our daily experience, so contrary to our material philosophy that it is very hard to believe; yet I cannot see why the churches should stand out against these things, for the communion of spirits is one of the articles of their faith; it is the living principle of all religions. The Mother Catholic Church has always retained it, and the still lives and is growing, and we know, from the course of Nature and the law of God, that whatever ceases to grow begins to die. This new revelation comes in confirmation of the revelation of Jesus. All its manifestations are the same, and Jesus has told us that these signs shall follow them that believe, without limitation of time; that we should place our hands on the sick and they shall recover, when he sent his disciples to preach the gospel, he told them to take no thought what they should say, for it should be given them what they should say in the self-same hour; just what our speaking mediums are doing to-day. He told us that we should do greater works than had been able to perform while in the body, and that when two or three of us should meet together to hold communion with the angel-world, he would be with us to the end of the world.

It is my opinion that this is the Second Advent so long foretold. Jesus has come in the clouds of heaven upon a great retinue of angels, and they have settled down upon all nations, and spiritual manifestations and spirit-communion have taken place almost simultaneously throughout the world. This is the judgment day. All old things are being judged, weighed in the balance, and, if found wanting, are rapidly passing away, and all things are becoming new. I have been surprised at the accuracy with which the Second Adventists have proved that all the great events of the world, foretold in the Bible, did actually take place at the time foretold, upon the theory of counting a day as a year; and by counting a day as a year, all the predictions in the Bible end here about this time. Their great mistake consists in understanding the figurative language of the Bible in a literal sense. They believe that they shall see Jesus coming in the clouds of heaven in a material form, when they are to be caught up with him into heaven, and the rest of us are to be lamed up with the earth and annihilated.

Now let me say a few words in reply to the several ways by which you attempted to account for these things without the intervention of spirits. You thought that the communications which I detailed, might be accounted for by the power of the medium to read my mind, and that it was possible, also, that she might see the grown-up, living forms of my infant children in my mind. Now I have sometimes taken from the minds of the circle, and I know that a mesmerized subject can be made to see whatever forms the mesmerizer wills her to see. And yet I cannot believe that all the long, truthful, beautiful communications, all purporting to come from the spirits of my friends, could be taken from my own mind, nor can I imagine how it was possible to see the grown-up, living forms of my infant children in my mind, for my mind retained the memory of them as infants.

Then you account for the physical manifestations by electricity. Well, I have thought myself that the agent by which they are performed is electricity, although the nicest tests have not yet been able to find it. But what wonderful creatures you are making of these mediums! They can not only draw beautiful communications from my mind, which I should be very glad to be able to draw out of it myself, they can not only see the grown-up, living forms of my infant children in my mind, but they can move ponderable bodies, can lift tables up to the ceiling without touching them, and answer questions in this way. They can place their hands upon the sick and heal them. They can play upon musical instruments without touching them with their hands, and they can forecast future events. Why, if I believed them to possess all these powers, I should almost feel like falling down and worshipping them! No, sir, no; they are not such wonderful creatures, but they are poor, weak, and very often, very ignorant young women, with not half the power to read the minds of other persons that you and I have. But, then, you know the Bible says that God sometimes makes use of the weak things of this world to confound the proud.

Then you think that much of what is called Spiritualism can be accounted for by mesmerism, and I think so, too. As I have said before, I know a mesmerized subject can read my thoughts and utter them. I know, besides, she can see my forms I desire her to see. If I think of a horse, I can will her to see the horse stand out in living form; and so of any other object. This should convince us that thoughts are things, and that it is a rapid way by which spirits hold communication with each other. I know, besides, that a mesmerized subject can go out entirely beyond the control of the mesmerizer. She can go to the utmost parts of the earth, and tell us what is going on there. She can go into the spirit-world and describe it to us, and bring back messages of love from our spirit-friends. I know, therefore, that mesmerism and Spiritualism are identical. The only difference consists in this: the mesmerized subject must go into the spirit-world and hold communion with the spirits there, but in the spiritual circle the spirits must come into this world and hold communion with us here. Now I think I will be able to prove this to your entire satisfaction.

I spoke, at a former meeting, of my son who died when he was twenty-two years of age. During the Mexican war he was a midshipman on board of the United States ship Ohio, and was gone on a cruise of three years in the Pacific Ocean, and as I had not heard from him for a long time, I thought I would see what I could get, in relation to him, from a mesmerized subject. This was before spirit-manifestations had appeared. And so I went to a subject in Boston, who was an entire stranger, and after she was mesmerized, I asked her to tell me of the person I was thinking of. Soon she said, I see him. He is on board of a great ship in the ocean. Then I said, how is it possible that you can see him when you are in Boston and your eyes are shut? She replied, I am not in Boston, and my eyes are not shut, but wide open. Then she said, There is the young man. He looks pale; he is sick; he will soon come home sick; he will never go to sea again; he will die young. And in about six weeks afterwards I received a letter from him, saying that he was sick, and that he had been put on board another United States ship, and was on his passage home. Well, he came home and soon got well, and concluded not to go to sea any more, and so he went to college, studied law, and was just ready to commence practice when he died.

Now the only thing which could read from my mind, was that he was on board of a great ship. It was impossible for her to know that he was sick, that he was soon coming home sick, that he would never go to sea again, and that he would die young. Then how did she give me this information. How indeed, except by the intervention of his guardian angel. He knew it all, and conveyed the information to the spirit of the mesmerized subject, and she gave it to me. The church used to pretend to believe in guardian angels, until Spiritualism appeared among us, and proved it to be true. Now I will prove as conclusively that the spirit medium does not always receive her information from persons living in this world. While we were at breakfast one morning, loud raps came upon the table, and I said, "Which Thomas Appleton?" because there were two; then the word "John" was rapped out. Then I said, "Oh Mr. Thomas Appleton, are you dead?" Then the medium's hand was seized and wrote, "No, I do not know what it is to die. I went to bed, as usual, and woke up in the spirit-world," and in the course of the day, we heard that old Mr. Thomas Appleton was found dead in his bed that morning. Now you must know that this information could come from no person living in the body.

On another occasion, when we were at supper, loud raps came upon the table, and I said, "Who is it that wants to communicate?" then the word "Jones" was rapped out. Then I said, "Who is Jones?" then the words, "They called me Gen. Jones," then the words, "Warden of the State Prison," were rapped out. Then I remembered that Gen. Jones was one of my successors in the State Prison, and that he died there. Then I said, "Gen. Jones, I did not have the pleasure of your acquaintance while in this life. What is your purpose of calling on me now?" Then the medium's hand was seized and wrote, "I want to say that I approve of your way of governing the State Prison." Then I said, "Did you pursue the same course?" and the medium wrote the words, "In part." Then I said, "How is it with your successor?" "No, they have gone back to the old discipline of severity, which was in force before you went there, and they will have the same trouble there soon," referring, I suppose, to the fact of the murder of my predecessor, by one of the convicts. Well, in about four weeks from that time, we were started on reading the morning paper, to read that the warden of the State Prison was murdered yesterday by having his throat cut, by one of the convicts. Now how can we account for this, so well as by supposing that Gen. Jones still took an interest in the prison, and sometimes visited it, when he saw a spirit of anger and revenge in the minds of the convicts, which

must soon burst forth in acts of violence, and by communicating it to me, he might confirm my wavering belief in spirit communion. On one occasion the medium wrote a communication, beginning at the last letter of the last word, writing backward from right to left, spelling and writing every word backwards, all written in little capital letters inverted, so that when it was done we could make nothing of it. The little inverted capitals looked like an illegible scrawl, when the medium said turn the paper upside down, and then we read the following: Little gem of beauty: "Even as the spring violet emerges from its covert of green, and opens its blue eye to catch the warmth of the sun, have I emerged from the green leaves of earth to a more congenial climate, to bloom in God's vineyard of love, and now I come to shed around me the fragrance of purity, which is as sweet as arises from crushed flowers, and pour forth the beauty of my unfading soul, which expands under the tender care of guardian angels. Bessie." Then said I, "Bessie, how is it possible that you can write me." Then the medium wrote, "My guardian angel helps me." Now any one will see that it seems almost impossible to write a communication in this way, and yet the medium did it as quick as I could have written it in the common way. I will make no argument to prove that angels were once men, as you know that they are frequently called men from Genesis to Revelations. The angels that visited Lot are called men, the angels that visit Abraham are called men, and the man Gabriel touched Daniel at the time of the evening oblation, and the angel of the Revelations declared himself to be a man. Now if angels were never men, what was the propriety of calling them so in the word of God? I might prove to you, if I had time, that it is possible for spirits to embody themselves so as to be seen and handled, so as to be conversed with, so as to eat and drink in our presence. These things are not to be ridiculed, unless we are willing to ridicule at the same time just such things that took place in old Bible times. We read in the Bible that Abraham provided a good supper of bread and milk and roasted veal for the three angels that visited him, and he stood by, and saw them eat it, and Jesus ate broiled fish and honey, in presence of his disciples, and then vanished away. I would advise everybody that wants to know something of the beautiful religion of Spiritualism to read Mrs. Harbridge's new book, &c., &c. She is devoting her life for the benefit of downtrodden, outcast women, trying to keep them from the streets and the brothel. She loves them, just as Jesus did, and we know that the most loving disciples of Jesus were harlots, and he has told us that even harlots shall enter the kingdom of heaven before the self-righteous Pharisees. One of them washed his feet with her tears, and wiped them with the hairs of her head, and another, Mary Magdalene, was the last to desert him at his crucifixion, and the first to recognize him after he had risen from the dead. I am not anxious that people shall believe. I am not of those who would compass sea and land to make proselytes, and then perhaps make them two-fold more the children of Satan than before. I always advise people to investigate. I never ask them to believe, because I know that our belief is not subject to our will. We cannot believe and disbelieve as we please; and it is as unjust to hold me accountable for their belief as for their personal appearance, for the features of their opinions, as for the features of the face. Both the one and the other are formed by circumstances not within their voluntary control, and it is as absurd as wicked to hate, persecute, punish them for the one, as for the other. This is the dispensation of knowledge, and not of faith. The time has already come, foretold by the prophet, when men shall run to and fro on the earth, and knowledge shall abound. And the time is coming, also foretold by the prophet, when righteousness shall run down the streets like a river, and the knowledge of spiritual things shall cover the earth as the water covers the sea. Then we shall have government without monarchy, and religion without a priest-hood, having the need of a class of men to say, "Know the Lord," for all shall know him, from the least to the greatest. Then shall man be at peace with his fellow-man, and shall at last beat his swords into plow-shares, and his spears into pruning hooks, and every man shall sit under his own vine and fig tree, having none to molest, or to make him afraid.

Marked, March, 1870. FARMER'S ROMANCES.

WAITING.

Learn to wait—It's the hardest lesson,
Conced, perchance, through blinding tears;
While the heart throbs sadly echo
To the tread of passing years.

Learn to wait—'twould be fruitless;
Faint not, though the way seems long;
There is joy in each condition,
Art, through suffering, may grow strong.

Constant sunshine, however welcome,
Never would ripen fruit or flower;
Giant oaks owe all their strength to
The seething tempest's power.

Thus a soul, untouched by sorrow,
Ains not at a higher state;
Joy seeks not a brighter morn,
Only sad hearts learn to wait.

Human strength and human greatness,
Spring not from life's sunny side;
Heroes must be more than driftwood
Floating on a waveless tide.

Letter from Chelsea, Mass.

DEAR BANNER—It has been a long time since I wrote you from old Winstanmet, and posted your readers on spiritual matters in this place. Next Sunday closes one of the most successful and interesting courses of lectures that the Spiritualists have ever had since the first establishment of meetings here. Efficient committees have had the management, the best talent in the country has been secured, and large and appreciative audiences have been in attendance all through the winter. Prof. William Denton has addressed us on four or five different occasions, and the force of his logic and scientific demonstration of the philosophy of Spiritualism has carried home conviction to many who had never before stopped to consider the matter. His lectures were all high-toned and rational, and he has made a host of friends here by his bold, fearless and independent position. Mrs. Emma Harbridge has also addressed us many times, and, through her instrumentality, the beauties of this heaven-born philosophy have been made visible to many inquiring minds. She is a forcible speaker, and gives utterance to great truths in unexceptionable language and in a strain of eloquence surprising to all. Many other speakers have occupied the platform and done good work here, and next season the meetings will be resumed with a list of the best speakers. We have had all kinds of opposition to encounter, either directly or indirectly, from the church, who have used every effort to draw from us by revivals conducted by Mrs. Van Cott and the "Praying Band," Sunday evening meetings in City Hall, &c., &c., but all without avail. The spirit of investigation is abroad in Chelsea, and threats and taunts and jeers and slanders fall powerless to the ground in the onward march that liberal settlements are making in our community.

We have had the largest hall in the city (Granite Hall), a splendid choir of singers, and audiences ranging from five hundred to eight hundred people, embracing many heretofore church adherents, who have come out into the light and are now investigating the great humanitarian religion of the nineteenth century. All honor to old Chelsea! She is not dead, but awake and alive to the great issues of the day. The day has gone by for blind superstition, bigotry and intolerance to rule her people, and Spiritualism is to-day triumphant. We are happy to make such a record, and the soldiers in the field are determined to do battle in this army of freedom until all the strongholds of old theology are captured, and every son and daughter of earth shall bask in the sunlight of unlimited and unfettered liberty.

With many kind wishes for the Banner of Light in its dissemination of truth, and the general wish for the spread of truth everywhere, I am respectfully,
Chelsea, Mass., April 16, 1870. J. H. CRANDON.

God's mill goes slowly, but it grinds well.

J. BURNS, PROGRESSIVE LIBRARY, Southampton East, Blomberg Square, Holborn, W. C., London, Eng.

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

Banner of Light.

BOSTON, SATURDAY, APRIL 30, 1870.

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LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT.

Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

Orthodox Free-Loveism.

The tragedy which culminated in the death of Mr. Richardson, an article of the New York Times, and for which the perpetrator is now at the bar of public justice, is admittedly the fruit of free-loveism; which recognizes the notion that one man may, if so inclined, seduce away the affections and the loyalty of another man's wife. That is what is known as Free Love, or at least is a good illustration of it; and it is precisely what has been denounced and scolded in the columns of this journal from the first, whether a practice professed by believers in Spiritualism or Orthodoxy. We uphold the marriage laws as they exist, though we have been and trust we always shall be, free to criticize the habit of contracting marriage itself from unworthy and unholy motives, as well as the fact that legislation is allowed to supersede the law of true affinity. Our mode of correcting evils which breed such indelible misery among human beings is, not to trample on the laws we have, and outrage all law by paying regard to none, but to seek the correction of existing evils by the spread of a knowledge of truer principles, that men and women may be educated in a right understanding of the correspondence of temperaments and spiritual natures, and the greater part of present sufferings so to be avoided. In short, the true and wise remedy for the evils sought to be cured is a better education in respect to the marriage relation, that the many grievous mistakes from which men and women suffer through their lives may no longer be repeated, at the cost of such spiritual waste.

It is no such sound doctrine as this that the atavistic free-lovers teach, and have repeatedly sought to foster up in Spiritualism. A vocal secular press has been only too prompt to aid them in the endeavor, decisions of fastidious opinion on a body of believers who are naturally oblivious to the Orthodoxy for which it works and receives its pay. But all this is not all. Orthodoxy, however, has at last had an opportunity to show its own views on free love, in this case of Richardson. The testimony goes to prove that he seduced Mrs. McFarland from the home and affections of her husband. Indeed, he announced his intention, over his own name, long ago, to marry her as soon as she could procure a divorce from him. He therefore relied on the law—the same law which Orthodoxy professes to regard as so much more sacred than the affinities of souls—to help him separate a wife from her husband, in order to accomplish his avowed purpose. And that the law did such a law as is established in Indiana for this express purpose of procuring easy divorces. The wife went to Indiana at the seducer's charge, stayed a sufficient length of time there in the family of a friend, and was divorced as much to Richardson as from her husband, as the intent is now too plainly shown. Or, as another journal has tersely expressed it, she made the Indiana law, called the wild cat law, a bridge from the bed of McFarland to the bed of Richardson. The latter was drawn to her—followed her up—abandoned her from her husband—assisted her in procuring a divorce—and was finally married to her in the extremity of his mortal life. He sacrificed that life to this uncontrollable passion for the wife of another man.

And now to put the lock on the whole statement, and seal the logic of it, who was the minister of the gospel of Orthodoxy that stood by to "sanctify" a marriage thus brought about? Who but Henry Ward Beecher, a shining light of Orthodoxy, who, however erratic in his views and phrases, is nevertheless pressed close to the heart of Orthodoxy, because he can speak loud and thundering words for it, and is regarded as its ablest defender and sponsor before all men? With these neglect of all facts staring him in the face with their stern array, he signified not the slightest unwillingness to blaspheme his religion and defy the moral sentiment of society, by solemnizing a second marriage between this man and woman. And he is widely and justly held up to public condemnation for this responsible participation in a scene which, if free love means anything as an off-used phrase, it is alone capable of describing. How would it have sounded if he had done the same thing by Mrs. Sickles and her guilty lover, had the latter lived and procured a divorce from her husband from an Indiana court? Or if he had done it by the victim of Cole's pistol, had he lived to procure a similar separation for the wife he had corrupted? The Indiana divorce signifies nothing in this case, for it is simply a farce. According to the Bible from which Mr. Beecher draws his inspiration and authority, the man who puts away his wife, save for the cause of fornication, commits adultery; and the man who marries the woman thus put away likewise commits adultery. What is to be said, then, of the clergyman who performs the ceremony which is supposed to make such a marriage complete? Let Orthodoxy, after this conspicuous and unmistakable illustration of its doctrine of Free Love, hide its head for shame in the presence of Spiritualism, which teaches, not free love, but right love and true love, and then a faithful adherence to it. It has been the pleasure of Orthodoxy these many years to vilify Spiritualism by charging upon it, and falsely, the very practice which is thus proven to be its own. It is time this systematic slander ceased. The accuser's lips now are sealed. Free Love is proven upon itself. To marry a woman to a man who has assisted her to procure a straw divorce from her husband, who still loves her and seeks her companionship and affection, is endorsing and upholding in the most solemn and impressive manner a practice which would very speedily reduce all society to its constituent elements. Mr. Beecher, and the Orthodoxy he represents, may reconcile it to his conscience the best way he can; but let neither he, nor any of his brethren, nor the New York Free Love, any more charge the foul heresy of Free Love upon the pure religion of Spiritualism.

Medicine in Wisconsin.

Wisconsin has apparently done a severe thing in declaring it to be a misdemeanor, to be punished whenever detected, for any person not of the faculty, and particularly a "medium," to attempt the cure of disease within the State. So much more highly does its benevolent Legislature think of disease and sickness than of being cured by whatever agencies come to hand and happen to be most effective. It is surprisingly beyond account to note the obstinacy with which this sort of bigotry, never so blind as when shown in a matter of curing diseases, contests the advance of liberal and intelligent views. Some people would positively prefer certain death at the hands of established, but inefficient, allopathy to being brought out of the grave by agencies known to be potential, but not yet able to displace the old ones in popular prejudice. It must of course cost many precious lives to teach such people the lesson they need to know, but after it is learned it will be learned thoroughly. The Wisconsin Legislature wants everybody to die after the method it chooses to prescribe.

We had occasion to touch upon this very same folly and bigotry when the subject was agitated in Rhode Island, and have reason to flatter ourselves that it was very largely through our instrumentality that it was finally kept out of the Legislature. The proposition offered was, that none but such as belonged to the regular medical faculty, and were in good standing, should be allowed to heal the sick within the limits of our sister State. The preposterousness of it was so obvious, when it came to be stated in its length and breadth, that the statement alone was sufficient to knock it in the head. We did look for larger views and a more liberal turn of thinking in a new State like Wisconsin. The West has invariably prided itself, and with reason, upon having cut loose from those old and narrow notions which constitute the essence of bigotry in older communities. Is this the way Wisconsin expects to illustrate her views of a larger and broader life? She has been peculiarly unfortunate in the manner chosen if she has.

Trouble with the Indians.

All that we have said concerning the Indians in the past, and the flagrant abuse connected with our dealing with them, has been more than verified and fully adopted by the more intelligent press of the country. So soon after the shameful Pagan Massacre, and now when we learn of the frightful ravages of small pox among the Gros Ventres, a letter appears from John B. Sanborn, late Indian Commissioner, on the whole matter of these troubles. He attributes them without hesitation to lack of faith on the part of the Government in carrying out the provisions of the treaties. He says the question for the Government officials now to determine is whether it is better to fulfill our treaty stipulations with these people, give them ten dollars' worth of supplies each, and an opportunity to dispose, at fair rates, of the products of the chase, or enter upon a war that renders insecure our whole frontier, jeopardizes all our vast railroad interests in the Plains, destroys much life and property, and which will demand the expenditure of \$500,000 at least, from the Treasury. He hopes that every effort will be made to preserve peace with the Indians. Those upon the reservation, half civilized and stunted by sloth and suffering, may be slighted and neglected with impunity, but the wild, warlike Indians resent insult and rush to war whenever satisfied that they have been dealt with treacherously or oppressed without cause. From the best information there are at least twelve thousand of the wild roving Indians of the Dakota tribe, a large number of whom have ceased to roam and are upon reservations. If peace can be maintained all can be brought upon reservations in a few years without expense and without loss of life. The country where they now hunt is not needed by our people and will not be for some time to come, and by the time it is needed the Indians will have abandoned it, for the game will have disappeared.

Prison Reform.

The National Congress of prison reform, which is to meet in Cincinnati in September next, will go through a comprehensive review of the subject of American prisons, and the system of government and reform that prevails in other countries. Invitations have been sent out to writers and experts on the subjects of prisons and crimes in all the States of the Union, and in England, France, Germany, Canada and other countries. The New York Times finally admits that a conviction has forced itself upon the public mind that the present methods of dealing with criminals are singularly inefficient. It says that the prevention of crime, and the reformation of those committing it, have been too much lost sight of in the effort to inflict punishment for the sake of social vengeance. Too much is left to chance from the moment of arrest to that of regained liberty. Deliberate infractions of the law are not sufficiently discriminated against, and a fall from virtue is little less severely dealt with than a voluntary dissent therefrom. This is a broad admission to make, and we are glad to know that these and all other points of discussion in this business are likely to be overhauled at the Cincinnati meeting.

Cruelty to Animals.

Senator Sumner, now that he is relieved of some of his arduous labors for the good of the human race by the abolition of slavery and the elevation of the colored man to citizenship, has turned his attention to the wrongs inflicted on the brute creation. He has introduced a resolution into the Senate looking toward the enactment of a law regulating the transportation of cattle by railroad companies. There is need enough of such a law, as everybody knows, not only because much unnecessary suffering is caused to animals thus transported, but for the reason that the meat from these animals is thus rendered less fit for food. The States have tried, some of them, to remedy the evil complained of, but without much success. If we can have a national law, applicable to all railroad companies, it may do some good.

A Back-Handed Compliment.

The Washington correspondent of The Interior—a new Presbyterian paper recently started in Chicago—makes the following note of the progress of Spiritualism in Washington. He says: "This city seems to be a little paradise for Spiritualists. The phases of this delusion are so many that there is but one common trait. Every form of it seems to draw one away from Christ. The believers and curious are now wandering after a rival of the Davenport's. He is tied and untied in a more marvelous manner than they. He laughs at all knotted cords. It is thought he could not be hung except by a disincarnated rope. One ardent believer said lately of him, that darkness is a necessary condition of the development of the spirit's power. It did not occur to him that if there are spirits that determine their character. Besides, what manner of spirits must they be who have no more useful or dignified employments than these? Yet such things are bewildering and misleading multitudes."

"The Voices."

This book has the warmest friends and bitterest enemies. Wm. H. Burleigh in a letter to the Chicago Post called it a "Lie Book." The Newark Courier says, "the author has a rational philosophy of the relation of matter and mind, and his theology is at once natural and charitable." Prof. Britton says, "from the nature of his views it is quite likely that the poets and Spiritualists will suspect that the mantle of Alexander Pope may have fallen on the manly shoulders of Warren Sumner Barlow."

The Washington Sunday Morning Gazette says, "this is a strange work—in a religious sense it outstrips the worst efforts of Palma or Voltaire." Hudson Tuttle, in the American Spiritualist says, "The Voice of Superstition versifies biblical history from the Atlantic creation to Christ. It is interspersed with interludes extremely rich in thought. The Voice of Nature and a Pebble are the outspoken thoughts of a mind deeply sympathetic with the world of man, and realm of causation. No idea of the book can be obtained from brief passages. It must be read to be appreciated." Judge Barker of New York says, "Considered in the light of a controversial or didactic poem, it is without an equal in contemporaneous literature. The birth of an audacious mind, startling in its originality of purpose—provocative as it must be of the bitterest animosity, it is destined to excite greater and more wide-reaching waves of sectarian agitation than any anti-creedal work ever published."

The Spiritualist Boston says, "We challenge any man or woman of literary taste to take up the book and read a few pages without feeling an irrepressible desire to finish it. In the 'Voice of Nature' occurs some of the most sublime strains of poetry that ever fell from human tongue or graced the pages of any work." The Religion-Philosophical Journal says, "It is a literary jewel, a garland of fresh thoughts woven by the master-hand of a poet. Each leaf is a literary treasure. It is all meat—there is no shell to crack—no circumlocution verborum to shell through in order to come to an oasis of real truth. The author's ideas are pointed, clear, and concise; his narrative is beautiful, musical, and fulfilling over with the emotions of a soul that is inspired from the central source of truth."

We might select pages of a similar import, showing the general appreciation of the work, but it must be read to obtain a just conception of its peculiar merits and marked originality. See advertisement in another column.

Spiritualism in Australia.

In proof of the statement which was made by us in a recent article, surveying the rapid and extended spread of Spiritualism over the civilized globe, we are pleased to note the full report, in the Melbourne, Australia, Argus, of a review in that paper of the subject of Spiritualism in this country. It shows, at least, that there is a sufficient interest felt in the subject in that region to repay for the time, space and labor, which a review of this kind compels. The writer shows much industry, and a laudable spirit of investigation; and he has pursued his inquiries among current expositions of the Spiritualistic theory which are the very authorities his readers would desire to have set before them. For two months he says he devoted himself to the assiduous study of spiritual books and periodicals, among which the Banner of Light held a prominent place. He admits that, to his surprise, "the religious teachings of the Spiritualists were almost identical with those of his favorite authors, Theodore Parker, and others. Hence he concluded that he would be doing greater service to the cause of truth, 'if he enabled the public to form an idea of the higher developments of Spiritualism, than if he followed in the wake of the run of newspaper writers, and satirized the humbug, quackery and fraud which hang on to the borders and impede the march of the most extraordinary movement of our day.' And his general conclusion is, that 'Spiritualism may claim to be regarded as a system of philosophy worthy of the study and investigation of free and inquisitive minds.' To this Australia pamphlet we add the notice of another one from Dunedin, New Zealand, dated January 11th, of the present year. It is vital with points in favor of our faith, and manifests the true spirit of the devoted defender. Thus does the cause spread and increase the world over, covering even the far-off isles of the ocean with its glory.

Spiritualism in Worcester.

We are gratified to learn that the friends of the cause in Worcester are sensitively alive to the demands of the hour, and are successfully organizing an Association, with a view to the continuation of lectures permanently. The meetings thus far have been under the supervision of Bro. L. Eaton, an energetic worker. Miss Lottie Fowler, (of this city,) a test medium, we understand, has created an intense interest as to the phenomena of Spiritualism, by some of the most positive and conclusive evidences of individual consciousness beyond the grave, whilst, during the present month, Bro. Thos. Gales Forster has been treating the people to some of the grandest lectures ever delivered in Worcester. Considering the stormy weather, good audiences were in attendance and highly pleased with Mr. Forster's able lectures. We are glad to hear so good an account from Worcester.

"Purity in Journalism."

The Boston Daily Advertiser, of April 21st, in alluding to the impudence of the Springfield Republican, says: "Purity in Journalism we make no special boast of; high pretensions to virtue, we have noticed; are not inconsistent with slandering one's neighbor or picking his pocket." Exactly so. In the same issue we find the following: "The office of the Banner of Light, Mt. Vernon, Ohio, was burned yesterday. Loss \$10,000." This statement is either the result of stupidity or design. Design, we think, as the Advertiser knows very well that the Banner of Light is published in Boston, and that its valuation is something over \$10,000; at any rate, the greedy tax-gatherers think so. The facts in the case, as we learn from the Boston Post of the 21st, run thus: "The Democratic Banner printing office, in Mt. Vernon, Ohio, was burned yesterday morning. Loss, \$10,000."

The Cause in Philadelphia.

Carrie A. Grise, writing us under date of April 19th, says: "Our rostrum was straggled last Sunday by Mrs. Juliette Yeaw, a follower to the congregation, but all expressed much satisfaction from the discourse, which were delivered in a trance condition." Miss G. speaks encouragingly of the Lyceums.

For Europe.

Dr. J. R. Newton, the world-renowned healer, sailed from New York in the steamship "Russia," for London, where he intends to practice for a year.

Patrick Powers.

A spirit, giving the above name, controlled the medium at our Public Circle, April 14th, who stated that he was lost—or, rather, his physical body was—at sea; that he was a passenger on board the steamer "City of Boston," etc., which message was duly reported and filed for publication in regular course. Since the announcement in our columns that such a message would appear in routine, parties who had friends on the steamer have written us requesting that we print this message in advance. Accordingly we give it in this place, verbatim, as it came from the lips of the medium:

It is a great thing to die; but it is a greater thing to be able to come back in this way. My name, sir, when I was here, was Patrick Powers. I was a trader in Halifax. I was a passenger on board the "City of Boston," and since I cannot give any information concerning my whereabouts and my condition, except in this way, I gladly accept the way, as the hon. my friends who are left will do the same. It has pleased the All-wise God to allow some one or more kind spirits, who are in sympathy with the changing soul, to meet it at its entrance into the spirit-life, to give it information, and to strengthen it for its new course upward. I have met those whom I know here at this place, long ago, before me, and many faithful servants of our church, who were ready to aid all those who would naturally seek aid from that source, and it is by their aid, their strength, that I am able to come here this afternoon making the communication that I have left this earth-life, which is the purgatory of the soul, and have ascended to the spirit-life, which is its native element.

There eternal progress meets us. We can go on, forever on; they tell us, and we have not those things to impede our passage that we had here. Those of you who have led the most honest and true lives here, are the best off in the spirit-life; those who have not led honest and true lives here are none the less. They are in sorrow, but they are not without hope for good. There is before them salvation even here, as there was before death. I am well satisfied here, and I send kind greetings to those I have left, and I hope I may be able soon to come near them—as near as I do here—and communicate with them as my dear friends are now doing. Yes, a great thing, thirty-seven. [Of the audience:] May I ask, How was the steamer lost? Spirit: She foundered at sea, sir. Having broken her shaft, she became unmanageable, and during a violent storm we foundered on the coast of Ireland.

On the 11th of April the game spirit came again to our circle, and, after announcing his name, gave the following:

Excuse me for troubling you, but I have been expecting that the brief message that I gave here a short time since, would be published without delay; but I am told there is something like six or seven days more. Is it true? [Yes, it will be eight weeks, at least. But your name is already announced.] Is already out, you say? [Yes, and there happened to be one of your women present when you came before, and he will doubtless convey the news to your friends.] Who was he? [He did not give his name.] Are you sure he will give the information of my death? [He said he would write the next day and ascertain about you from his friends.] So he writes only for his own gratification? [Do you wish your message sent in writing?] No; my only anxiety is from the fact that I do not want my friends to go to any trouble or to make any sacrifice in order to get up my affairs, because I know that their situation won't admit of it, and I want to get them out of trouble as soon as possible. This waiting a year or two years before they are satisfied that I am dead, may be of great disadvantage to them. The sooner they are satisfied of that fact, the sooner they will go to work to square up accounts, and the sooner it will be over with them. And a great relief to you, I dare say. Yes, a great relief to me.

Now they are on a strain of anxiety, expecting every hour in the day to hear favorable news from the steamer. That of course keeps me on the edge all the time. I cannot do this, that, or the other; I am constantly drawn back to them, and the only way for me to get out of trouble is to get them out. So I fought my way through a pretty good squall when I came before to give my message. There was some opposition. Some were against it, because I could not bring palpable evidence that the "City of Boston" had gone down, and that I was a passenger on board of her; I could only bring such evidence as my words would convey—nothing more. So you see there was a little opposition. But finally it was overruled by the superintendent here, and I was allowed to come in and tell my story. There is such a thing as being too careful.

If you remember how many days out you were? No, I do not. But I know it was said we were on the coast of Ireland. Oh, I know they say we collided with icebergs, and foundered in consequence. It isn't so. There's not a word of truth in it. We experienced a heavy gale; had broken a shaft, consequently were disabled, and unable to outride it. This is the whole story in a nutshell. God bless you. Hope you may come over as easy as I did.

Aid for Austin Kent.

H. N. F. Lewis—Dear Sir: Permit me to acknowledge, through The Universe, the receipt of Twenty-five Dollars from Dr. J. P. Bryant, 325 West 43rd street, New York, as a donation to our fellow laborer, Austin Kent. It gives me peculiar pleasure to record this rare generosity, knowing as I do, that the appeals that have been made in behalf of our brave and faithful brother have not, with some exceptions, been responded to in a way to honor Justice and the spirit of Brotherhood. Respectfully, FRANCIS BARRY.

533 Ninth Avenue, New York.

It gives us pleasure to copy the above from The Universe, which is battling bravely in the field of reform. We thank Dr. Bryant in behalf of our common humanity. We hope other liberal souls will do likewise.

Since the call last week, we add the following to our list: Mrs. Emma Hardinge 5.00, "A Friend" 5.00, P. H. Bagley, South Boston 50, Friend 50. Total \$21.00.

The Lyceum Banner.

Has entered on its fourth year, and changed its form to an eight page quarto, and makes a bright and healthy appearance. Its publisher modestly says: "With the present number, the Lyceum Banner appears before its many readers in a new dress. Having laid aside its winter clothing, and been newly fitted to a splendid summer suit, made to order by the best workmen in the city, it justly feels a little proud of its good looks, and being modest, and well behaved, without, not having been spoiled by too much petting in its childhood, it awaits your verdict, which we are sure will be in its favor. In order to give those who have not taken the paper an opportunity to become acquainted with it, we will send it to all new subscribers nine months, or from the beginning of the new volume, until January 1st 1871, for fifty cents. We do this, hoping that those who become acquainted with the Lyceum Banner, and through that with us, will be glad to continue their subscriptions. Let all the children go to work with a will, and see what they can do for their paper. Will every one of our present readers send, at least, one new name with fifty cents for the remainder of the year?"

It is published in Chicago, Ill., by Lou H. Kimball, Mrs. H. F. M. Brown, and E. T. Blackmer, editors.

Movements of Lecturers and Mediums.

Mrs. H. F. M. Brown's address is box 462, San Francisco, Cal. Mrs. A. Hull, a trance and inspirational speaker, will answer calls to lecture and give tests during the summer months, in Canada West. Her address is 1716 Park Avenue, Philadelphia, Pa. Mrs. E. L. Daniels's address is 10 Chapman street, Boston.

Moses Hull rusticates and makes garden at his home in Hobart, Ind., during May. Will answer calls to lecture or debate in the West, during June. In July he speaks at Apollo Hall, New York. Will attend camp and grove meetings during August. Speaks in Cincinnati in September and October. Now is the time to secure his services for the winter months. Mrs. Emma Hardinge lectures in Cincinnati during May.

Lois Walsbrooker expects to be at the Territorial Convention, to be held at Golden City, Colorado Territory, May 13th, 14th and 15th. E. S. Wheeler lectured in Cincinnati during April. The Enquirer gave a column report of one of his lectures. Andrew T. Foss, we are glad to notice, is again in the lecturing field, doing valiant work for our glorious cause. He is to speak in Plymouth, Mass., Sunday, May 8th. Keep him at work. He is a strong man on the rostrum. Permanent address, Manchester, N. H.

Mrs. Marshall, an excellent medium for spirit communication, can be found at No. 10 Chapman street. Give her a call. PROF. GUNNING is busily engaged in lecturing in the New England States on Geology and kindred topics. He is a free thinker, and his lectures are far more instructive and interesting than those of the same class given by professors who are cramped and dwarfed by theological dogmas and creeds. The Amesbury Village publishes synopses of his lectures in that place, from one of which we take the following extract:

"Once in every twenty-four hours the earth turns on its axis from west to east—twice every twenty-four hours a great tidal wave passes across the ocean from east to west, and it is estimated that twenty-five thousand cubic miles of ocean change place with every ebb and flow of the tide; and this westward sweeping tide hangs against the continent and impedes the progress of the earth at the rate of ten seconds in one hundred years. And that action going on. Very slowly the earth is losing speed. In thirty-six billion years a day will be one month long. Some thousand millions of years ago the day was twenty-one hours long, and further back in time the day was shorter still, until we get to a place where it was fifteen hours long, that being the speed at which the earth must have moved to have caused it to bulge out some twenty-six miles at the equator, while it was a heated globe."

What will our Second Advent friends say to this? The Professor evidently doesn't believe "the last day is but a little way off," for he keeps the earth rolling on its axis more hundreds of millions of years than Elder Himes and Grant are willing to concede days. At the Second Advent Convention in this city last week, the chief burden of warning was about the speedy "coming of the Lord" and the destruction of this little planet on which we temporarily live, raise potatoes and corn, and kill Indians.

Harry Emerson in Boston.

On Saturday evening, April 16th, this medium for physical manifestations gave a private séance (at which our reporter was present) in the presence of a number of invited guests, at the residence of Mr. Samuel Despeaux, 172 West Newton street, Boston. The usual order of exercises on such occasions was gone through with, to the apparent satisfaction of those in attendance. The spirit voices (male and female) were pronounced excellent, in a musical point of view, by those who professed to be judges. Enlivened with notes from the piano, by several ladies, and cheerful conversation, the séance, and evening also, passed off very agreeably. The hand-duff test was, however, not performed.

New York City.

The Society of Progressive Spiritualists of this city have enjoyed an unusual degree of prosperity during the past year, having been favored with the services of a succession of very interesting and able speakers, who have been instrumental in placing the cause in a better position before this community than it has ever before held.

Feeling warranted by these circumstances, the managers of the Society have taken a decided step in advance in securing as a place of meeting for the year following the first of May next the commodious and beautiful room on the corner of Broadway and 28th street, known as "Apollo Hall." This is one of the largest, and decidedly the most elegant hall in the city, and in every respect well adapted to the purposes and requirements of our association and the Children's Progressive Lyceum. Of course the rent is much heavier than we have been accustomed to pay, but we trust to the liberality of the many friends of the cause here to furnish the necessary means. On our part, we promise to secure the most eminent and able speakers that can be engaged, and we have the pleasure of announcing engagements already made with Mrs. Nellie J. T. Brigham, Rev. Moses Hull, Mr. Andrew Jackson Davis, Prof. Wm. Denton, and conditionally with Miss Lizzie Doten and Mrs. Emma Hardinge. Others of equal merit and prominence will be added to the number as soon as the necessary arrangements can be made.

Friends of Truth and Humanity! come and help us in spreading the glorious gospel of Angel Communion, and an assured immortality. In behalf of the Board of Managers, P. E. FARNSWORTH, Secretary. Box 5679, P. O.

THE SIXTIETH AMENDMENT.—There should be an amendment made to our Federal Constitution prohibiting natural fools from going to school. Reason why: Because education always lengthens the tongue just in proportion to the hollow-ness of the skull.

Proof: Look at a majority of the members of the clerical and legal professions in the United States.

TRUISM.—Learned mens' conceit of their own knowledge and judgment is generally in inverse ratio to their mental weakness and ignorance.

Reason: Because hollow skulls stuffed with other mens' knowledge are like glass covered on the inside with quicksilver. They both reflect the surface, but not the substance of things.

Proof: Let every sensible man look about in his own neighborhood. (A word to the wise is sufficient.) R.

THAT'S WHAT'S THE MATTER.—A learned fool is almost sure to become a knave, and if gifted with the tongue of a jackass, and the impudence of a monkey, will work greater mischief in a congressional or legislative assembly than a score of the wisest statesmen can counteract.

Reason: Because a majority of our rulers are akin either to the long-eared or long-tailed tribe, and through sympathy will side with their relations.

Proof: Look at both Houses of Congress and most of our State Legislatures. R.

ALL SORTS OF PARAGRAPHS.

Don't fail to read Hon. Frederick Robinson's "Spiritualism in Marblehead," printed on our second page. It is very interesting. One of the very best clairvoyant healers in Boston is Mrs. A. C. Latham, 292 Washington street. Having tested her powers, we cordially recommend her to the public. Will M. B. Craven send us his address? Have written him at Burlington, N. J., but our letter was returned. The remains of Hon. Anson Burlingame arrived in Boston last Thursday, and were received by the State and city authorities. Funeral services took place on Saturday, and the body was deposited in Mount Auburn Cemetery. When the body was removed from Faneuil Hall to Arlington-street Church it was followed by a large procession of State and city officials and friends, escorted by the Independent Corps of Cadets. Mrs. F. C. Dexter, 8 Bond street, Boston, is said to be a good clairvoyant, test and healing medium. See her card in another column. Ole Bull's concert in this city last week was a grand success, notwithstanding the rain. The inspired artist electrified the audience by his matchless power over the violin. The singing by Miss Safford and Mr. Macdonald was very fine, as well as Mr. Hoffmann's performances on the piano. Every piece, from all the artists, received an encore, except the closing one. Will each Lyceum in the country send a statement of its numbers, officers and place of meeting to the Lyceum Banner, Chicago, Ill., for publication? It is regretted by a contemporary that in these degenerate days "the milk of human kindness is getting to be too much watered." The Governor of Florida, in summing up the resources of his State, observes that the colored population "are worth, as freemen and citizens, four-fold more to the State in enhancing its wealth and prosperity than they were as slaves." The Spiritualists are almost to a man and a woman in favor of Woman Suffrage. Their conventions declare for it and their public lecturers and journals almost, if not wholly, advocate it; not canting and patronizingly, but in good, solid, sober earnest, as genuine and intelligent believers in the principle, in the absolute right and justice of the doctrine; in practice, as well as in preaching or proclamation.—Revolution. RUM AND FALSE THEOLOGY.—The Boston Post, in a gratulatory review of the trade in New England rum, says that the greater part of the export is sent to the African coast, and points with pride to the cargo of a recent bark, which consisted of tobacco, rum, and four missionaries, one being a woman. Mrs. E. C. Stanton recently occupied the pulpit of Rev. Robert Colyer. The spacious church was crowded in every part, and it was estimated that at least a thousand people came more than found any entrance possible. The haunted Gloucester schooner is being fitted at Portland for another trip to the fishing banks with a crew who do not believe in the ghosts that have already scared home three crews.—Ez. We shall see. Dr. J. G. Holland and family will return from Europe early in May. An astronomer predicts the coming of a comet, this year, of such brilliancy that night will be turned into day, and gas companies will be ruined. Elder Grant should engage it to accomplish his little job of destroying the earth at "the marriage of the Lamb," which is to take place very soon. Mr. Lensing Hart, a well-known farmer in Ferrisburgh, Vt., accidentally scratched his hand with a pin about two months since. Soon after he applied strong camphor to the injured part. It commenced swelling and continued to grow worse—the original injury healing in the meantime—until his whole arm was affected and turned black to the shoulder. No permanent relief was afforded him, and, in spite of the best medical skill, Mr. Hart died a few days since. Mr. Howlett writes to the London Times that on March 25th a spot was visible on the sun, indicating a disruption of the solar photosphere to the enormous extent of not less than 16,000,000,000 square miles, or eight times the superficies of the terraqueous globe. Hon. Vincent Collyer, Hon. W. E. Dodge, of New York, and Hon. Edward S. Tobe, of Boston, members of the Indian Peace Commission, are in Washington, and have held several informal meetings with a view of making arrangements for their Western tour. It is the intention of the Board to visit all the Territories very shortly, provided there is no adverse legislation by Congress. Mr. J. NORMAN LOCKYER ON "THE SUN."—Last Saturday afternoon, Mr. J. Norman Lockyer, F.R.S., delivered his third lecture, at the Royal Institution, upon "the Sun." Prince Christian presided; and among the listeners were her Royal Highness the Princess Louise, Lady A. Stanley, Professor Tyndall, Lady Ashburton, Dr. J. H. Gladstone, F.R.S., Mr. J. M. Eschels, American Consul at Trebizond, and Sir Henry Holland, Bart., M.D., F.R.S., President of the Royal Institution.—Pall Mall Gazette, London, April 4. Now ready, the "SONGS OF LIFE," a new collection of sixteen pages of mostly original words and music for the use of spiritual gatherings and Lyceums, by S. W. Tucker. For price and contents see advertisement on this page. C. H. ELLIS as a Lecturer. MESSRS. EDITORS.—Mr. C. H. Ellis, of Ohio, lectured before the "Marboro Spiritual Association," by invitation, last Sunday afternoon, to very good acceptance. Mr. Ellis is a young man, radical in sentiment, and of superior ability as a lecturer, and that his audience appreciated his effort was very evident by the unanimous bursts of applause with which he was at times greeted. He seemed to incite our people onward in the great highway they are beginning to travel away from the bondage of ancient superstitions. Mr. Ellis being a comparative stranger in the East, we take great pleasure in recommending him to all Spiritualists and liberal societies as an able and eloquent defender of the liberal cause, and well worthy the support and patronage of all liberals everywhere. F. O. EDMUNDS, JAMES LOWE, Mrs. E. B. STOWE, Lecturer Com. M. S. A., Marboro, Mass., April 20, 1870. Modern American Spiritualism. The great work of Emma Hardinge, with the above title, more than meets the expectations of the public. A correspondent, writing from Canada, whose letter will be found on our third page, speaks of it in commendatory terms.

Spiritualism in Boston and Vicinity.

Mt. Vernon Hall.—Mrs. Emma Hardinge had a large audience Sunday, April 17th, to hear her lecture on "Christ the Spirit." The subject was treated in her usual masterly manner. The audience unanimously invited her to repeat, on the following Sunday, the lecture she gave in Washington recently, at the solicitation of Members of Congress and others, on "America, the land of the free; America under the Anathemas of the Ecumenical Council," to which she assented. Mercantile Hall.—An interesting session, notwithstanding the storm, was held at this place by the Children's Progressive Lyceum, Sunday morning, April 17th—present one hundred and three, with a very good attendance of spectators. Singing, marching, recitations by eleven children, songs by Ithiel A. Melvin, Eva Newhall and Hattie Richardson, and a closing hymn by the quartette, completed the exercises. The regular leaders' meeting was held at the conclusion of the services. In the evening of the same day, this Lyceum repeated their "Anniversary Concert" (by request), with some changes of programme. The efforts of the little ones were well appreciated by those who faced the frowning elements. Temple Hall.—Two highly successful circles (for which this hall has become justly celebrated), were held Sunday, April 17th, in the morning and afternoon. In the evening, an address was delivered before the Boylston-street Spiritualist Association by Thomas Moon. The Lyceum holding its meetings at this hall, had a pleasant and profitable meeting, during the intermission of the circles, on Sunday, April 17th. Silver-Chain recitations, songs, speaking by four children, singing and instrumental music, in which Misses S. M. Adams, Hattie Richardson and Alice Cayvan took part; Banner and Target Marches, answers to group questions, &c., filled out the time. The attendance was good, and it is to be hoped this Lyceum will be able to make itself a permanent and useful organization. On Thursday evening, April 14th, an entertainment was given by this Lyceum, at Temple Hall, of a highly successful nature. A series of tableaux, under the personal supervision of Mrs. David Adams; songs by Misses S. M. Adams, Alice Cayvan, George Cayvan, Adelle O. Gale; declamations by Misses Laura Chubbuck, Abbie Putnam, Hattie Dana, Alice Cayvan, Florence Collier, Georgia Cayvan and Master Herman Chubbuck; select readings by Mrs. Dana and Mr. J. H. Sleeper; instrumental music by Adelle O. Gale, Alice Cayvan and others, completed the programme. During the exercises Dr. C. C. York, Messrs. C. M. Huggins, Alonzo Bond, Howard, Brown and Childs and Mrs. H. Dana, officers of the Lyceum, were surprised by the presentation of a bouquet to each by Mrs. David Adams, for which they expressed satisfaction in their remarks—the presentation speech by Miss S. M. Adams. Our reporter also returns his thanks for a similar gift from the same source. At the close of the exercises the children were surprised by the presentation of confectonery from Dr. York, Conductor of the Lyceum. The entertainment closed with dancing. A Society of Spiritualist mediums, speakers and friends of the cause, organized last fall at the residence of Mrs. King, 1031 Washington street, Boston, held an interesting meeting at that place on Friday evening, April 15th, exercises consisting of the reading of Willis's poem, "Joseph's Daughter," by Mr. H. D. Simonds; an address, by I. P. Greenleaf; and general conversation. About thirty members were present. CHARLESTOWN.—Washington Hall.—Dr. J. H. Currier, aid, addressed the Spiritualists of Charlestown at this hall on Sunday evening, April 17th. Subject, "Religious Development." His lecture gave universal satisfaction. The afternoon of the same day was occupied by a conference. C. Canale Allyn will speak in this hall, afternoon and evening, Sunday, May 1st. On Tuesday evening, April 12th, a musical fancy was given at the house of Mrs. Rand, High street, by Mrs. H. W. Cushman, the proceeds being devoted by the medium to the benefit of the First Spiritualist Association of Charlestown. The house was well filled, and the affair was, as usual, a perfect success, peculiarly and otherwise. The Children's Progressive Lyceum will give an entertainment at Washington Hall, on Friday evening, April 20th, consisting of singing and recitations by children and adults, tableaux, under direction of Mrs. David Adams, readings and select instrumental performances. Committee of arrangements: Dr. C. C. York, E. Burlbank, and Mrs. D. Adams, J. Carr, Sarah Burlbank. Tickets 25 cents; children under twelve, 15 cents. CAMBRIDGE.—Harmory Hall.—The regular meeting of the Children's Progressive Lyceum took place at the above-named hall on Sunday morning, April 17th. A good attendance, both of members and spectators, indicated that this organization has a firm hold upon the respect and countenance of adults and the affections of childhood. CHELSEA.—Granite Hall.—Mrs. Emma Hardinge spoke at this hall, Sunday evening, April 17th, her subject being: "The Life and Pilgrimage of a Spirit here and hereafter." Her lecture differed from many she has delivered, in the fact that the influence giving it spoke in the first person, and detailed great struggles for light in this world and the land of souls in a vivid and life-like manner, which was capable of interesting even the most superficial or skeptical hearer. At the conclusion of her remarks, she took occasion to refer to the announcement, by the Chairman, that "Miss Jennie Leys, a new convert, would speak at the hall next Sunday evening," and advised all to attend her lecture, as she was one who had recently outgrown her old church surroundings, and was in need of a sympathetic welcome to our ranks. Mrs. Hardinge also returned thanks to the Spiritualists of Chelsea for their uniform kindness to her. At the close of her remarks, Mrs. Marshall, from the choir, sang, "When my feet have grown too weary," and the audience retired, evidently in their hearts wishing, in parting, success to this great champion of our cause in her Western field of labor.

Another Grand Story.

In the present issue of the Banner of Light we contain the publication of an exceedingly interesting story, by the author of "Staring by Inches." The latter story, it will be remembered, appeared in our columns in January, and was much praised by all readers. Our New Story is entitled "WHAT SHALL WE DO TO BE SAVED?" It deals with the live questions of the day with a vividness and force that will at once command the admiration of all minds freed from the shackles of Bigotry, Superstition, and Error; from those who hunger and thirst in sympathy with the wronged and oppressed. The beautiful teachings of the Spiritual Philosophy, and the physical manifestations of spirit-power—real occurrences—are necessarily largely interwoven in this story. We are sure our readers will thank us for giving them another feast from the pen of that strong and forcible reformer, REBECCA J. MASON. Stafford, Conn. Mrs. Abbie Tanner is engaged to lecture in Stafford the two last Sundays in May, also the two first in June. Mrs. C. Fannie Allen lectures July 10th, and the three following Sundays. Business Matters. Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. A. J. JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 13th street, New York. Terms, \$5 and four three-cent stamps. M. K. CASSELL answers sealed letters, at 185 Bank street, Newark, N. J. Terms, \$2.00 and four blue stamps. ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Money returned when letters are not answered. A. J. Mrs. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three-cent stamps. Send for a circular. A. J. DON'T POISON your head with those miserable, filthy compounds which have done so much mischief, but use NATURE'S HAIR RESTORATIVE, which cleanses the scalp, restores gray hair, and checks the hair from falling off. It is perfectly clean, and contains nothing injurious. See advertisement.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HOWARD NATURE'S A Monthly Journal of Zoetic Science and Religious Philosophy in London. Price 25 cts. The RELIGIOUS PHRENOLOGICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cts. THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cts. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cts. per copy. Special Notices. HERMAN SNOW, NO. 319, KEARNEY STREET, SAN FRANCISCO, CAL., Keeps for sale a general variety of: Spiritualist and Reform Books, At Eastern prices. Also Planchettes, Spencer's Positive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free. May 1.—if LIBERAL, SPIRITUAL AND REFORM BOOKSTORE, Western Agency for all Liberal and Spiritual Books, PAPERS AND MAGAZINES. Also, ADAMS & CO.'S GOLDEN PENS AND PARLOR GAMES, The Magic Comb, and Voltaic Armor Soles, SPENCER'S POSITIVE AND NEGATIVE POWDERS, Congress Record Ink, Stationery, &c. WARREN CHASE & CO., No. 827 North Fifth street, St. Louis, Mo. GEORGE ELLIS, BOOKSELLER, No. 7 OLD LEVEE STREET, NEW ORLEANS, LA., Keeps constantly for sale a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co. Notice to subscribers of the Banner of Light. Your attention is called to the plan we have adopted of placing figures at the end of each year's names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires; i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for you to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the expiration of their subscription, with those at the left and right of the date. WHAT WE KNOW. We know—as often has been said—"It is not all gold that shines;" And of the path in which some tread To a sad end inclines. Another thing, as well we know Some who would make display, The greatest folly often show. And still another thing we know— "You can buy a Whole Soul complete." At lowest price, of E. H. FENNER, Corner of Beach and Washington street. ADVERTISEMENTS. Each Line in Agate type, twenty cents for the first and after that rate per line for every subsequent insertion. Payment in advance. For all Advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays. THE CELESTIAL TELEGRAPH: OR, Secrets of the Life to Come, REVEALED THROUGH MAGNETISM; WHEREIN the existence, the form and the occupation of the soul after its separation from the body are proved by many years' experiments, by the means of EIGHT ECSTATIC SOMNAMBULISTS, WHO HAD Eighty Perceptions of thirty-six Deceased Persons of Various Conditions: A DESCRIPTION OF THEM, THEIR CONVERSATION, &c., WITH Proofs of their Existence in the Spiritual World. BY L. ALPH. CAHAGNET. Price \$1.50, postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. JUST PUBLISHED, THE SONGS OF LIFE: A NEW COLLECTION OF SIXTEEN PAGES OF MOSTLY ORIGINAL WORDS AND MUSIC, For the Use of Spiritual Gatherings and Lyceums. BY S. W. TUCKER. ADAMS its contents may be found the following named songs: "Sun of Life," "Evergreen Shore," "Passing Away," "Let me go to the Better Land," "Our Guardians," "Parting Hymn," "They'll welcome us home," "We shall meet beyond the river," "With the Angels," "Angel Cry," &c., &c. A copy should be in every family in the land. Try it. Price: 20 cents single copies; \$2.00 per dozen; postage 2 cents per copy. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. AGENTS WANTED FOR THE PHYSICAL LIFE OF WOMAN. Twenty-Fifth Thousand Now Ready. BY GEO. H. NATHANS, M. D. THE most remarkable success of the day. Is selling with unprecedented rapidity. It contains what every Man and Woman ought to know, and few do. It will save much suffering. As the only reputable work upon the single and married life, it is earnestly recommended by Prof. Wm. A. D. Bushnell, Mrs. K. B. Gleason, M. D., Prof. H. S. Eastman, etc. Being eagerly sought for, the Agent's work is easy. Send us your name, etc. GEO. M. CHASE, Publisher, 719 Sanson street, Philadelphia, Pa. No. 85 Nassau street, New York. NERVE FOOD—A SPIRITUAL GIFT. It suffers from Neuritis, Headache, Dizziness, Brounchial Afflictions, Debility of the Stomach, or Nervous Debility of any kind, disease of the Liver or Kidneys, and all conditions of Uterine difficulties. This combination of the most powerful and best medicines on earth. EACH BOTTLE CONTAINS IN FULL FOR THE NERVE. It will give quietness to the Nervous System, and to the Stomach, Tone to the Stomach, and general activity in the circulation. Dose: from an ordinary teaspoonful to a tablespoonful, usually three times a day, half an hour before meals. Price \$1.00 per bottle. It may be ordered through any respectable druggist, or by direct remittance. For circulars, apply to GEO. H. SPILL, 351 Washington street, Boston, Mass. APRIL 30.—1w SOMETHING NEW! TWO Million Copies of the Annual SPIRITUAL ALMANAC for 1871 will be given away, and in order that the distributing may be made as rapidly as possible, I should deem it a favor to send, prepaid, ten or fifteen copies to any person who will judiciously distribute them in his locality. One of its features are the Seven Ages of Man's Life, illustrated in a masterly manner. Address, DR. O. PHELPS BERRY, No. 21 Grand street, Jersey City, N. J. APRIL 30.—1w WOMEN WANTED TO sell by subscription the beautiful Steel Plate Engravings—"Sale of the Fat Lamb," and "Burial of the Fat Bird." Sales great, profits large. Applications from New York State, Northern Ohio and Southern Pennsylvania only desired. Apply, stating age, sex, and present vocation, etc., to MRS. D. CURRAN, 22 Asylum street, Rochester, N. Y. APRIL 30.—1w WITHOUT MONEY AND WITHOUT PRICE. J. W. STEWART, M. D., WILL CURE DISEASES AND INFIRMITIES OF MAN, WOMAN AND CHILD, free of charge to all who are unable to pay from \$2 to \$10 a month, at the ASSISTANT HOTEL, GRAND STATION, Mich., commencing April 26th. Dr. Stewart visits those who cannot be brought to him. GREAT REDUCTION TO LYCEUMS. THE LYCEUM BANNER, ENLARGED AND IMPROVED, will be furnished to LYCEUMS at a special rate. Send for new terms and specimen copies. Address LYCEUM BANNER, No. 137 Madison street, Chicago, Ill. APRIL 30.—3w MRS. MARSHALL, 10 Chapman street, Boston. Test circles every afternoon, 3 to 5. Admission 25 cents. APRIL 30.—2w MRS. M. C. BOSTWICK, Psychometrist, 10 Pine street, Boston. 4w—April 30.

A TRULY GOOD BOOK.

THE HARVESTER: FOR GATHERING THE RIPENED CROPS ON EVERY HOMESTEAD, LEAVING THE UNRIPE TO MATURE. WRITTEN BY A MERCHANT. THIS REMARKABLE WORK IS A BEACON LIGHT FOR THOSE WANDERING IN THEOLOGICAL DARKNESS. IT PROVES CONCLUSIVELY THAT WHAT IS CALLED MODERN SPIRITUALISM IS THE ONLY MENTAL PRINCIPLE OF THE UNIVERSE, AND THROUGH ITS INFLUENCE KNOWLEDGE IS COMMUNICATED TO THE WORLD. Price \$1.00, Postage 12 cents. For sale at the Banner of Light Bookstore, 158 Washington street, Boston. SECOND EDITION. THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS. ONE VOLUME, LARGE OCTAVO, SIX HUNDRED PAGES. Fourteen Superb Steel Engravings, AUTOGRAPHS OF SPIRITS, Diagram of the Spheres, Executed by Spirits, WOOD CUTS AND LITHOGRAPHIC PLATES, The whole splendidly printed, on tinted paper, with extra fine binding. PRICE, \$2.75, POSTAGE 50 CENTS. By Emma Hardinge. PUBLISHED BY THE AUTHOR, 229 EAST 60TH STREET, NEW YORK. SUBSCRIBERS AND THE TRADE SUPPLIED BY THE BANNER OF LIGHT COMPANY, NO. 158 WASHINGTON STREET, BOSTON, MASS. PROF. HOWE'S SEVEN-HOUR SYSTEM OF GRAMMAR. THE writer of this useful book has had a practical experience in the art of teaching of upwards of thirty years. He had long been impressed that a shorter pathway to grammar than that which led through the perplexing studies of the text books could be secured, and with much skill devised his "Seven-Hour" system of oral teaching. Appeals from his own experience and requests from all-sympathetic friends became so numerous and repeated, that he was compelled to put his ideas into print to satisfy the public demand. His discovery in the science of teaching, including the labor in many instances from years to minutes. To a limited governing power of the Transitive Verb, from 20,000 words to seven hundred, and requests from all-sympathetic friends became so numerous and repeated, that he was compelled to put his ideas into print to satisfy the public demand. His discovery in the science of teaching, including the labor in many instances from years to minutes. To a limited governing power of the Transitive Verb, from 20,000 words to seven hundred, and requests from all-sympathetic friends became so numerous and repeated, that he was compelled to put his ideas into print to satisfy the public demand. His discovery in the science of teaching, including the labor in many instances from years to minutes. To a limited governing power of the Transitive Verb, from 20,000 words to seven hundred, and requests from all-sympathetic friends became so numerous and repeated, that he was compelled to put his ideas into print to satisfy the public demand. 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EDITORIAL CORRESPONDENCE.

WARREN CHASE, No. 27 North Fifth Street, St. Louis, Mo.

WHITHER ARE WE TENDING?

The literature of Spiritualism is rapidly increasing and widening its circulation and influence. Private mediums are increasing in numbers, in usefulness and in appreciation, while public mediums are still, as ever, struggling with poverty and poor pay. Lecturers are retiring, and regular meetings are being abandoned, and most of the societies are dropping to pieces or "draggling their slow length along" as if with heavy chains; a few only are prosperous, and these the ones that have most of religion and least of creeds, rules, resolutions, articles of belief, or criterion of membership—those that are nearest to "Free Religion," with a spiritual basis and superstructure. Organizations, National, State or Local, seem so far to be useful only in making acquaintances and introducing speakers and passing resolutions which go out like Noah's dove, never to return. They meet and resolve, adjourn, and meet to resolve again. All this while the fact is evident to the best informed on the subject that there are at least as many Spiritualists in this country as there are active members in all the Christian churches counted together—many of them still, silent, or dead-head members of churches, and many more taking no open or public part in spiritual circles, lectures, or support of mediums, and some not even in the literature of Spiritualism. Poets, orators, statesmen, judges, lawyers, doctors and preachers are largely represented in these classes, and their numbers are steadily on the increase.

What does all this mean? This strange feature of individual sovereignty? Is it not plain that there is some element lacking to hold them in societies, some social element of union and cooperation to enable them to hold together as the churches have and to some extent still do? We have been leonardists, literarists, revivalists, heralds running before, messengers with good news and glad tidings of great joy to thousands, but like those who heralded Christianity, or like Jesus himself, we have not been organizers, but rather disorganizers and disintegrators. We have been the workmen in the forests, hunting and blasting stones; in the quarries, blasting and dressing stones; in the pits and yards, molding and shaping bricks and soft clay; in the furnace, melting orthodox rocks to get the gold and silver out; gathering minerals and fossils from science and nature. All these and all this work for the grandest religions temple of society the world ever saw; but like the scripture David, we cannot build it. When we have drawn our materials together, they have been like piles of materials—bricks, stones, timbers—a huge heap without "form or comeliness," unattractive, crowding and jostling each other, with sharp corners and acute angles, making life even more uncomfortable than in isolation. But there is now material enough to begin the work, and where are the builders, and where the cement, are constant and earnest inquiries? We have long believed the cement to be RELIGION. Not Christianity, which is sectarian, partial, fragmentary and full of prejudice—but FREE AND NATURAL RELIGION—requiring no faith or belief in anybody's God which we cannot see, but belief and faith in MAN, which we can see—asking no duties to a foreign God, but duties to man—seeking no regeneration and conversion from depravity, total or partial in nature, but seeking to cultivate, train and unfold nature in man as a divine and consequently perfect inheritance—a religion wholly different and superior to any of the past, and fitted to the wants of enlightened and civilized nations, as Christianity was and is to the ignorant, superstitious, dissipated and quarrelsome nations that embrace and support it.

Again, we ask, where are the builders and where the architects of the new social and religious structure? All around are waiting materials in great abundance, which have been fitted during the last twenty years, and those of us who have been in the forests and quarries and are still on the earth waiting our call to the summer-land, feeling that our work is nearly done, are watching and waiting to see the commencement of the glorious structure. We have established the truths of spirit-life and spirit-intercourse. We have set aside the follies and fables of Christianity, and got out the gold it contained and burned up the dross, or cast it out. We have found out where the souls go, and what they are; have overcome death, and put out the fires of hell; chained the devil and driven the Lamb to the Zodiac, where it belongs; traced Christ to Chreethna, and left Jesus among the good men of history—and much more we have done.

OUTWARD BOUND.

Prof. Wurtz has started the old fogies of New York, who are on the toughest kind of granite basis, with the following, among other announcements:

"There are chemical changes now active on the earth's surface, whose continuance must inevitably bring about the final extinction of man, and ultimately that of all other life upon our planet." "Comparatively and geologically speaking, the end is near."

That geologic changes prepared the way for life on this planet, is certain; and that great changes have marked the different epochs in which the huge plants and animals lived that exist no longer, is certain; and it is also certain that the earth and air were not ready for man till long after the plants and animals appeared. How far and how much the earth's surface has changed since man's residence is not so certain, since the date of his birth, like its origin, is yet in obscurity; but assuming great change fitted the elements for him to live here, we may reasonably expect some change to cut him off, and leave such conditions that he cannot inhabit it. That the causes are at work which may produce this event, there is no reason to doubt; but that the theory of Prof. Wurtz or any other theory takes in the whole range of causes that produce great geologic changes, is not probable; nor is it probable that any reliable estimate can be made of the time that such event will occur. We are here as a race. How or when we came, is uncertain. That we came, is certain; and that shall leave individually is certain; and that the race will cease to exist on the earth at some time, is highly probable, to say the least; but the how and when are merely conjectural, with an if preceding the conjecture. All this is not alarming to us, who believe in the endless chain of existence for all intelligent beings, and the eternal round of cycles amid an infinite number of worlds in an infinite variety of conditions to which we may be fitted by changes in ourselves, by which we become adapted to the different conditions of the worlds we inhabit, but still retaining our identity and consciousness of personality. If we were in the past, we shall be in the future; and if we are to

be in the future, we must have been in the past. Eternal life involves both, and is endless, which means having no beginning, of course. If man is immortal, we may let the world change without alarm for his safety, since he will only come here while he can live here, and go hence to enjoy or suffer more, as he is fitted for and adapted to the surroundings, but cannot really die.

For twenty years we have been engaged in studying the principles of eternal life, and have got it where we are satisfied it is true, but we have not done much to convince others, and probably shall not, as we are not able to publish the book we had written on the subject, at least cannot do it at present, and our time here is nearly out.

AINNER KNEELAND.

We welcome ever as an old friend this early and able pioneer of the cause of free speech, a free press, and liberty of conscience in all matters of religion. Since 1831, when we first took the Investigator, we have known and admired him, and we can recognize him in the short messages that come from him occasionally, since he went to live in the spirit-land. It was not strange that he should be among the first to greet us with a message and a test of his identity, after we were fully satisfied that spirit-life was a reality, and that they could reach us, as he surely was, and no one could have been more welcome. Since that time he has visited us occasionally, and was once seen in our store by a clairvoyant, who described him so that we knew him by the description, as he looked over the liberal books on our shelves; but no message was given us at that time, as the medium was not sufficiently influenced. His message in No. 1 of the present volume of the Banner is certainly characteristic of him, and we have no doubt of his interest in the spread of liberal literature. We did not lose him at his death, as some of his friends supposed they did, and we could most earnestly wish they all could know, as we know, that he "still lives" and labors for the good cause.

HERALD-OF HEALTH.

This excellent monthly, published by Wood & Holbrook, at the Light-street Water Cure, N. Y., if read and observed in its advice in every family, would save millions of dollars to the people of this country from doctors' bills, medicine, and best of all in tobacco and swine's flesh, and other nuisances in common use. Every number of this journal is valuable, and it deserves more and better patronage than any of the popular pictorial magazines that have four times its circulation. If people would become more practical and less sensational, it would be far better for themselves, and a great blessing to the children, who are encouraged far too much in the sensational, sensational and imaginative qualities, and not enough in the practical and useful. Churches (which are little else than shows), theatres, balls, raves, parties, &c., are kept constantly before the minds of the young, especially in the large cities, and these, with the trashy literature, occupy the most of the time and minds of the young who are not compelled to work for support, and it almost entirely unites them, especially the girls, for the sterner duties and necessities of life that are sure to come sooner or later to nearly all in this country. Such papers as the Herald of Health would correct many errors of society if properly patronized.

ITEMS OF PROGRESS.

BY J. H. POWELL.

Quincy—Rock Island, Illinois.

At Quincy, the prettiest town on the slopes of the Mississippi, my wife and myself received the kindest treatment at the welcome and pleasant home of Mr. Archibald Brown and his kind lady, (late Belle Scougal), so well known as one of the best of the earliest Spiritualist pioneers in the lecture field, who, in the privacy of domestic life, has lost none of her Spiritualism, but rather strengthened in its use of saving faith. We gave several private sances, all of which I have reason to believe, were pleasing to the friends who formed the circles. The closing sance was under the auspices of Mrs. C. H. Curtis, a lady of wealth, both intelligent and outspoken, and a marvelous medium to boot.

She has been pronounced "crazy" a thousand times. Still she lives and loves, healing the sick and visiting the poor on missions of mercy which make her name, a household word of respect, although good people live who persist still in calling her "crazy." She has certainly passed through strange experiences only creditable to Spiritualists. But, with all her pronounced credulity and quaint mannerisms, I am satisfied that no true Spiritualist lives. It is certainly a "crazy" act for a woman to choose the storm of battle in the service of reform, to the tranquil luxuries of a home bountifully supplied with other than necessities for the body and mind.

An old man, leaning on his stick, craved permission to sit with us. Some one had told him that a sance was to be held that evening. He was favored with a seat. The music manipulated by Mrs. Goodwin, lively and well timed, brought the medium to her feet in an inspirational dance, which had no sooner ended than the old man begged to say a word or two: "I have been forty years a member of the church, and believe in the Lord Jesus Christ, yet I freely confess that I never was nearer heaven than after witnessing the lady's dancing." No one could mistake the sincerity of the speaker.

Other dancing and ecstasies followed, then the real work of the sance commenced. The old man was suffering from neuralgic rheumatism, which had been his companion, on and off, nearly twenty years. Dr. Torrence assisted him to sit in the centre of the room, as he was unable, without great pain and difficulty, to rise unaided. Mrs. Goodwin made me kneel in front of him, to the amazement and delight of the entire company, the patient rose to his feet and walked without his stick across the room, and finally reached his home with more freedom in his limbs and less pain than he had realized before for years.

The day following, Mrs. Powell was impressed so strongly to treat the old man (who is sixty-four years of age, by the name of Wilson) a second time, that I took her to his residence, where we found him better, but suffering some pain. The second treatment accomplished its mission—he declared all pain to be taken away, only regretting that he could not compensate us. Our compensation was in his recovery. I have detailed the bare facts.

We left Quincy that afternoon on board the "Minneapolis" for Rock Island, carrying with us the kindly wishes of all the friends whom it was our privilege and pleasure to meet. With the sun reflecting its features on the glorious "Father of Waters," we realized as much happiness as earthly pilgrims can reasonably hope for.

To-morrow, Sunday, 17th, I open my budget of "spiritual truths before the society here, where I hope to remain a few Sundays.

The Rock Island Society has the advantage of a commodious and pleasant hall, built by Bro. Hull, who is one of the active workers here. Few places that I visit are so fortunate as Rock Island in this particular. A Lyceum waves its banners on Sunday morning in Hull's Hall, which has only been completed and used since January.

I trust friends and lecturers wishing to speak in Rock Island will take a note of this. Bro. Hull's hall is large and well fitted, and suitable for most purposes. Mrs. Powell gave her first sance at Hull's Hall last evening.

Societies needing lectures from me, and desiring a few sances from Mrs. Powell, can address me, for the present, box 00, Rock Island, Ill. April 16th, 1870.

Horace Cook, of Leavenworth, recently ate three pounds of raisins, on a wager, and won it, but was paid to his heirs.

THE MEDICAL FACULTY.

The "Jewish" Doctors of Wisconsin persecuting the Christians of the Nineteenth Century.

EDITORS BANNER—Last week contributed an article to the Banner under the above caption, since which I learn that the doctors of medicine have succeeded in obtaining from the Legislature of Wisconsin an act making the practicing of the healing art—on the principles laid down in the New Testament—an offence punishable by fine and imprisonment; and I think there are several other States that have passed similar laws.

I have ever been opposed to religious organization, believing that it has been the rock upon which every attempted Christian reform has been wrecked, and must always lead to the bondage of the masses and the exaltation of the few; but still I think it would be well for Spiritualists to associate for mutual defence against the machinations and attacks of the fossilized creeds and professions that still exist, (and probably will for some years to come), or at least, that there should be funds raised to test the constitutionality of laws that have been or may be enacted for their oppression. The great and benighted art and power taught and enforced by Jesus of Nazareth, on all believers in his name, of healing the sick, of restoring sight to the blind, of hearing to the deaf, of making the lame to walk and the weak to grow strong, is to-day as fully the corner-stone of the Christian's faith, as held and practiced among Spiritualists, as it was in the early centuries among the disciples and followers of Jesus, whom the so-called Christian sects of our day so groundlessly claim to represent.

There was enough of religious bigotry in some of the communities that established the national Constitution of the United States, to prevent any clause being introduced into it prohibiting the people of any of the States, individually, from returning to the old pastime of burning spiritualistic witches, hanging Quakers, or imprisoning Kneeland, for conscience sake; but with the exception of the State of Louisiana, and perhaps Maryland, (which last, in its early statutes, condemned all Unitarians to death,) there never has been any union of Church and State, authorized by law in the United States, unless the recent enactments of Congress to restrain the Mormons from conformity in a matter of biblical faith and practice should be deemed such. The field, then, is fairly open, to test in the courts the constitutionality of fining and imprisoning citizens of any State in this Union simply for practicing what they conscientiously regard as the requirements of the most enlightened Christian faith. Let, then, the Peters and the Pails, the Newtons, the Jacobs, and other believers of an almost extinct faith, continue to alleviate the sufferings of their fellow citizens, (in scores of instances caused or aggravated by the M. D.'s,) in accordance with the rules laid down in the New Testament, and in a power which a belief in Christ can alone impart. And should the doctors of that State become maddened at seeing their prey rescued from their hands, and hale the followers of Jesus of Nazareth before the courts, let Spiritualists who have the means contribute liberally, and employ some learned Gannaliet to defend them, solely on the ground of conscience and religious belief and practice. Before an enlightened jury, the task of obtaining their acquittal, or at least of saving them from crucifixion, would be comparatively easy to what it was of old, in Judea, where no schoolmaster was abroad, and where all the priests, doctors, lawyers and governing classes were bound in a conspiracy to put down all innovations, and keep the people in ignorance and slavery. Depend upon it, the issue of the trial of Jesus would be different in our day, should he again arise from the dead, and with his troop of red-shirted, bare-legged fishermen, publicans and sinners, presume to engage in their healing propensities, as of yore, even in the State of Wisconsin, as their successors are now doing. I will hence offer a few suggestions as to the line of defence that I think it might be well to pursue, should the doctors drag any of our spiritualistic heads into court:

1. The Constitution of the State of Wisconsin declares all religions, not excepting even the Christian.

2. The healers of Wisconsin, aimed at by the law, are Christians, as can be proved, not only by their words but their works.

3. No man can be a Christian without he believes in Jesus Christ, and practices what he taught. In this all the fathers agree.

4. Jesus himself says that if a man believes in him he will do the works that he did whilst he was on earth. Now what were those works, and who is it that does them? Jesus—and here lies the issue—was preeminently a healer of the sick and infirm by laying on of hands. In fact, it seems to have been his chief if not sole occupation.

5. He made the possession and practice of this gift the leading test of discipleship. Those who believed in him were to be known to the world solely from the fact that "they shall lay hands on the sick and they shall recover."—Mark xv chap. Again, they were to "heal the sick, cleanse the lepers, raise the dead, cast out devils."—Matt. x chap. Again, "He sent them to preach the Kingdom of God and to heal the sick."—Luke ix chap. Again, (Luke x chap.), Jesus said, "Heal the sick, * * * and say unto them, the Kingdom of God is come nigh unto them." Matt. x chap. "He gave power to heal diseases." Again, Jesus "sends his disciples out to heal the sick."—Mark iii chap; Jesus gave "the twelve power to heal the sick," (and they did it).—Mark vi. He "gave them power to cast out devils."—John xvii chap. Now the risen Jesus bade his disciples to preach this "healing" gospel to all the world—of course Wisconsin was in "all the world"—and preachers and practitioners of the healing art were of course to go to Wisconsin. Now who are these preachers? Are they of the Roman Church? The doctors claim to derive their power from Peter, who was an erring, fallible, Christ-denying, swearing man in his day—but then he was honest, and a great healer, and therefore must have been a believer. His successor, Pio IX, has progressed to infallibility in our day, but we hear nothing of his healing as Peter did, though we grant that some of his priests do, but are subservient to the interest of the Church, rather than to that of humanity. The Episcopal Church claims to derive its authority and powers from regular apostolic succession, but its ministers do not claim to have any healing powers in their hands that I have heard of, and none of the other so-called Christian sects make any such claim. If Jesus Christ spoke truth, none of them then can possibly be believers in him. But the spiritual healers do cure by laying on of hands, and therefore are believers in Jesus, and may be Christians. In this they have the advantage of the sects.

Again, we read that the disciples of Jesus conferred the Holy Ghost and other gifts on others by the laying on of hands. The Spiritualists do this with visible effect. Healing power, which is the great test of discipleship, is often conferred

in this way, as well as many other phases of mediocrity. The Church lays its hands on its newly-made ministers, but they "make no sign" in response. It is merely "a form of godliness without the power." The Church says, "Receive ye the Holy Ghost"—but no signs follow, no healing power is conferred. It is but words "without the power," and we read that the "Kingdom of God is not in word, but in power." So the churches can't be believers by this test.

Again, by the laying on of the hands of the disciples of Jesus "were many signs and wonders wrought among the people." Do any of the churches do such things in our day? No! But the Spiritualists do by the thousand! In this, too, they have the advantage of the churches. The disciples of Jesus "went forth and preached everywhere the Lord, or spirit, (which in Judea were synonymous terms,) working with them, confirming the word, with signs following." Now what signs follow the preaching of the church? None that I ever saw but weariness in their hearers; whilst I have seen hundreds of what are called "signs" and "miracles" in the Bible, following the preaching and ministering of spirit mediums or apostles.

James says "the prayer of faith raises up the sick." Are the prayers of the sectarian churches ever answered visibly in this way? No!—but the prayers of spiritual mediums are in thousands of instances. I have seen several of Newton's so answered on the instant. He has now enough crutches and canes that have been left with him by cripples he has healed by prayer and the laying on of hands, to last a small family a good part of a winter for fire-wood, every splinter of them possessing as much virtue, as relics of trust, faith and beneficence, as any gold-encased bone to be found in the Vatican or St. Peter's.

Again we read, "Jesus sent his disciples forth, as he was sent of God," viz., a poor carpenter's son, without learning or position. He sends his spirit healers forth just so now; and out of the "mouths of babes and sucklings" he confounds the wisdom and science of our schools and pulpits. Jesus thanked his Father that he had hid these things from the wise and prudent of this world, and had "revealed them unto babes," and I, one of the least worthy of his disciples, and one of the least among Spiritualists, on the benedict knees of my heart thank my Father a thousand times for the same; for had the great and beautiful truths I have witnessed come to the world through the mouthing and canting of the pride and the hypocrisy of the pulpit, or our conceited, self-wise, but really ignorant (as regards the highest truths) doctors and professors, I fear that I should not have been able to have received them.

In haste, THOMAS H. HAZARD.

Married.

April 14th, at the residence of the bride's father, by Dr. Daniel White, Mr. Thomas S. Maxwell to Miss Ida M. Redfield, daughter of H. M. Redfield, well-known commission merchant, all of St. Louis, Mo.

In this city, March 21st, Mr. Joseph Dexter of Cambridge and Mrs. Frances C. Silsbee of Boston passed from the state of single weddedness into the state of double blessedness, through the ministrations of H. F. Gardner, Esq.

Anniversary of the National Woman's Suffrage Association.

This Association will hold its regular annual meeting in Cooper Institute, New York, on Thursday, the 10th of May, beginning at ten o'clock, and continuing probably through Wednesday and Thursday. The various Woman's Suffrage Associations throughout this country, and all who are desirous of contributing to this cause, are invited to send delegates to this Convention prepared to report the progress of our movement in their respective localities. And so order that this annual meeting may be the expression of the whole people, we further a every friend of Woman's Suffrage to consider himself or herself personally invited to attend and take part in its discussions. Communications and contributions for this meeting should be addressed to the Corresponding Secretary, ELIZABETH CADY STANTON, Pres., CHARLOTTE B. WILBRO, Cor. Sec'y, 151 East 51st Street, New York City. ERNEST L. HOSK, Gen'l Sec'y, Cor.

MY AFFINITY, AND OTHER STORIES. BY MISS LIZZIE DOTEN.

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My Affinity. This story is a satire on the doctrine which gained so many friends among those people who, by continually thinking that they have made a mistake in their carnal relations, at last believe it, and straightway seek some one whom they think can sympathize with their views, without whom there would be an "incompleteness," and with whom can only come the "independence" and "eternity" of the age of eternity. It treats of a man who, having brought the age of eternity to put it into practice, and is suddenly brought back to his sober senses by the plain talk which he receives from the father of the lady whom he came to believe was his "affinity." He returned to his home and no longer sought for that which will wreck the happiness of his family.

Madam Bonifaire and her Roses. Women and Wisdom. The Faith of Hasapha. The Bachelor's Defeat. The Great Carbuncle. Marrying for Money. The Prophet and the Pilgrims. Mr. Silverbury's Experience. Geraldine. Dr. Purdie's Patient. The Sunshine of Love. The Eldin Spring.

All of the above stories teach a truth that shines clear and steady as the sun, and do so well to cultivate a love for the beautiful, so that they too might say, "The works of my nature." They are the beautiful, the altogether lovely! They are an acute and vigorous thinker, and a writer of unquestioned ability.

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