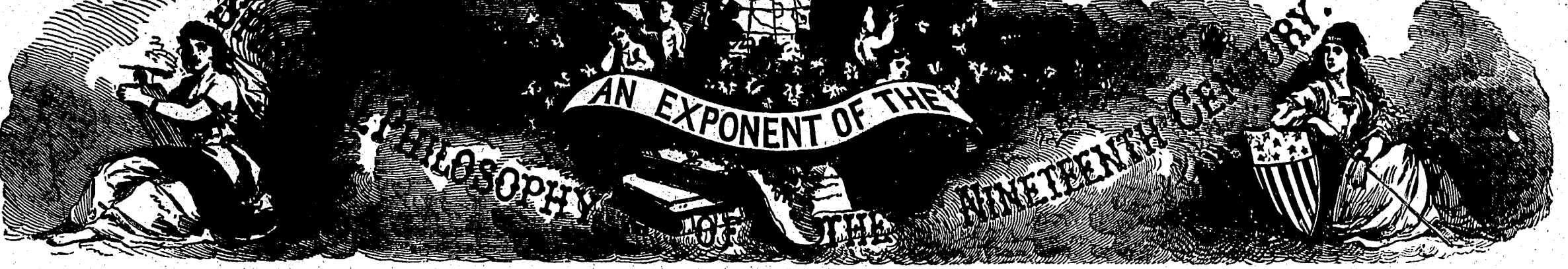


BANNER OF LIGHT.



VOL. XXIX.

{WM. WHITE & CO.,}
{Publishers and Proprietors.}

BOSTON, SATURDAY, MAY 13, 1871.

{\$3.00 PER ANNUM,
In Advance.}

NO. 9.

TRIBUTE TO ALICE CARY.

BY CORA L. V. TAPPAN.

Because the broken lyre-string hath no sound,
The faded rose distills no dewy gem,
Because in stranded shells no pearls are found,
The shattered casket holds no diadem,
We will not weep!
But the lily-bell,
In the dewy dell,
Chimes a mournful knell.

Because the autumn leaf grows brown and sere,
And summer splendors crimson to dull gray,
Because the spring returns but once a year,
And purple fruitage crowns the bloom of May,
We will not weep!
But the violet,
With blue eyes still wet,
Must thy loss regret.

Because the lowly creeping worm can die,
And be forgotten, in the mould and rust,
While, Iris-winged, upspringing the butterfly,
To feed on honey-dew instead of dust,
We will not weep!
But the buds of spring
Must their flowers bring,
On thy bed to fling.

Because the shattered shell prisons no bird,
We look in vain for last year's dear delight;
Above our heads the rustling wings are heard—
The skylark singeth sweetest out of sight—
We will not weep!
When the night is still,
Sings the whippoorwill,
With mournfullest trill.

Happy were they who dwell apace thy heart,
Baptized and blest by friendship pure as thine;
Who drank thy love's clear waters whence they start,
From fountains that flow near the spirits' shrine,
We will not weep!
In the willow vale,
The lone nightingale
Will thy flight bewail.

Thy songs fly after thee like white-winged doves,
Clearing the higher air where thou dost roam;
Then, slow returning, like thine early loves,
Within the hearts that bless thee find a home,
We will not weep!
But in Love's pure urn
The heart-fires will burn,
For thy sweetest return.

Now is thy harp attuned to sweeter lays
Than ever thou couldst chant in human speech;
To symphonies of rapture, sounds of praise,
We strive in vain with earthly sense to reach,
We will not weep!
For a lily white
Swings downward to-night,
To chime thy delight.

Thy kindred poets greet thee with a song
Olympus and Parnassus never won.
Drink—drink the glad nepenthe, and grow strong!
We follow thee when earth's dark night is done—
We will not weep!
For an asphodel
Floatheth earthward to tell
It is well—'tis well!

IN MEMORY OF THOMAS T. GREEN- WOOD.

BY W. W. THOMPSON.

Thou hast gone, we sadly miss thee,
Dearest brother—cherished friend!
Life's sharp sorrows all are over—
Life's stern cares are at an end.
May thy slumbers e'er be peaceful,
And untroubled be thy rest
In that home among the loved ones—
In that land supremely blest.

Still in memory's glass we see thee
As thou wert in days gone by,
When another was in trouble,
Thou, a sweetest friend, was nigh.
And thy words and deeds of kindness
Made full many a heart rejoice,
Giving hope to spirits stricken—
Opening ears to wisdom's voice.

Oh, we knew not how to prize thee
When with us thou journeyedst here;
We but only knew we loved thee
As a friend most kind and dear.
But, as called by change to sever
All the ties of kindred love,
Thou hast gone, our hearts shall ever
Bless thee in thy home above.

Oh, we miss thee from our circle,
And yet, wherefore should we sigh?
Unto thee to live was sickness,
But 'twas happiness to die.
Fraught with joy must be that meeting
With the loved thou long'st to see,
When thy fragile body perished,
And thy deathless soul was free!

May we, O'er like thee, be ready
When we too are called to go;
Glad to greet the ransoming hour—
Glad to quit this world below.
Speeding on to join our loved ones
Where full sorrow is no more,
We shall meet, not part forever
On a bright, celestial shore.

Soon, dear brother, we will join thee
In that radiant world of light,
Where within one happy circle
Will each cherished soul unite;
There no'er cometh woe nor sorrow—
Pain to rack the troubled breast—
For, Life's tollsomen journey ended,
Each shall find the promised rest.

"That you believe you have a call to preach is all very well as far as it goes," said an old doctor of divinity to a theological student; "but," he added, "we must wait and see whether people think they have a call to hear you."

Literary Department.

Translated from the German.

DR. BERNARD'S COMPACT.

"Dear Madame Bernard! how she loved to talk about her son and extol his many virtues! 'He was the most skillful doctor in all Germany,' she would say, 'and he was charitable and good as well.'"

He was the physician of the poor, and consequently was very poor himself. He would rise at daybreak to visit his patients, scores of whom could not afford to pay him a fee; and he was continually restoring health and strength to others, all the while utterly regardless of his own.

Poorer and yet poorer they had become—this widow and her good son, and now need was upon their hearth, and actually staring them in the face. The widow murmured not, but looked trustfully into Paul's eyes, and breathed a whispered blessing on his name.

One morning he went out with the expectation of receiving some money—a mere trifle, and he returned home without a single coin. His mother, who was far from strong, needed nourishing food and wine, and he had not the means of procuring her either one or the other. Paul was in utter despair.

While he was sitting with his face buried in his hands, his best friend, Karl, presented himself, and bade the doctor a "Good day."

"I am come to invite you to join myself and some friends in a little merry-making," said Karl.

"Yes, you, my dear fellow."

"Still, as ever, devoted to your pleasures!"

"Of course; though, to confess the truth, I often find them fatiguing. But what would you have me do? It is true that I am of a great and noble family; the Counts of Steinberg have ever held a most exalted rank; but what of that? Rank alone does not constitute a man's happiness."

"But you are living such a useless life, Karl!" Paul observed; "away from your friends, too!"

"Heaven has taken my mother away from me, else I should be a very different man. I could have wished to dwell always with my father and my sister—I love them very dearly—but I could not brook my father's authority."

"I understand; and it is he, perchance, who, by too strongly insisting on your prudence and wisdom, has hunted you into a wholly different course?"

"Yes, something of that sort, my friend," returned the other with a deep sigh. "Yet there was a still graver matter—one affecting my darling sister, Marguerite, and which some day I may relate to you. I am a student, but I shall never become a physician—never! I lack application; yet something one must apply oneself to, you know."

"Persevere, then, and the science which it is mine to follow shall give you secrets which are reserved for the industrious alone to become acquainted with."

"Well, we will talk upon that subject some other day; I have no time to do so now," Karl rejoined. "We have selected for our fête the 'Maid' upon the Meer; there we will feast and smoke and sing, and over our sparkling draughts, praise our own Fatherland. Come!"

"Thou art a careless fellow, Karl. No, go and enjoy thyself, and leave me here," the young doctor replied, looking around at the old walls of his dwelling, which dwelling had been bequeathed to him by his father. Those walls were neither rich nor smiling, but they afforded his mother and himself shelter, and, amidst all their poverty, happy were the hours which they passed together beneath them.

"Ah, Paul, thou art too good!" his companion cried, with a burst of honest emotion. "I reverence thee, for thou dost merit my reverence, and the love of all the world beside. I have influence, and doubt not but I will gather round thee a host of excellent friends—people who will appreciate thee for thy worth, and who will understand thee thoroughly; to begin with, the Count de Steinberg and his daughter, my pretty sister. Oh, I have talked of thee to her so frequently that I am beginning to fear that she will grow weary of hearing thy name."

The young doctor smiled faintly, and his friend gaily rattled on.

"But, as yet, she has shown no signs of the kind, for it is she who now always speaks to me of Paul Bernard, the learned and great physician."

Here Paul started. He thought he heard some one at the street door, so he rose to open it, when he discovered a bill fixed on the outside of it.

"Oh, this is the saddest stroke of all!" he exclaimed, and, staggering backward, he leaned against the wall.

"What is it?" Karl asked, rushing to the door, and reading the bill affixed to it. "A bill announcing the sale of this house!" cried he. "What on earth does it mean, Paul?"

"It means that I have not paid my taxes," he returned, wringing his hands with quiet despair.

"Ah, my dear friend!"

"Ay, Karl; I am indeed to be pitied, since I cannot preserve to my dear mother a shelter for her declining years."

"And you, who have worked so diligently—who are so learned and clever!"

"Clever! And what do my labors and my skill bring to me?" Paul impatiently broke forth. "Why am I not rich, to prove what you assert? Ah, why, indeed! I will tell you. There is in Munich a physician, named Bospach, who, whilst I have been laboring early and late, has published cures which he never performed. Wherever I go, that man reaps the harvest. The rewards which I, for the last five years, have earned, Bospach has received a hundred-fold. The city was



THE VISION APPEARS TO PAUL BERNARD.

threatened by an epidemic—I was summoned to the hospital, to be driven thence by the charlatan, Bospach, that he might receive thanks, honors, praises, and rewards for the lives which I, under Heaven, had saved. So, you perceive, while this man is celebrated, I am unknown to the city which gave me birth; while he dashes along in his carriage, to kill the wealthy, whose heirs most gladly and liberally repay him, I make my way on foot, to snatch from death poor creatures, who can only recompense me with their gratitude and their blessings. Even now, this Doctor Bospach is erecting for himself a palace; while I, in bitter need, must lose this, the home of my ancestors, the shelter for my mother's head!"

"Ten thousand curses! Well, keep up a brave heart, friend Paul," rejoined Karl. "Ere to-morrow these arrears of taxes must be paid. I have no money at this moment; but I have an idea, which shall bring me some. But Madame Bernard must not see this," he added, impetuously tearing the bill from the portal, twisting it up, and flinging it aside.

"No, no, Karl," the young physician answered. "It is my place to act, and I will leave no effort unattempted."

At this instant, Madame Bernard appeared.

"What, my son, are you going out again?" she asked, seeing the door wide open.

"Yes, my beloved mother," Paul returned, affectionately. "Business must be attended to, you know; but wait patiently, and remember me only with kindness until I return."

And with those words, spoken excitedly, the young doctor and Karl hurried out and disappeared, one going one way, the other another.

Madame went to the door and looked after her son, wondering whether he was going so hurriedly, and in such seeming agitation. She wished she could recall or follow him.

With a sigh, she watched until he was lost to her view. She was just about to close the door, when her kinsman, old Herr Peckmann, appeared on his threshold.

She retreated, in amazement.

"What! you are surprised to see me?" said the wealthy citizen at once, and without ceremony, making his way into the house.

"I am, indeed, Herr Peckmann!" she coldly rejoined.

"Nay, Madame Bernard; call me uncle, unless you have ceased to remember that you are my niece."

"Away!" she cried indignantly. "What seek you under my poor roof?—you who, by your cruel machinations, and for your own aggrandizement, caused our only relatives to disinherit my dear son!"

"Ah, nobody is perfect," he responded very calmly; "I, no more than the rest of mankind. But the notice has not yet been posted," he observed, pointing to the door with his stick.

"Notice! I do not comprehend you."

"And yet the matter is simple enough, madame. Your son not having paid his taxes, this house will be sold to-morrow," Herr Peckmann said, in a heartless manner.

The widow uttered not a sound, but sank into a chair.

"Oho! I perceive," pursued the citizen, going to the door, which was still extended wide. "Exactly; it has been up, but is now torn down. See where it is. Pick it up, Catherine; your back is younger than mine."

bringeth money to him who hath none, is decidedly a generous man."

"Enjoy your own opinion, and allow me to enjoy mine. All you look upon as your own is rightfully the property of my son, Paul Bernard."

"Quite correct, Catherine, since Paul is my sole heir," Herr Peckmann replied in the calmest and coldest of syllables. "But I have not the slightest desire to force my money upon you. If you have a wish that this house should be sold, why, I can have no objection," he added, making toward the street door as he spoke.

"Stay! stay!" she cried, almost driven distracted with her own feelings and the man's glib words. "Paul is absent—but—"

"Well, seek him, then, seek him instantly!" rejoined the old man. "Say your uncle—your loving uncle would see him."

Just as poor Madame was about to reply that she knew not where to find her son, the figure of a gentleman filled up the doorway. "Have the goodness to let Doctor Bernard know that Baron Lienstein would speak to him," the stranger said to the widow in a dictatorial manner.

Scarcely had he finished speaking the above, when another male figure stood on the threshold. The new-comer acknowledged the Baron with a bow, then addressed Madame:

"Kindly make known to your son, Madame Bernard, that he is visited by his celebrated brother."

"Doctor Bospach," put in the Baron with sarcasm.

"He would not have required my name to recognize me," was the other one's lofty reply.

The widow invited the gentlemen to enter the house; and, after placing them chairs, she left them and went in quest of her son.

"Ah!" exclaimed the Baron, seeing Herr Peckmann, "here is our good townsman here!"

"Quite charmed to meet you, Baron," returned the old man.

"Pleased to see you, my dear patient," added Doctor Bospach.

"A strange meeting this, gentlemen," the nobleman remarked, "three such men as we are! Noble," indicating himself, "wealthy," pointing to Peckmann, and "looking at Bospach."

"Celebrated, Baron," was the Doctor's reply.

"Ay, celebrated, if you please—here in the dwelling of a poor fellow whom generally we pass without the slightest recognition."

"Oh, pardon me, Baron, but he's a brother physician," Bospach returned.

"And my nephew, Baron," put in Peckmann.

"A nephew who interests you but very little; for he is miserably poor," said the Baron, with a shrug; "a brother whom you should hate, Bospach, for it is said, and I believe it, that he is wondrously clever."

Bospach winced; he did not like to hear Paul Bernard praised.

"And how's your patient, Doctor, the Count de Steinberg?" Herr Peckmann inquired.

"Tolerably well; however, you must not be astonished to hear to-morrow, or on the day following, that he has fallen seriously ill. You see, the peculiar organization of the human frame causes the principal and most vital functions to engage in an incessant struggle with the morbid and contradictory influences, which generally and essentially, and oftentimes actually, yield before the powerful enemy; and that's why the Count is always in danger."

"I believe you are interested in the Count's health," the Baron continued, turning and addressing the old man.

"I am—a little," was his answer.

"Say considerably, Herr Peckmann," the Baron said. Then, turning to Bospach, he continued, "I will tell you, Doctor, wherefore he is so, and increase your importance by showing you what immense affairs you hold in your hands. I had a father, Doctor, who died—although never a patient of yours. He lived merrily, and his constant companions were the Count de Steinberg and Herr Peckmann. Well, Doctor, these three—"

"But really, Baron," interrupted the old man, uneasily, "there is no necessity at all to—"

"On the contrary, there is great necessity; it will amuse. Well, Doctor, these three imagined and executed a contract, by which the first who died left, to be divided between the two others, a very large sum of money; but by the terms of the said contract, he of the two others who next should die, was bound to leave his share to the survivor. What occurs now? Why, that Herr Peckmann would rather he should be the survivor, and not the Count de Steinberg? Is not such a desire on the part of a friend almost incredible?"

"Perhaps, Baron, you'd think it natural that I myself should wish to die first?" the old man snarled.

"Assuredly not; and therefore, to my thinking, you should be quite pleased that the Count's physician is the celebrated Doctor Bospach. But, to change the subject, gentlemen; wherefore are we three here—for no good, I fancy?"

"Pon my word, Baron—"

"Amiable Herr Peckmann, you cannot agree with me, eh? For myself, I freely avow that I am come hither to purchase Doctor Bernard; and it is to put him into evil service, since I wish to take him into mine."

"Really, my dear Baron, I don't comprehend you," said Bospach; it pleases you to say that you are wicked, and—"

"Do not seek to make me pass for an idiot. I have called myself wicked because I am so, and because I desire that all should know it."

At this juncture the door opened, and Paul Bernard showed himself. He was looking the picture of despair. He started in great surprise when he perceived the apartment occupied by visitors.

Bospach was the first to speak.

"Doctor Bernard, I have not, perhaps, the honor to be personally known to you."

"I know you well, Doctor Bospach; and you, likewise, Herr Peckmann," Paul answered, stiffly. Then, turning toward the Baron, he added, "But this gentleman I do not know."

"Baron Everard Lienstein," the Baron returned, with a slight inclination of his head.

Paul started, and looked at the speaker with marked attention.

"You, at least, know my name, I see," pursued the nobleman. "Well, Doctor, it happens that we have each of us a request to make, or a bargain to propose to you. I hardly know which to call it. Who shall speak first, gentlemen?"

"Yourself, Baron," answered Bospach: "to every rank, every honor."

"Thanks! As what I have to say is exceedingly simple, I shall be very brief. I am rich, and I am irritable, violent and quarrelsome; and, to hide nothing from you, it is my passion to destroy—to occasionally break men's legs, or arms, or backs. For my own part, I place but little faith in medical science—or, rather, I have no need of it; it is sufficient that I know myself to be very cool, stern and implacable, and that I feel certain I shall live to a ripe old age. I wish, then, to attach a physician to my house, who shall charge himself, at my pleasure, with—how shall I express it?—with the reparation of the people whom, within or without, I shall have injured. If you accept, I shall, in the first place, pay all your debts; then I will give you three thousand florins a year. A handsome offer, is it not?"

Paul tried to answer, but, overpowered by his emotions, he turned away, and threw himself into a chair.

"Well, you make me no reply?" the Baron added.

"Let him not do so until he has heard me," said Bospach, with considerable importance. "Are you listening, young man?"

"Oh, yes; pray go on!" Paul rejoined, resolutely controlling his feelings.

"I am establishing an emporium of medicine of colossal magnitude," Bospach went on, in a boastful tone. "I shall place about a hundred thousand florins in the business. As it would be quite impossible that I myself could attend to so gigantic a concern, I purpose placing at the head of it a man at once learned and industrious, and I have thought of you. In return, I will guarantee a comfortable living for yourself and for your mother, especially if she will attend to the shop. Now, what say you?"

"Say!" laughed Paul, bitterly; "I shall never be able to express to you the gratitude I feel, therefore I will not attempt to do so. But my uncle—what, in his goodness, has he to propose to me?"

"I am growing old," whined the old man; "Doctor Bospach is my physician, but he never saves me from a single fit of indigestion. I desire, then, that you should reside with me, to watch over and take care of me day and night. But the great business of your life must be my health; you must live only for me!"

"And my mother—what of her?" asked Paul, with difficulty restraining his indignation. "Good Herr Bospach thought of her."

"Oh, your mother does not concern me!" rejoined the selfish, horrible old man. "Now, listen! It will be to your interest to make me live a long time. Either you are skillful, or you are not. If you are, you could make me live until I am a hundred years old. Then I would leave you everything—you understand, everything?"

At this instant Paul seized hold of Peckmann's stick, grasped it with both hands, and suddenly broke it. Then he threw the stick-door wide. "Go—off of you!" he said, hoarse with suppressed anger. "I am in my own house, gentlemen, and would not abuse the rights I give. Go, then—go!"

"But our proposals, young man!" said the Baron.

"Go, I say—go!" cried Paul.

"Herr Baron, I am one of those who never pardon. Good day," returned the Baron, between his set teeth. And he went his ways.

"Doctor Bernard, you will end your existence in a ditch," Bonapach remarked. And he likewise went his ways.

"Paul, you are a bad son, and a good-for-nothing nephew!" Herr Peckmann mumbled. And he, like the other two, went his ways.

The young Doctor, rid of his visitors, now closed the door, and, being alone, gave full vent to all his feelings.

After his indignation and anger had in some degree subsided, he began to review his painful position. He had not broken his fast during the whole of that day, and he had not a florin in the world. What was he to do?

He was seated in a chair, with his elbows resting on his knees, his face bowed upon his hands, when the door suddenly opened, and Karl showed his radiant features.

"The good fellow had brought with him a basket of provisions, a bottle of wine, the receipt of the taxes, and ten florins."

"And now, Doctor Paul, come with me to the 'Mermaid' on the Isar," said Karl, dragging his friend out of the house, and leaving the widow, who had just returned home, lost in surprise and gratitude.

Amongst the visitors at the "Mermaid" on the Isar were the Baron Lienstein, the Count de Steinberg, and Marguerite, his fair daughter, whom the wicked Baron was seeking to win for his wife. But Marguerite would not listen to his suit, although it—for secret reasons of his own—was favored by her father. On this particular day, Marguerite had behaved more coldly than ever to the Baron, and her father reproved her for her conduct, and urged her to look more kindly on her admirer.

"Your prejudices against the Baron quite afflict me," he observed, as he walked about the gardens of the "Mermaid" with his daughter, the noble lover lingering somewhat in the rear.

"Pardon me, father, but I never can love him; his presence ever fills me with an undefined terror."

"But my honor is engaged to him. I have promised that you shall be his wife."

"But why, father, have you promised?" the maiden asked, timidly.

"Ah, my child!" the father half groaned.

"See, see! yonder is Karl, coming this way," Marguerite said, quite joyfully, as she pointed down the avenue before them.

"Enter, then, the house!" returned the Count.

"I will presently rejoin you, Baron, will you conduct my daughter?" he added, as that gentleman drew near.

"Willingly," was the reply. "Will the Fraulein deign to take the arm of one who has been unable to obtain from her a smile?" the Baron continued, presenting his arm to Marguerite, who shudderingly took it, and was then led away.

Karl approached and recognized his father.

"I heard you were here, Karl, and I came purposely to meet you," the Count said, taking his son's hand, and wringing it warmly.

"How proud and glad I am to see you, father!"

"Yes, I am here to confess to you, that I have been rather too severe with you, and to beg you to return to your home."

"I will do so with joy, father, if you will promise me that the Baron Lienstein shall not be the husband of my sister Marguerite."

"I cannot promise that, Karl," was the Count's dejected rejoinder.

"Then I cannot return, father, to behold the sacrifice of my sister!" answered Karl.

"Farewell, Karl," said the Count.

"Farewell, father!"

And thus the two men separated, each going his own way.

In a distant part of the gardens the students were assembled, making merry to their hearts' content. Paul Bernard had been drinking deeply, endeavoring to drown all thought of his poverty and his troubles. In vain did his friend Karl try to check his imprudence, entreating him to drink no more; Paul's glass was filled again and again, and drained as quickly as it was filled. He said that he had sworn to be drunk, and so he would be.

By-and-by he could drink no more; he sank into a chair, spread his arms upon the table in front of him, laid his head upon them, and fell into a profound and unhealthy slumber.

His companions then left him, intending to return to him when he should have slept off the effects of his too liberal libations.

For a full hour Paul's senses lay steeped in utter forgetfulness; at the expiration of that time he opened his eyes to behold Marguerite bending over him. He started up suddenly, and stared at her in bewilderment.

"What are you?" he demanded. "A woman! oh, how beautiful you are!" he continued, seizing her hand before she could escape from him.

"I came here to look for Karl, Doctor Bernard," she cried in affright. "Oh, let me go! let me go!" and, breaking from him, she rushed away.

Paul rubbed his hot eyes, and, reeling backwards, dropped once more into his seat, where he again fell fast asleep.

When he next awoke night had arrived, and the bright moonlight was shining in his face and gilding the rippling river flowing at his feet.

His first recollection was of Marguerite (to whom he was a stranger)—of the sweet visage he had seen peering down upon him.

He thought he had been dreaming; but he could not banish the vision from his mind. He sat, with his gaze across the river, lost in contemplation of that vision.

What is it that he now beholds advancing toward him from the horizon? At first it is a white spot, like a lone sail upon the broad ocean; now a figure—a female figure in a boat, without either sail or boatman. Nearer and yet nearer the little vessel approaches. The figure is standing at its bow, with her head erect, her eyes fixed, and with her folded arms, retreating on her shoulders a long white mantle.

The young Doctor rises from his seat. Never before has he experienced what now he feels in the presence of that sombre bark and that pale woman who advances—still advances.

At length the boat nears the shore, and the figure moves slowly, and with a gliding motion, steps ashore and makes toward the young Doctor, the very roots of whose hair are beginning to move with terror.

The boat now sinks and disappears beneath the waters.

At last the figure pauses before him, her long,

snowy robes hanging like a cloud around her, encompassing her head and neck like a frame.

"Paul Bernard!" spoke she.

"I am here! Who calls me? who art thou?" he gasped in great fear. "Speak! who art thou? I know thee not!"

"We have met before, Paul Bernard; but this is the first time it has been given to you to behold me," she answered, in low, distinct, but mournful syllables.

"I understand thee not. Once more, who art thou?"

"I am the Death Spirit."

"Say, rather, the Life Spirit, for thou art a woman!" Paul answered; and taking her hand, he was about to raise it to his lips, when its marble coldness chilled him, and he let it drop in shuddering terror.

"I have spoken truly; I am the Death Spirit."

"Then is my hour come?"

"No. I regret it, perhaps; but I have no more right to quench an existence than I have the right to quicken it. I only obey," she said, solemnly raising her eyes.

"What want you with me, then?"

"Paul Bernard," she went on, in lighter tones than before, "I am fully aware that those whom you save you cannot make immortal, and that, finally, they all must belong to me. But your science damages the order indicated; and when, on my arrival, I encounter you, I am compelled to return later; and when one has so much to do, one becomes tired. You understand?"

He listened as if in a dream. He felt as if he were being held by some potent charm—by a power unknown, supreme. The voice of the stranger attracted and fascinated him. Even now he fancied that her hand was fanning his hot cheeks.

He no longer doubted. But, then, wherefore was she here?

"Come you to make some compact with my skill? Come you to ask me to abandon those whom I may have the power to save?" Paul demanded, earnestly.

"Yes," she replied.

"Go, go; I will not consent."

"Wherefore?" inquired the Spirit, mildly.

"Because I am the Apostle of Life; and you are Death, whom I abhor."

"Abhor!" echoed the Spirit. "Regard me—I am not so terrible as I am depicted; and assuredly I am not evil. If I am misunderstood on this side of the grave, on the other I am blessed. Ah! you are bold, indeed, to refuse that which I require of you—I, who, in exchange, could give you all that you desire, and, first, glory!"

"I will not be tempted."

"Glory and fortune?"

"I will not—I say, I will not."

"Fortune and love?"

"Love!" repeated Paul, starting.

"Yes; for that young maiden whom you saw an hour or two ago, exists. If you were wealthy and renowned, she might yet be yours; for she would love you—loves you already!"

"That young maiden—loved by her!" exclaimed Paul. "I refuse. I will not."

"You have still your mother," said the Spirit, with emphasis—"your mother, who, to-morrow, may be compelled to extend toward passers-by a soliciting hand, and have to bow before a cold refusal. And then, in her turn, she will invoke me, and I shall come. And that time I shall call myself Hunger."

Paul uttered a cry of anguish. "Oh, no more—no more!" he exclaimed. "I accept. Speak—speak quickly!"

The Spirit now answered in her former calm and solemn tones.

"Listen, Paul Bernard," said she. "When any patient should yield, my presence will warn you of it. If, then, my arm weighs upon him, my finger points to him, or my breath chills him, leave him, then, to me."

"Yes; I swear it!" Paul answered, almost beside himself. "I will obey. I will abandon him! Hunger! she—my mother!"

"She will be my hostage," replied the Spirit. "I quit you now, Paul Bernard. Remember our compact!" And as she spoke, she glided away from him.

"Stay—stay; it is an infamous compact! Return—listen to me!"

But the Spirit had disappeared—had melted into air.

[To be concluded in our next.]

THE ANGELUS.

BY BRET HARTE.

Bells of the past, whose long forgotten music
Still fills the wide expanse,
Tingling the sober twilight of the present
With color of romance.

I hear you call, and see the sun descending
On rock, and wave, and sand,
As down the coast the Mission voices blending
Circle the heathen land.

Within the circle of your incantation
No blight or mildew falls;
Nor forces unreal, nor lust nor low ambition,
Tastes those airy walls.

Borne on the swell of your long voices receding,
I touch the further past—
I see the dying glow of Spanish glory,
The sunset dream and last!

Before me rise the dome-shaped Mission towers,
The white Presidio,
The swart commander in his leathern jerkin,
The priest in stole of snow.

Once more I see old Portia's cross uplifting,
Above the setting sun;
And, past the headland, northward, slowly drifting
The freighted galleon.

Oh solemn bells! whose consecrated masses
Recall the faith of olden times,
Oh tinkling bells! that lulled with twilight music
The spiritual fold!

Your voices break and falter in the darkness—
Break, falter and are still;
And veiled and mystic, like the host descending,
The sun sinks from the hill!

Advice to Girls.

Somebody gives the following advice to girls. It is worth volumes of fiction and sentimentalism. Men who are worth having, want women for wives. A bundle of gewgaws, bound with string of flats and quivers, sprinkled with cologne and set in a carmine saucer—this is no help for a man who expects to raise a family of boys on bread and meat. The piano and lace frames are good in their place, and so are ribbons, frills, and the like; but you cannot make a dinner of the former nor a bed-blanket of the latter—and, awful as such an idea may seem to you, both dinner and bed-blankets are necessary to domestic happiness. Life has its realities as well as its fancies; but you make it all decorations, remembering the tassels and curtains, but forgetting the bedstead. Suppose a man of good sense, and, of course, good prospects, to be looking for a wife—what chance have you to be chosen? You may cap him, or you may trap him; but how much better to make it an object for him to catch you? Render yourself worth catching, and you need no shrewd mother or brother to help you to find a market.

A clever repartee is attributed to the member from Mormondom in the new Congress. A brother member asked him how many wives he had. "Enough to keep me from running after other people's," he promptly replied.

A fault concealed is but little better than one indulged in.

Free Thought.

ELDER KNAPP AND HIS CALIFORNIA DEVIL.

A TRUE VISION.

EDITORS BANNER OF LIGHT—I have been reading Elder Knapp's statement to a Boston audience of his experience with what he calls the devil's demonstrations at the house of Thomas Hook, at Stockton, Cal. Without any desire to contradict the Elder, or to say that he has misstated or omitted any important fact concerning the affair, I will, briefly as possible, relate what was stated to me by Mr. Hook in person. I have known Mr. Hook for about sixteen years, and Mrs. Hook when she was Mrs. Greenfield. I also had some acquaintance with Mr. Greenfield in his lifetime.

A short time after these demonstrations had ceased, I met Mr. Hook in the city of Stockton, and, by his solicitation, I went to his residence to hear his story of the affair and to see the result of the demonstrations. He showed me a box of broken dishes, vases and spittoons, that he said had been dashed from shelves, tables, etc., and broken as I saw them. After the water sprinkling on the bed of the child had ceased, the little girl (medium, an adopted daughter of the family) saw two men in her room, and described them so accurately that Mrs. Hook at once recognized her former husband, Mr. Greenfield, and Mr. Hook a deceased uncle, neither of whom had the child ever seen in their lifetime. Each of them gave his name, which confirmed them in the belief that the girl really saw what she pretended to see. Mr. Hook was then sheriff of San Joaquin County, and Mr. Gates spoken of by the Elder was clerk of the county. On being questioned, these spirits stated to these gentlemen that an indictment for the crime of murder against a prominent man of the county would be stolen unless it was removed from the files of the clerk's office. It was so removed; and in a few evenings after, the office was broken into, and the entire files of indictments were rummaged and scattered over the office. So much for the Elder's devil. Several other things were done concerning that affair, but not worth relating here.

When the Elder arrived, he was invited to the house of Mrs. Hook (who was a member of the Baptist church). The Elder proclaimed, with confident air, that it was the devil making the disturbance, and he could lay him by prayer; but before the Elder had fairly got up steam, things began to fly about the house, and keep up such a clatter that the Elder soon weakened; and, just as he was on the eve of winding up, a spittoon started (without hands) from an adjoining room, and landed on the floor close to the Elder, and flew into several pieces. This was too much for the Elder. He cut short the "Amen," and left the house in hot haste. So much for the Elder's success in laying the devil!

Many strange things happened at the house of these parties that I cannot relate. I may mention one or two singular occurrences: one was the carrying by unseen hands, in open daylight, a large, heavy platter of beef from the well-house into the front yard, a distance of twenty paces, and then dropping it. At another time—and I think Elder Knapp was present—when the table being set with dishes, knives and forks, etc., the plates commenced to slide along on the table and hop up on to each other, and cups and saucers followed suit, until all the dishes were closely piled on the centre of the table. The corners of the tablecloth were then gathered up, as if by the human hand, and brought together, and the whole carried out of the house on the veranda and dropped.

Mr. Greenfield, the deceased husband of Mrs. Hook, was for a good many years a Baptist preacher; but, from some cause, he became dissatisfied or disgusted with the profession, and retired from the pulpit. Mrs. Hook related to me the conduct of the reputed spirit of Mr. Greenfield, who, it appears, was the principal actor in smashing things about the house, and who was a man of violent temper, and what occurred during these demonstrations was exactly characteristic of him when in anger. These exhibitions of temper were common while he was a preacher of the gospel. This is one of Elder Knapp's devils. What a compliment to his deceased brother!

I do not know that I violate the confidence of Mrs. H. by stating these last-mentioned facts, as she freely and voluntarily made the statement here related. Nor would I slander the deceased; but, on the contrary, I will state that he was much respected in Stockton, and was understood to be a good, moral man, and at one time a justice of the peace. I state the facts as related to me by one who knew him best, to show how silly is the devilish conjecture of the Elder. If he really did turn devil at death, the Elder will find him a congenial companion when he gets over the river; for who so loves to roll the word "devil" under his tongue, as a sweet morsel, as this same Elder—who so familiar with the "devilish" doings of "the devil" as Elder Knapp? Did he ever speak in public ten minutes without referring in some way to his old companion and wayfaring traveler? He says "the devil had an eye on him, and knew he was coming to California." Certainly; and did not the Elder send him ahead as a missionary to open the way for his "hell-fire" and "devil's" doctrine?—and did not the Elder make use of this story in his own way, all over the State, to scare children, women and soft-headed men? There can be no doubt of the intimacy of the Elder and the "old deceiver," since they go hand in hand; and in part consideration of the old fellow's services, he makes him more powerful than the Almighty, and tickles his vanity by making his hearers believe that he is omnipotent and omnipresent, and can influence man where God and the powers of heaven have no earthly show.

R. B. H.

San José, Cal., April 4, 1871.

WHAT SHALL WE DO WITH SCIENCE?

EDITORS BANNER OF LIGHT—If scientific men fail to investigate and show to the world the cause of a rap upon a table as loud as if made with a hammer, in answer to questions, what shall we think of them and their scientific pretensions? It seems the time has almost come when science should solve this question, and show to an inquiring world the cause of this phenomenon, or back out of the field of scientific research and own itself vanquished. Here is an ordinary pine table; three persons form a circle, laying the palms of their hands upon it. A question is asked: "Are there any spirits present who once lived upon the earth?" Instantly three loud and distinct raps are heard on the table. Then other questions are asked and answered instantly—three raps signifying yes, two raps no. Then the question is asked: "Can the spirits lift the table?" Three raps answer in the affirmative, and the table commences to rise without the aid of human power. These are simple demonstrations, and can be witnessed any hour of the day. Will scientific minds come to our aid, and prove that it

is not the power of spirits? There are thousands waiting anxiously to have their minds set at rest on this simple question. Leaving all other forms of phenomena out of the question, let the world know how that rap is produced without human agency.

H. L. BARTER.

Milwaukee, Wis.

REV. MR. CUDWORTH CRITICISED.

EDITORS BANNER OF LIGHT—I read with great pleasure and satisfaction the lecture on Spiritualism, by Rev. Warren H. Cudworth, delivered in Music Hall, Jan. 29th, 1871. While I admire his independent, outspoken frankness, my highest esteem for truth and candor was intensified by the liberality of sentiment and talent so willingly bestowed on so deserving and important a subject, practically answering the question, "Have any of the rulers or Pharisees believed on him?"

Spiritualism is no longer infidel; but Phariseism (old theology) is added to it. True fidelity is to advocate and maintain all truth, natural and revealed; while infidelity is an inversion of it, dogmatically adhering to a false theory, forgetting that "the testimony of Jesus is the spirit of prophecy"—a light shining ahead in the path of eternal progression.

When a locomotive becomes stationary on the track for want of that intelligence and motive power that once vitalized it with all its strength, power and beauty, it becomes motionless, and its adherents are pleased to bestow on it the order of infallibility—death. But this does not impede the element of life which still animates the world. By the light of "the testimony of Jesus" a new track is laid, and on it, with new machinery, Spiritualism, with full-fledged train of living souls, heretics all, goes speeding by, regardless of the sign, "Stop here!" And so long as it is energized with the elements of eternal life, it will proceed. Eccl. ix. 4: "For to him that is joined to all the living, there is hope; for a live dog is better than a dead lion." Strength without life is nothing.

Spiritualism has discovered many errors and truths, not the least among which is the real mission of Jesus, who was the medium for Christ, the dual spiritual principle. But yet there is an old phraseology upon which has been lavished so much veneration that the most discriminating have failed to discover or (better) correct. The compound name, Jesus-Christ, is applied to the individual Jesus, the definition of which is "saviour or deliverer"; while the word Christ signifies "anointed," baptized into—"Except Christ be in you, formed in you," etc., etc. It would be considered a subversion of language to apply the term or appellation to another individual, as Peter Christ, John Christ, Paul Christ, etc.; yet, if we look at the mists of custom, we find the analogy complete.

The first man Adam is of the earth, earthly; the last man Adam is the Lord from heaven. Here both man and Adam are used as synonymous terms for a race, a principle or element, implying both male and female. "Male and female created he them, and blessed them, and called their name Adam in the day when they were created."

I make neither criticism nor assertion, but simply inquiry, and, for brevity's sake, cite only a few from the many passages which clearly make the distinction between the man "Jesus" and "the Christ." From the words of Jesus and the record of the Evangelists, we almost invariably find the qualifications of distinction definitely used, viz: the Christ—that Christ is Christ, and which is, etc. Understanding this, they used language which conveyed the correct meaning and distinction. "Simon Peter answered and said, Thou art the Christ"—that is, Jesus embodied—the Christ, as will appear hereafter. The passage that would seem to approximate nearest to affixing that dual name to Jesus is the following: Luke ii. 11—"For unto you is born this day a Saviour, who is Christ the Lord." The indefinite article is applied to Saviour, signifying any one, or many, while the definite article the and which is refer to Christ.

"His name shall be called Jesus, because he shall save his people from their sins." "He was the first-born among many brethren." All are born or become Saviours, who, like him, by obedience to the Christ-spirit, become anointed thereafter.

Paul fell into this error of confounding the dual Christ-element with the name of a person; and having once been entwined with religious sentiments, has descended from generation to generation, in consequence of which too much is bestowed on and expected of Jesus "the first-born," while the innumerable family who follow trust wholly to their Elder Brother for what they themselves are as legitimate heirs to as he. More—yes, infinitely more importance is attached to this one expression, and the false meaning it conveys, than is or can be fully known till the spiritual understanding is enlightened and the real value of correct teaching realized.

Jesus was the culmination of physical perfection under the discipline of the Jewish physiological law, which was necessary to a favorable development as a medium for the Christ-spirit; and it is evident that all along through his childhood and youth he was under the guidance and tuition of that spirit, learning obedience to its silent teaching by what he suffered when disobedient to it. Thus "he grew in favor with God and man." Christ, "the Lord from heaven," need not grow in "favor with God," (and received few favors from man when fully manifested through Jesus to the world) it was the fruits of obedience to that holy anointing manifested through him that won the favors. Man always loves good fruits, though he would destroy the tree that bears them.

After the protracted temptation of this young man, the concentration of prophecy, and promise of the long-expected and hoped-for deliverer—on that exceeding high mountain of selfish ambition of prospective power and glory a crown awaiting him—a coronation by acclamation by a more than willing people—I say, after this final conflict between self and Christ, where the triumph was complete, the surrender unconditional—it was then he became both Lord and Christ—here he yielded up his own life—death and the grave were swallowed up in this complete victory! This is the death and crucifixion to which the physical death bears no comparison.

Thus the great central idea, the promised Redeemer of the Jews from foreign power, lost his life of worldly ambition, to find that life which is eternal.

Then to take the humble attitude for humanity, truth and purity, to teach a spiritual philosophy, which the world were ill-prepared to understand—a sure mark for scoffs, ridicule, persecution and physical death—figures fail to compute the degree of moral courage necessary to such a decision.

Jesus, like us, was human; he was not by nature angelic, "but of the seed of Abraham;" but through obedience to divine teaching, for which he was a medium, he became "one with the Father," and prayed that his disciples might also "be one with the Father, even as he was one."

Leaving the question open: Was "Mary the mother of Jesus Christ?"—Christ the anointed,

the last man ADAM, the Lord from heaven, the quickening spirit?"

"Then do not call him God while all can scan Page after page that prove him but a man; But rather call him by his chosen name: The 'Son of Man,' who sought no higher aim; Yet let us seek in all that 'good and great' His noble life of love to imitate. And though he was a man of favored birth—A mortal light-house on this darkened earth, Yet he, like other men, was once a boy. A helpless babe—his parents' hope and joy. Which is the path that angels all have trod. While we through Christ with them are sons of God."

The expression referred to is of so frequent occurrence, and is so habitually used without much thought, and is of so vital importance, that I have felt freedom to pen these remarks for the Banner. Jesus was a Saviour and embodied Christ. Let us be one with him; he will not object.

ELIJAH MYRICK.

POWER OF THE PRESS.

I have been travelling over the State considerably this winter, and generally find the Banner of Light and Religio-Philosophical Journal in the homes of Spiritualists. As a proof of the power of the press, I will only say that I hear those two papers cursed by credulists, and admired by believers in Spiritualism, in this manner: One party says, "They are doing more to unsettle the faith of the people in Orthodoxy now-a-days, than all the lecturers we have," the other party says, "I don't know what I should do without the Banner or Journal (as the case may be); they are both meat and drink."

Our cause prospers in spite of opposition, and some who profess to be grounded in Orthodoxy are getting "shaky," and do want to know if Spiritualism is true. HARRIET E. POPE.

Morrisstown, Minn., April 18th, 1871.

MRS. CORA L. V. TAPPAN'S LECTURE.

MESSRS. EDITORS—Being one of many appreciative listeners to the words of eloquence and truth that fell from the lips of Mrs. Tappan on the morning of Sunday last, I endeavored, for my own satisfaction, on leaving the room, to note down a few of the thoughts presented, and so far as memory served, in the language used on the occasion.

On reading these few lines to a friend, it was suggested others might be interested in them, and some, perhaps, be thereby strengthened to bear more firmly and patiently their earthly trials.

As none know better than yourselves, Messrs. Editors, that a few trenchant thoughts from an inspirational source strike deeper into the heart and life than volumes of old theology, perhaps you may deem this sketch, brief and imperfect as it is, worthy a corner in your interesting and valuable journal.

In referring to the church ceremonies and observances of the period of the year now just passing, it was remarked, substantially, that it was the season when the whole Christian world had been excited and rejoicing in the thought of a Saviour resurrected. And it was well; but by the Christian world the occasion thus celebrated was, it is feared, but faintly comprehended in its fullest spiritual significance; for the spiritual was lost in the ceremonial, the shadow displacing the substance, thus failing to reach practically the life of mankind.

I say to you, if there is one among you who has put away evil and learned to do well, he is resurrected.

If there is one among you who has fought with and overcome some evil propensity, disposition or habit that has borne his spirit down in the past, he is resurrected.

If there is one among you who has learned to bear his cross better to-day than he could have borne it yesterday, he is resurrected.

If there are those among you who have overcome the fear and the dread of death, they are resurrected, and have already entered upon the heavenly life.

In alluding to the inestimable privilege enjoyed by Spiritualists of the "open vision" into the spirit-land, and that, in view of the promised blessings awaiting us there, some might be tempted to hasten thither their steps, it was in substance remarked:

If there are any among you who are ready to exclaim, "Oh, that I could now lay off this weary, overtaxed, aching body, and join the dear ones beyond, where is no more pain or sorrow or weariness!" let such remember, if they thus jump the river of death, they have not, therefore, fulfilled their mission here, have not accomplished all that belongs to this life; and thus leaving earth duties unperformed, they realize not the brightness of the spirit-world, but, being shrouded

Banner Correspondence.

Westward Ho!

EDITORS BANNER OF LIGHT.—Again I greet you from the West. When I last wrote you, Eastward journeying was my intention, but how little the spirit-tossed itinerant knows of the continuously recurring changes and disappointments which the endless chain of Time rapidly brings to the door of one's consciousness. Circumstances seemed to make it necessary that my steps be turned Westward.

After a pleasant visit and rest at home of a few days, I again took up my "line of march." A pleasant session of the Children's Progressive Lyceum, of Chicago, which exhibited fine evidence of healthy status; an evening with the "spirits" at a séance of Henry Bastian, who, by the way, manifested true signs of honesty and genuine mediumship; pleasant calls and interchange of civilities, etc., with the editors of the *Religio-Philosophical Journal*, the publisher of the *Lyceum Banner*, and some other friends in Chicago—I started out for another season of itinerant labors via Chicago, Burlington and Quincy R.R. But I must not dwell on the details of my journey, for I have a long and arduous trip before me. I "carried a day" with Brother and Sister Wheelock, of the *American Spiritualist*, at Cleveland, Ohio. Pressed as they are with "business," these earnest, practical and efficient workers ever extend good words, kind greetings and generous hospitality to the honest earthly laborer in our angel-directed cause. Brother W. is well known as one of our most efficient workers; his "better half" is a most efficient advocate of "Woman's Rights" and equality. She "preaches sermons" by practically exhibiting woman's qualification thereunto—by practical work in departments usually left to men. Be careful, Bro. W., you will wear the badge of "largeness of soul" and "broadness of vision."

My first work west of Chicago strangely brings me face to face with a branch of Mormonism. Plano, Ill., is situated on the line of the aforesaid railroad, about sixty miles from Chicago. Here is the headquarters of the "True Latter-Day Saints"—the Joe Smith branch of so-called Mormons. Joseph Smith, son of "Old Joe," a "prophet" and founder of Mormonism—"not the Brigham Young polygamist," however—resides here. He is the recognized "Visible Head" of the Church of the "True Latter-Day Saints," the editor of "The True Latter-Day Saints' Herald," a thirty-two page semi-monthly periodical—and of "The True Latter-Day Saints' Standard," a paper. This "live" Joseph Smith I would judge to be about forty years of age; is a genial, generous, whole-souled, liberal and gentlemanly man. He and this "branch" of Mormonism disavow the polygamy, and deny that the founder of Mormonism inculcated the idea. They claim that it is purely a Brighamiteish stain upon "true Mormonism."

M. H. Forscutt, assistant editor of these papers, secretary of the "Branch," and an elder of the church, is a cultured, refined and liberal gentleman. Indeed, I might justly say as much of the several elders of that church I have met here. No less than five of these elders, said to be among the "biggest" and "strongest" of the "branch," are recent graduates of the Iowa State University—attended my lecture yesterday afternoon, and about two-thirds of my audiences were adherents of their faith. These elders had the manliness to state their objections, in a candid way, to my various points and deductions. They say: "It is true we are seeking, if you will, to 'use' it." They do not skulk behind the pulpit-fortress, and there denounce all who do not agree with them. They took much pains to assist me in getting good audiences; proclaimed my appointment in their meeting, and decidedly indicated their desire that their auditors should attend the lecture. They are, in every respect, respectable (?) Orthodox. The Congregational clergyman—Rev. Mr. Hurd, of Chicago—refused, and did not read my notice, which lay upon his desk. Of the action of the Methodist minister—Rev. Mr. Washburn—I am not advised. He did attend my first lecture, on Wednesday evening, 19th inst.

I attended "services" at Latter-Day Saints' Church Sunday morning. The "visible head" conducted the services, and gave a practical and good sermon. His text was from a passage in First Epistle of Peter; very little of his discourse but that Spiritualists could endorse. Some doctrinal points, of course, we could not accept. In point of ability, the discourse would compare favorably with the average of sermons and lectures of the various denominations, our own speakers included. The form of service was about that of the Congregational church.

Perhaps my report may seem "so favorable" that prejudiced Spiritualists might think "these Latter-Day Saints" had "patted me on the back," and caused ecstatic and spasmodic "puffing." But, dear readers of the *Banner*, I am not a rolling puff-ball, hence not "liable to smoke with every friendly squeeze of a 'green-back-lined' hand, or side after a fine horse, etc., etc." I believe in practically the devil and all the other gentlemen their "due." I would certainly favor, if any class—the weak, abused, vilified, and practically liberal, of whatever faith or denomination.

After a short tarry here, filling a healing engagement, and perhaps more lectures, which I hear is generally desired upon the part of my audience, I finally decided upon the only course for me, and that "all work" and "nigardly pay" makes one exceedingly "unpleasant"—I go forward to Southern Illinois and Indiana. The Spiritualists are not numerous here nor wealthy. John H. Hollister and lady, Marcus Steward, Mrs. N. Steward, and John W. Smith and lady are of the faithful.

Float out grandly as ever, dear old *Banner*, at the masthead of independent thought and true principles, and may thy folds broaden, lengthen and brighten in the sunlight of higher inspirations, increasing breezes of truth and clearer reflections of angelic love and divine impartiality and justice. Dr. J. K. BAILEY.

Plano, Ill., April 23, 1871.

Speakers' and Mass Convention.

In my notice of the Convention to be held in Decatur, Ill., published in the *Banner of Light*, April 8th, I mention that our prophets and seers say that Christians will not permit the peaceful triumph of mediums and scientists, but will declare a war against them to prevent it. The question very naturally arises: what can we do to prepare for it? To leave it to the Christians? To get information from these prophets and our spirit-advisers. The answers, in short, have been as follows:

1st. You must establish society on a true worldly basis, to supply the material wants of your bodies, according to the best known principles of the science of living. This will make the supply equal to the demand, and enough more to insure satisfactory progress. Call upon scientific persons on the material plane to say how this can best be done, how people should organize associations to most surely accomplish these purposes. If the answers are various and conflicting, the greatest wisdom should be exercised in selecting plans of organizations to meet the demands of society now and to show how society should be. If scientists refuse to give these rules of life and living, you must proceed with the same caution, and select according to the best knowledge attainable. Let all see to it that your financial and worldly affairs are conducted on the most secure and solid basis known to man.

2d. If you wish to establish the order and love of the angels of heaven among the people of earth, you must get your spiritual advice from the spirits of heaven, then use your highest reason to interpret their advice; do not follow it rashly, but with caution and wisdom. The Greek and Roman religions were built up by the advice of oracles and augurs, or spirits. But they did not follow their advice heedlessly and carelessly, but with the utmost caution, to get at the true interpretation, and they established the highest civilization known to the ancients by these means. As soon as the Christians got control of these nations, they, by the advice of the Christian priesthood, ruled by their infallible God, reduced these nations to the lowest grade of barbarism and ignorance, so that they were soon made the subjects of the pagan and Mohammedan powers, and by the advice of Christians, even indulgence was granted to the rulers, to enable the priests to have power to continue the God, who was only a man, to rule suitably to degrade the people sufficiently to make the dark ages and continue them.

If any persons wish to calculate the comparative value of ancient Spiritualism and Christianity,

they have only to read the religious history of the rise and fall of the Roman Empire, and continue that history for a thousand years after. Then if they wish to know the comparative value of the modern sciences and of Christianity, they have only to compare their results for the last century with those engaged in studying the material sciences and the modern spiritual ones, and it is quite as plain that the scientist is confounded as it is that the medium is found in error. It is reasonable to conclude that they will unite their powers in peace to overcome the evils of society.

The scientist does not fear the medium any more than the medium does the scientist; each in their own sphere is strongest when they reason together. The one wants worldly wisdom; the other spiritual wisdom; and when these elements are combined, they will form an earthly power in society that no other combination can overcome, either by peace or war, because they are truths, warring against errors. All that is wanted is to have sufficient numbers of persons combined to hold the field open, so that truth and error may have an equal chance in the mastery. It should be distinctly understood that if people do not like social truths, social truths do not like them. Science and Spiritualism are the working-people's friends, and it is as difficult to organize them to put down social errors, as it is for workers to organize so as to overcome their oppressors. But the Speakers' Association is attempting to do this important work.

Milwaukee, Wis., 1871. H. S. BROWN, M. D.

Suggestive.

EDITORS BANNER OF LIGHT.—For years I have steadily been impressed with the idea that great good would result to your interests—first—and to the higher interests of Spiritualism, by your advertising the *Banner of Light* in many of the popular papers throughout the country. That we all may have an opportunity to lay up treasures, by giving the bread of life to those around us, I propose to Spiritualists in every considerable village or city, to form themselves into a committee of the whole, and raise (by a trifling subscription from each) a small fund, with which to advertise properly the *Banner of Light*. Why, I verily believe that not more than one quarter or third of all the papers that are ever read, and any community have ever heard of the paper, and much less of its great power and popularity. Advertise the paper, get the great subject of spirit intercourse before the people, speak of the Message Department and of the convincing testimony that the departed do return, and, above all, prove to the world that not only a power, but are boldly honest in declaring their power.

Just so long as Spiritualists allow their timidity and conservatism to keep them in the background, just so long will ignorance and superstition cry humbug, the devil, infidelity and foolishness. For one am willing to take the bull by the horns, you propose, and for one will act.

If we can lay a card in the hands of the paper published for one month in the local column, then pass a month, and renew, &c., we can turn all reading eyes to desire a sight of the paper. And again, when the paper is looked upon, as I think it will be—if properly advertised—there will be a demand for it, which will do us all good to contemplate.

Make the call upon the believers, and lay out your course, and I believe all good and true Spiritualists will delight to assist you and the cause of the angels around us. S. L. WALKER.

Poughkeepsie, N. Y., March 22, 1871.

Connecticut.

PUTNAM.—Sarah M. Kingsley, April 20th, writes as follows: I write to let the *Banner* readers know how the good cause is prospering in our little village. Though apparently making little progress, we are gaining in real strength, and love of the philosophy and religion of Spiritualism.

We owe much of our prosperity to the untiring labors among the sick and afflicted, of Mr. and Mrs. William Keith, who, though having been residents here but a few years, have gained an extensive and successful practice. Mrs. K., as a clairvoyant, is second to none, but is admitted by those who have tested her powers to be one of the very best in the country. She describes disease with unerring accuracy, and prescribes by holding a lock of hair, as well as by presence. The lies at all times have fallen to the ground. We love her as a woman, noble and true, and most highly do we appreciate the gigantic work she and her good husband have done for us, proving, by practical demonstrations, the powers of the unseen world, as many have been cured by the doctors who have given up to die.

A new interest has lately been created by the fine, stirring lectures of Mrs. Juliette Yeaw and the wonderful healing powers of Mr. Samuel Chase, a citizen of one of our adjoining towns, who is doing the wonders of a Newton. He has possessed this gift for some time, exercising it in a quiet way. But some time ago he came to our rooms here, and on Friday and Saturday of each week has healed those who came to him from surrounding towns. Crowds of people have been to receive his help, and the wonders performed through him are arousing the sleepers.

The second Sunday of April Mrs. S. E. Warner, of Cordova, Ill., came giving us a series of lectures through this month. We have also engaged for July; H. P. Fairfield for May; Mrs. C. Fannie Allen for June.

We consider Mrs. Warner equal to any speaker who has ever been among us, and many decide she is the most efficient one. She makes us feel that we have not to fear the theosophy of Spiritualism. Her lectures are logical, philosophical, and thoroughly practical.

She not only labors with us on the platform, but meets with us in social gatherings, and our numerous spirit-friends through her identify themselves. She urges upon us the obligations we are under to support and encourage the work of the Lyceums. We find in her a true friend and sister—one who loves her work and does it well.

She desires to engage May and June in New England, and as near here as possible.

We advise the friends to secure her labors if possible. She will answer calls to lecture evenings, have a card of general discourses. Address box 377, Putnam, Conn.

Illinois.

AURORA.—M. M. P. writes: Please allow me to ask, through the columns of your most excellent paper, What are mediums and speakers traveling through the country for? Is it for the purpose of educating the minds of the people to understand the laws of life and nature, and to prove the immortality of the soul? or is it the "almighty dollar" that is uppermost? If it is to educate the mind to see and know that mind improves, expands, and continues to live on through the endless ages, then why refuse to give us tests as shall satisfy those they come in contact with? Why are they so afraid of giving private tests without extra pay? Are they not entertained free of charge, and cannot they do as much or more good by giving in private satisfactory tests? I think they may do more, for you cannot get a person to accept any new theory unless you can convince the mind that such a thing exists, and how can you better convince them than by giving them actual tests? But when skeptics see that the pay is uppermost in the mind of said expounder, do you suppose you can reach their minds? No, I do not believe a word of it. I have seen this tried on many occasions, and have been convinced, and I know the effect. It seems to me that if mediums would think less of pay and more of the good they may do, the pay would naturally come as a consequence from hearts overflowing with gratitude for truths thus taught and proved by actual tests given. It has been said here by thinking minds, "Give us the tests, we have heard enough of theory." Then is it right for test mediums to charge such a price that none but the wealthy can receive satisfactory tests? Some Spiritualists go against church aristocracy, claiming to teach something better, and I ask, how much in view of the churches is this? Do members of churches charge when they pray with sinners? I fear they would not gain many converts if they did? If our lectures cost less, so that the poor could attend, then the work would spread more rapidly, for it is not the wealthy that are most liberal either in mind or purse. I am aware it needs money to carry on the great work, but where money takes the place of truth, over desire to benefit and promulgate a truth, then I think they fail in both.

I am spending my time and money, and feel fully paid when I can see the cause progressing. All cannot work without pay, neither do I advocate it; only if they thought less of pay and more of the good they could do the cause, prosperity would surely follow. What did the great Master Medium say? "Take neither scrip, &c. Go ye and do likewise." TEXAS.

SAN ANTONIO.—Carl E. Kreische writes, April 14th: "Mr. Frank White, the model and accomplished spiritual lecturer, on his circuit plowing tour touched San Antonio, Texas—the first lecturer of the kind who ever came this way. He gave five lectures here—commencing them on the 31st of March last—to tolerable, appreciating audiences. Perhaps the people, according to our population, did not attend these meetings as largely in number, and did not contribute as liberally to the support of the lecturer as they do on other occasions and for more inferior purposes; yet those who attended are put largely to self-thinking. The spiritual forces he so ably handles, they and none of the spiritually ignorant opposers are able to refute. Mr. White devotes his time, his energies and his high intelligence so freely and willingly as to awaken perceptive minds."

Indiana.

KENDALLVILLE.—Geo. W. Carpenter, M. D., says: I have read the *Banner of Light* some, and like its tone, and now wish to try it regularly for a time. There are a few Spiritualists here, but no organization. We hold a few circles, and have some manifestations, but of a trivial character. The theories of the free-religionists or liberal thinkers are more congenial to our views than old Orthodox dogmas. We are glad to think that God is not the barbarous Jehovah of the Jews and Christians, but is the God of the universe, and loves all things. We can say to you, and speed you in spreading the truth, giving all the evidence you can from the spirit-world—it does us good, it brings hope and brightness to the soul.

Maine.

BIDDEFORD.—H. E. writes April 25: Mrs. E. T. Booth, of Milford, N. H., has been lecturing here for a short time, and as in other places has won many friends, and left an impression for good which will not soon be effaced. Mrs. Booth belongs to the higher order of Spiritualists, who are not satisfied with present attainments, but are constantly reaching for something higher. She is a lady of refinement, and a good speaker; she is also a good test medium. We can cheerfully recommend her to all who wish for sound doctrine and pure morality. She is engaged here for August.

Ohio.

CINCINNATI.—H. D. Thomas writes: Mrs. Mary Landson Strong lectured for the Society of Spiritualists of this city during the month of March. She found great favor with the people here through her modest bearing, yet truly sociable nature. Mrs. Strong is an inspirational speaker, and the ease and profusion of language through which she expresses her views, hold her audience spell-bound. She is a rare exponent of the spiritual philosophy, and is highly instructive. Societies would do well to engage her. Her address is 75 Jefferson street, Dayton, O.

NEW PUBLICATIONS.

Opinions of the Press.

"THE VOICES," by Warren Sumner Barlow. Boston: William White & Co., *Banner of Light* Office.

These Voices are respectfully dedicated "To those who have tried to hear the voices of the dead." "The Voice of Nature," "The Voice of a Pebble" and "The Voice of Superstition," all speaking in poetical numbers of different measures—some of the rhymes excellent. "The Voice of Nature" illustrates the attributes of God from a view of the vast domain of matter and mind, from the smallest atom in creation to the mightiest suns and systems that decorate the universe, and from the lowest creature-instinct up to the loftiest telegraphic intelligence. All things, great and small, are objects of the Divine care, all are adapted to their peculiar spheres, and all live and move and fulfill their being in obedience to the laws of God. "The Voice of a Pebble" teaches "the individuality of matter and mind, fraternal charity and love." It proclaims the infinite variety that abounds in the countless forms of matter and mind in the realms of Nature, and the unity of design that everywhere prevails. "The Voice of Superstition" professes to set forth the conflict that many suppose to exist between the Maker and an imaginary evil being. (God never changes. His holy plans are never deranged. "Creeds have debased our common sense," and stultified all our nobler conceptions of Deity. We are no longer, therefore, to bow to the delusive node and infallible deity of designing priests. We are to have the authority of the church given up in confessions of faith to the winds. Reason is to be our only true guide in all our inquiries into the profound, our only pole star in all our aspirations after the knowledge of the sublime. Good, Good, Good! "Go forth, my little book," &c., &c., &c.—St. Stephens (N. B.) Courier.

DEATH AND THE AFTER-LIFE. Eight evening lectures on the Summer-Land. By Andrew Jackson Davis. Photographically reported by Robert S. Moore. Third enlarged edition. Boston: William White & Co., 1871. pp. 210.

The spiritual philosophy has many believers, and as it is a mystery, He is gifted in descriptive powers, either normally or abnormally, as he claims, in a remarkable degree. We are not yet prepared to cast aside our belief in or reverence for biblical truth, and accept the naked statements of Mr. Davis, mystic and strange as they are, as the basis of our faith and the guide of our life. We have read the greater number of his writings, and this also, with interest. He is a dreamer of the first magnitude, and yet we can never discard our reason, our logic, our settled faith in the revelations of the Bible, for the dreams of the prince of dreamers himself. Because words are beautiful and pictures attractive, it does not follow that either the words or the pictures are true. We question no person's faith; we only state our own, and, in stating that, express our decided disbelief in Mr. Davis's as a prophet of the truth.—*Providence Press*.

THE INRECONCILABLE RECORDS; or Genesis and Geology. By William Denton. For sale by Wm. White & Co., 163 Washington street, Boston.

This book is one of Prof. Denton's happiest efforts. He is a man peculiarly adapted to the production of such a work. A man of profound scientific knowledge, and a student of the work on Geology, he cannot be accused of the usual error, on that side, to the performance of such a task, and as he is master of Hebrew and a thorough, critical scholar, he is fully competent to deal with the biblical questions which present themselves. The work is one of the most telling blows that has ever been administered to the falling cause of chaotic theory. The author has met his supporters on their own ground, and fought them with their own weapons. His acquaintance with both sides of the question has given him every advantage over his opponents, who, as a rule, almost without exception, are as ignorant of science as most scientific men are of Hebrew. Neither has Prof. Denton failed in this book to make the best use of his vantage ground, but he has most unmercifully, though truthfully, exposed the gross popular fallacy that there is any possible rational mode of harmonizing the account of the creation given in Genesis, with the universally believed story which is written in such indelible characters upon the eternal rocks. We advise everybody to read this work.—*Washington Iconoclast*.

THE FAITHLESS GUARDIAN; or, Out of the Darkness into the Light, is the title of a story written by J. William Van Name, and published by William White & Co. It is a story of struggles, and of triumphs. The story is told in a simple, unassuming, but in a belief in and acceptance of Spiritualism. By those interested in that subject, the book will be read with pleasure.—*Boston Journal*.

Why is a grain of sand in the eye like a school-master's cane? Because it hurts the pupil.

CONSIDERATIONS.

Prayer and fasting will drive out the devil; too much will bring him back.

Take nothing of matter but material. Render love and service to every one, and receive again with interest.

After a while, there will be no sleep; we shall see a succession of pleasing dreams; we shall perform a succession of pleasing actions; this is heaven. Good is rhythm; action and rest in certain sequence.

Mind in rest is matter; matter in motion is mind.

The more earthy salts are sedative, and belong to the earthly animals. Potassium is a creator of mundane impulses; less volatile is sodium—less favorable to solar activity.

Every plant possesses specific magnetic virtues; the grape acts upon the capillaries.

The object of intellect should be to quicken sense and live nearer to Nature; to find paths for force—not to force paths.

Prayer is a mood—not words multiplied. Do not lean too long on any stick.

Be solid and fluid centrally and exteriorly; exogenous and endogenous. Stand on death; be acenogenous. Be hard-headed and soft-headed, hard-hearted and soft-headed. Resemble the vine; be a flexion.

Draw strength from evil to conquer evil. Never conceal the best.

Never waste yourself. A good purpose identified with self becomes certainty; therefore, never give yourself to anything but good will.

Never expect rest until you have accomplished your highest ideal; then expect death.

Those who earnestly and sincerely desire good shall become clairvoyant; good is simply insight and selection.

Lesser goods are always attracted to higher goods; thus the higher goods are fed.

Force out of its path is like a locomotive off its track—weakness, inertia.

If you would govern must restrain himself.

Good is old and common; do not fast because you cannot have the first-fruits. Do not object to a pattern simply because it has been seen.

Nuts and cherries are compounds of endogenous and aerogens; their functions are hardening and elevating. Cherries are more solvent than nuts.

Boys should not destroy last year's birds' nests. It is not right to tear down a house simply because the owner is absent.

When a philosopher sleeps, he puts his staff between his knees; when a necromancer sleeps, he puts his wand between his knees; when a witch sleeps, she puts her broomstick between her knees; each rests on a symbol of occupation. Sleep is a flight; thus it is that witches have been accused of flying through the air on broomsticks.

The play of "Ingomar" teaches the mutual affection of Soul and Nature.

The song, "The Wearing of the Green," is the pathetic protest of Nature against oppression, misdirected force. "The shamrock is forbid by law to grow on Irish ground." Happily, the law of the shamrock is more powerful than social law.

By drawing deductions from amusement, you may make play work; by forgetting work, you may make it play.

"By their fruits ye shall know them." Rammetus is also the apple; apple-blossoms fragrant and five-leafed are cousins of the daffodils, buttercups and anemones.

If one wand is insufficient, the wise magician will use two. Hence the French proverb, "Le diable boit deux." "The devil on two sticks."

Magic is the art of rejecting evil simply by accepting good.

If you insulate yourself from Nature, your own magnetism will kill you.

Wear cotton or some vegetable tissue next the skin; the body thus becomes a conductor of terrestrial magnetism, and congestions are prevented.

Diamonds are made of moonshine; this is probably the reason why the Easterns call them moonstones.

Restrain force; the finest gauze is not too fine for this purpose.

Evil is not understood; evil is a certain good. A decoction of *arbor vitæ* leaves is a good astringent; will relieve the toothache; arrests the destructive action of butyric acid on the tissues; makes the butterfly; caterpillars feed on ligneous substances.

To cure the rheumatism, wear nothing but vegetable clothing; eat plenty of laxative vegetable food and sweets; drink rain-water; avoid stimulants; eat apples.

Life is a perpetual struggle to render self subjective to Nature. The agencies are countless.

Kings and aristocrats are those noble beings who trust in God; by-and-by every one will be a king.

Serfs have little faith.

For canker in the mouth, scurvy, and some kinds of toothache, chew the grey lichens which grow on oak-bark moss.

What to do next—the next best.

Geo. RUSSELL POWERS.

Kingston, Mass., 1871.

To the Spiritualists of New York.

Believing the plan of Mass Conventions, conducted as they have been by missionaries in Michigan and Wisconsin, a means whereby more minds can be reached, and a greater good wrought out by the same force employed, than by ordinary methods, we hope, in resuming missionary labor with the return of more genial weather, to devote a good proportion of the summer to this object. Bro. George W. Taylor, of Collins, has consented to accompany us wherever arrangements are made and a call given for a two-day meeting, and the ability and spiritual culture which he will bring to the task will render such meetings memorable and of wide-spread influence for good, and ought to prove an incentive to more than ordinary effort toward the achievement of this purpose. As is well understood in this part of the State, where he has addressed so many thousands, no speaker is capable of doing a better work, or leaves a more happy and lasting influence over an audience.

We have had many calls from the central and eastern portions of the State which we have been unable to accept, but we shall hope to do so in the near future, and we should like to hear from other localities at once, and particularly from those who desire a grove meeting or County Convention, that the time and order of the same may be arranged and ample notice given. Where halls are not to be had, groves may be, and in the days of sunshine we may hope for even better success under the leafy boughs—

"In the wide air, where the spirit may find room."

Friends, lend us a helping hand! Let us work while we may. Let us unite in an earnest effort to put the cause of Religious Freedom in the Empire State, in the coming half year, further on. We have the means and numbers to render ourselves of immense usefulness, if we but make it

our purpose to shed the light we have into the darkened places in the land. And shall we not do it? Idolatry and superstition still exist. It is an hour of need, if not of peril, and never was the call more urgent that every man should do his duty.

A. C. WOODRUFF.

Eagle Harbor, Orleans County, N. Y.

Convention in Southern Wisconsin.

The Southern Wisconsin Spiritual Association met in Waukegan, April 8th, opening its morning session at half-past ten o'clock, President B. P. Balcan in the chair. Bro. E. W. Stevens, on call, read the report of the last meeting of the Association. The usual committees were appointed. Mrs. Josie C. Taylor, of Milwaukee, was appointed Secretary, in place of Mrs. Dukes, whose resignation was accepted, and E. W. Stevens as Corresponding Secretary. Meeting adjourned until two p. m.

Afternoon Session.—Opened by choir. Conference commenced with a speech by Dr. Samuel H. Brown, in which he showed the different causes of infidelity, and the liberty of the churches to meet the demand of the reasoning mind. He believed Spiritualism, with its facts, the only remedy for the peculiar diseases of the times. He then read a paper, naming as well as interesting. He was followed by Francis A. Logan, who spoke affecting of his experiences in the church, and of his conversion to Spiritualism, in this her native town, Waukegan. Mrs. Anna C. Woodruff, of Eagle Harbor, gave a lecture, after a few words of kindly greeting to the Convention. The whole tone of this meeting was that of the kindest fraternal feeling—joy at meeting each other in exchange of notes of experience and of testimony, realizing that these gatherings were great sources of strength, sympathy and encouragement to those whose missions were to go out alone to battle prejudice, superstition and ignorance. God grant that these efforts be frequent, for they are like bread for the hungry and heaven-distilling dew to the drooping flower.

Saturday Evening Session.—Conference opened with remarks by H. Stevens, R. H. Taylor, E. W. Stevens, E. W. Stevens, Dr. Underhill and others; subject, "Magnetic Laws." This conference was very interesting and practical. All seemed to be impressed with the necessity of more thorough knowledge of the spiritual laws that are in every way demanding attention, with the increase of refining influences, such as the education, development and spiritualization that are peculiar to this age. All concurred in the belief that physical purity was essentially necessary to spiritual purity, and that every person, even though he uttered not a word, through his magnetic atmosphere either elevated or degraded those whom he came in contact with; and that if he did not control his passions, he was a danger to the souls of others. The conference was followed by a lecture from Mrs. Dr. Stevens, on the subject of the evening, subject, "God manifest in the flesh necessary to the salvation of humanity."

Sunday Morning Session.—Conference commenced with a conference. Mrs. Josie C. Taylor read a paper on the subject of the evening, subject, "The Objects of Conventions." She thought that it was essentially proper, just and pleasant that the opening sessions should be for kindly, fraternal greeting and the interchange of ideas and opinions, before the more important Convention adjourned, we not only would have had "a good time," found out what each other thought, but would have done something to help put our ideas into practical working order, thereby forming a practical plan of cooperation in the good work, and, above all, to help us to individual growth and action for the salvation of our own souls, as well as the souls of our neighbors. The conference was followed by a lecture from Mrs. Dr. Stevens, on the subject of the evening, subject, "The Objects of Conventions." She thought that it was essentially proper, just and pleasant that the opening sessions should be for kindly, fraternal greeting and the interchange of ideas and opinions, before the more important Convention adjourned, we not only would have had "a good time," found out what each other thought, but would have done something to help put our ideas into practical working order, thereby forming a practical plan of cooperation in the good work, and, above all, to help us to individual growth and action for the salvation of our own souls, as well as the souls of our neighbors. The conference was followed by a lecture from Mrs. Dr. Stevens, on the subject of the evening, subject, "The Objects of Conventions." She thought that it was essentially proper, just and pleasant that the opening sessions should be for kindly, fraternal greeting and the interchange of ideas and opinions, before the more important Convention adjourned, we not only would have had "a good time," found out what each other thought, but would have done something to help put our ideas into practical working order, thereby forming a practical plan of cooperation in the good work, and, above all, to help us to individual growth and action for the salvation of our own souls, as well as the souls of our neighbors. The conference was followed by a lecture from Mrs. Dr. Stevens, on the subject of the evening, subject, "The Objects of Conventions." She thought that it was essentially proper, just and pleasant that the opening sessions should be for kindly, fraternal greeting and the interchange of ideas and opinions, before the more important Convention adjourned, we not only would have had "a good time," found out what each other thought, but would have done something to help put our ideas into practical working order, thereby forming a practical plan of cooperation in the good work, and, above all, to help us to individual growth and action for the salvation of our own souls, as well as the souls of our neighbors. The conference was followed by a lecture from Mrs. Dr. Stevens, on the subject of the evening, subject, "The Objects of Conventions." She thought that it was essentially proper, just and pleasant that the opening sessions should be for kindly, fraternal greeting and the interchange of ideas and opinions, before the more important Convention adjourned, we not only would have had "a good time," found out what each other thought, but would have done something to help put our ideas into practical working order, thereby forming a practical plan of cooperation in the good work, and, above all, to help us to individual growth and action for the salvation of our own souls, as well as the souls of our neighbors. The conference was followed by a lecture from Mrs. Dr. Stevens, on the subject of the evening, subject, "The Objects of Conventions." She thought that it was essentially proper, just and pleasant that the opening sessions should be for kindly, fraternal greeting and the interchange of ideas and opinions, before the more important Convention adjourned, we not only would have had "a good time," found out what each other thought, but would have done something to help put our ideas into practical working order, thereby forming a practical plan of cooperation in the good work, and, above all, to help us to individual growth and action for the salvation of our own souls, as well as the souls of our neighbors. The conference was followed by a lecture from Mrs. Dr. Stevens, on the subject of the evening, subject, "The Objects of Conventions." She thought that it was essentially proper, just and pleasant that the opening sessions should be for kindly, fraternal greeting and the interchange of ideas and opinions,

This paper is issued every Saturday Morning, one week in advance of date.

In quoting from the *Banner of Light*, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse all the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, MAY 13, 1871.

Office in the "Parker Building,"
No. 118 WASHINGTON STREET,
Room No. 3, 1st Floor.

AGENCY IN NEW YORK:
THE AMERICAN NEWS COMPANY, 110 NASSAU STREET.

PUBLISHED BY
WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH,
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.

Fair Play.

The New York Standard is constrained to admit that, think what it may of Spiritualists, it cannot stand by in silence and witness the injustice that is notoriously meted out to them as a body. It confesses that it has "no love" for them; that it does not "dote on mediums"; that it has no desire to "have the spirits of the dead rapped up," but it nevertheless does entertain a great respect for that principle of impartial justice which demands that everybody should have fair play. After running through the whole list of accusations which bigots and intolerant sects so volubly heap up against them, it proceeds to speak out in a manly spirit on this wise: "The Spiritualists, as a body, have a rather hard time. They cannot give a picnic, or a ball, or a public entertainment of any kind, upon the same standing-ground and with the same immunities with which other denominational bodies can. Upon spiritual performances of this kind, reporters consider themselves privileged to swoop down in a body, using all the shafts of their wit, and exhausting their quivers of irony. Even their Sunday stances are not safe from the reportorial barb; and the constant satire is not compensated for by any corresponding amount of fair representation. If the doings and sayings of Spiritualists are to be reported, let them be reported with the same exactness that characterizes an account of a Methodist sermon, or the laying of the cornerstone of a Roman Catholic Church. If the facts are ridiculous, readers will discover it for themselves; or if editorial comment be made, let it be made in a spirit that is not narrow with prejudice nor blind with bigotry. Even Mormonism, with all its unnaturalness, has not had so much virulent satire emptied upon it as has been poured upon the heads of the Spiritualists."

We do not feel moved to express any particular amount of gratitude to the utterers of such sentiments as the above, for the simple reason that it is, as he says himself, a matter of plain justice alone. Spiritualists have actual and absolute rights in the matter, and do not need to go round begging to have them recognized. When fairness is invoked for us, as the Standard invokes it, a good share of the latent meanness which it pretends itself to denounce, is still betrayed by its painstaking protestation that it has no sort of sympathy, if indeed the least respect, for us as a body of believers. It was not called upon to say even that, in a plain attempt to secure fair play by appealing to a common sense of justice. What it or what any other secular journal chooses to think or believe of Spiritualism has nothing to do with the clear, undeniable rights of Spiritualists. We accept so tardily an acknowledgment of the wrong persistently done our class, not in a spirit of gratefulness at all, nor yet with the least disposition to meet such late advances sourly, but as proof of a healthy change that is going on in public sentiment, no matter how started or to what sort of motives referable.

We have long thought, and so have a great many others, that the men and the churches and the journals that have been stopping in their work to bawl with such lustiness for the glory of civilization in these days, and the progress of liberal ideas, would do much better to keep on with their labors and hurry up the actual condition of things which they claim has been compassed already. We have not yet made such tremendous strides that we can afford to rest on our oars and fall to boasting. It will never do to set about that, in fact; but, if we were to do it, certainly it is no time when such appeals as the one just quoted from have to be made, in order to secure the plainest justice from a bigoted and subsidized press, pretending to represent "God and humanity." It is time this disgrace was wiped out. No wonder that some few men and journals begin to realize how much more it hurts them than it does us. Spiritualists have patiently endured it these twenty years, and the light of reason and justice is only at this day breaking. But waiting and working has done no harm; and it has but hardened the fibre of our faith and given us the more strength to go alone.

Female Directors of the Psychopathic Hospital.

Public justice requires that the female element should be incorporated in the governing and advisory boards of benevolent institutions. In school boards, the right of woman to a place has been sometimes generously, or we should rather say justly, recognized; but in the management of asylums, except as a paid subordinate officer, she has had no place. At this day it is unnecessary to argue in favor of her fitness as an adviser or authoritative director. Friends of the new psychopathic hospital, the organization of which we hope to announce at an early day, have already pronounced an opinion in favor of uniting her practical judgment and active benevolence with the sterner administrative qualities of the other sex.

Some of our lady friends have kindly volunteered to solicit subscriptions. They have the heart to feel the need of action in this good cause, and where they put their hands to the work, they possess the skill to accomplish their purpose. Here is a noble field for emulation. Who will send us the longest list?

Woman Suffrage Convention.

We have before given notice that a National Woman Suffrage Convention will be held in New York City on the 11th and 12th of May, under the auspices of a Committee. An earnest appeal to the women of the United States has been issued, signed by Isabella Beecher Hooker, Josephine S. Griffing, Mary B. Bowen, Paulina Wright Davis, Ruth Carr Denison and Susan B. Anthony.

The spirit of Tilton's Golden Age is fourth proof. Not a single typographical error can be found in its columns.

The Davenport Brothers.

The following account of the séances of the Brothers at Americus, Ga., we copy from the *Sunder Times*:

"These wonderful artists gave to the people of Americus a second performance, on Tuesday night, to a fair audience. The exhibition is not claimed by the Davenports to be supernatural, or through the agency of spiritual power; but they do not tell how the thing is done. Of course not; that would spoil their trade. But, looking at the exhibition as the effect of natural causes, cultivated ingenuity and practiced sleight-of-hand merely, it is no less wonderful and inexplicable by the most sharp and vigilant scrutiny than if ascribed to supra-mundane influences."

The question asked, how are these men able in so short a time—five minutes by the watch—to double their voices, and again, in the twinkling of the eye, almost, to fasten themselves with ropes as before, cannot easily be solved by the spectators. The fact of such tying and untying is patent to all, but the way it is done is still a mystery to the uninitiated."

The feat of throwing instruments about the cabinet, and out at the opening of the door, with such force to reach beyond the platform—men sitting securely, hands and feet to their seats and the person sitting between them; and, without the latter seeing or feeling any movement of the performers, was certainly a demonstrated fact, but the how is not one of the revelations."

The last evening of the tour of Prof. Fay and putting on that of another person, while the Davenports were sitting ten feet distant, on each side, and hold by the persons selected for the purpose, together with the throwing of the instruments in every direction, was the climax of the marvels. We do not believe that Prof. Fay threw those instruments. His hands were held behind, and his limbs in front, and on a higher plane, entirely than with scaling-wax and stamped, and on examination afterwards no change was observable in the position of Mr. Fay's hands or feet. Some imp of darkness, whether mortal or otherwise, must have done the work so rapidly executed, and not a man tied to his position as was Mr. E. Such is our opinion at least."

For eighteen years have these men been practicing these amazing feats of manipulation. There is no machinery—none of the paraphernalia of the wizard or magician—no wires, no concealed accomplices that have ever been detected. They have performed before crowned heads and inquisitorial and scientific societies, and yet no one has been able to detect their secret. They are now in the city of Boston, and the public are as much in the dark about it now as ever. Many ascribe the operations of the Brothers to demonic influences—others think that these are spiritual manifestations, such as the hand seen to write on the walls of Belshazzar's palace, as recorded in the Bible—or the transfiguration scene, when Moses and Elias appeared to Christ and his three disciples, Peter, James and John. But to one who is conversant with the various phases of spiritual phenomena, there is no identity between the latter and former. The communications of the mediums, revealing the past, foretelling the future, and giving names, dates and facts recognizable by the recipients, are on a higher plane, entirely than any material or physical phenomena which have been exhibited here."

If the Davenports have accomplished nothing else, they have certainly shown to the world that there is a power which respects the capabilities and powers which the Creator has bestowed upon his rational creatures. They have also confounded the wise in their own conceit, and given us this demonstration that "There are more things in heaven and earth than are dreamed of in our philosophy."

We publish the Republican's article entire, that our readers may ascertain all the points connected with the *modus operandi* of the Brothers, as seen from a Southern standpoint. The article says they do not claim that the phenomena exhibited are through the agency of spirit-power, etc., and yet "they do not tell how the thing is done." We are satisfied, as are thousands of people, both in Europe and America, that the Davenport Brothers are mediums through whom spirits manifest in physical life; and we are yet to learn whether or not the boys repudiate the source from whence the power is derived by which they accomplish the wonderful feats exhibited in their presence. And, as seekers after truth, without a single mercenary motive in view, we call upon these mediums to define their position, that Spiritualists may know whether they are influenced by selfish motives in denying, if they do, as is alleged, that they are aided by the spirit-world through the beautiful gift of mediumship which they possess."

While the boys were in England, John King, (as he calls himself), their chief controlling influence, visited us in the early part of an evening, and related many particulars in regard to their séances in Europe—where they were to exhibit that very night, etc., which statement proved to be correct, although, at the time, neither ourselves nor Mrs. Conant (the medium) knew of their whereabouts. Now, if the boys should decline to answer our query, we hope John King will be kind enough to visit our circle and elucidate the facts in the case."

The Case of Mr. Spurrier—The Spiritualists after Dr. Robinson.

The Louisville Daily Commercial informs us that, after the lecture in Welsiger Hall, on Sunday evening, April 23d, by Mr. C. B. Lynn, in response to the objection that Spiritualism unites a man for practical life and individual usefulness, a report in relation to the expulsion of Mr. E. R. Spurrier (who is the President of the Society of Spiritualists in Louisville) from the Second Presbyterian Church was presented from a committee appointed by the Army of Progress, which is an organization composed of Spiritualists, materialists, and some who are members of Orthodox churches. The report made a statement of the case that Mr. Spurrier had not attended the Second Presbyterian Church for a long time; had not entered its doors for three years; had asked to be allowed to withdraw, and been refused; had asked to have counsel at the sessions trial, and been refused. He also stated that he (Spurrier) would probably have been allowed to withdraw quietly, had not Dr. Robinson suspected that he sustained the course of a female lecturer on Spiritualism, who, when Dr. Robinson referred to her as the Jezebel of Welsiger Hall, responded by a challenge to compare characters or debate Spiritualism. The report denounced the refusal of the Second Presbyterian Church to allow Mr. Spurrier to withdraw as bigoted and intolerant, and characterized the mode in which his expulsion was announced as unnecessarily malevolent and bitter. The mere announcement, the committee claimed, would have been sufficient, without denouncing all Spiritualists as following a "foolish delusion," and having "blasphemous" and "wicked principles and practices."

In conclusion, the report stated the readiness of the spiritual society to debate with the clergyman of any congregation, orally or through the newspapers, the propositions that the Bible sustained Spiritualism; that Spiritualism is more like primitive Christianity than the denominations that assail it; that the lives of Spiritualists will compare favorably with those of the laity or clergy of other churches; and that the effect of Spiritualism on the conscience, heart and daily life of men is better and purer than that of the religious sects that denounce it."

Newspaper Bigots.

A correspondent at Pawtucket informs us that the local paper there—the *Gazette and Chronicle*—has been repeating the slanders of the New York Herald against Spiritualists and Spiritualism, and suggests to the Spiritualists of Rhode Island that they drop all such papers. It is time, we think, to let such toolies to Old Theology know and feel that Spiritualism is a power in the land, that Spiritualists will not submit any longer to such slanders with impunity. Cease patronizing these sheets altogether. When you touch such men's pockets, you touch their souls! It is time that justice accompanied charity."

"The Magic Staff."

A new edition of this fine work, by Andrew Jackson Davis, has just been issued, handsomely bound in extra cloth. For sale, wholesale and retail, by the *Banner of Light* Publishing House.

Music Hall Spiritualist Meetings.

A fine day greeted the large audience assembled to witness the closing exercises, at this hall, of the present course of lectures. After a song from the "Spiritual Harp," Prof. William Denton proceeded in an exhaustive and masterly manner to answer the general objections urged against Spiritualism by its opponents, in the course of which he took occasion to pay a high compliment to the Message Department of the *Banner of Light*, reading therefrom two fables, published March 18th, from two children, "Fannie Stevens" and "Angeline Shepard" respectively, in proof of the naturalness of this communion with the spirits of the departed in an earthly sense. He also incidentally referred in terms of commendation to the Psychopathic Institute proposed by Dr. Mead, for the treatment of the insane on the more scientific principle of mind acting on mind, and hoped it might succeed. The lecture was frequently applauded, and his discourse—which we shall print in full in due time—will serve as an excellent tract for distribution among the general public."

This closes one of the best courses of lectures on the Spiritual Philosophy and kindred subjects that Bostonians have had the privilege of listening to. Arrangements are being made to secure able speakers for the next course, which will begin in October."

At the close of the services the Chairman (Mr. L. B. Wilson) invited the audience to remain a few moments and listen to a proposition to make the meetings free the next season. He then stated that Mr. Gay and a number of other liberal gentlemen were very desirous, on the resumption of these meetings next Fall, that the doors should be thrown open free to the public, adding that these gentlemen were in earnest, and he heartily coincided with them, and saw no good reason why the project would not be successfully carried out. There is in this community a growing interest among the people to become better acquainted with the Spiritual Philosophy, and this spacious hall would undoubtedly be filled each Sunday to hear its truths enunciated from this platform, were it not for the restriction of an admittance fee at the door. Mr. Denton, Mr. Wetherbee and Mr. Gay made strong and pertinent remarks in favor of the proposition."

On motion, a committee of three was appointed to nominate an Executive Committee to take charge of the business pertaining to the meetings, select lecture committee, finance committee, etc., who reported the following names: Daniel Farrar, Phineas E. Gay, L. A. Bigelow, George Hosmer, W. A. Dunklee, George W. Morrill, J. N. M. Clough, John Wetherbee, L. B. Wilson, Mrs. Geo. W. Smith, Mrs. C. E. Jenkins, Mrs. Daniel Farrar, Mrs. John Wood, Mrs. Benj. Dodd, Mrs. Edward Haynes, Miss Addie Fogg."

Several thousand dollars were pledged to aid the good work, and more will be obtained from others not then present, till the required sum of \$5000 is reached."

The friends of the movement feel sure of its success. So far the work has been well done, and speaks volumes for the generosity and devotedness to the cause by the Spiritualists of Boston and vicinity."

Rev. Hosea Ballou.

Sunday, April 30th, 1871, was the one hundredth anniversary of the birth of Father Ballou, and the event was duly honored by services at the School-street Church, Boston, during the day and evening. The interior of the church was decorated with flowers. Above the pulpit was a mossy tablet, with "God is Love" formed upon its surface in white flowers, and the dates "1771" and "1871" appeared upon either side. Below the motto was a large oil painting of Father Ballou as he appeared in his pulpit during the latter years of his life."

In the morning the Rev. H. I. Cushman, junior pastor, and Rev. Dr. A. A. Miner, senior, gave interesting accounts of the life and work of Father Ballou."

The Sunday school session in the afternoon was conducted with especial reference to the day, and short addresses of a commemorative character were made by the pastors."

In the evening Rev. Drs. L. R. Paige, T. B. Thayer, T. J. Sawyer, the Rev. L. L. Briggs and Rev. T. J. Greenwood, Prof. C. H. Leonard and Rev. W. T. Stowe gave their views concerning the able patron-saint of Universalism."

At the Universalist Church at the Highlands the pastor, the Rev. A. J. Patterson, delivered an interesting discourse upon the "Life, character and influence of Hosea Ballou."

Church Liberty.

DEAR BANNER—I am just now enjoying a very rare season! In this goodly town of Pepperell, Mass., I am being treated—logically speaking—as a people of "my cloth" ought to be treated—by a very rarely and in recognition by a church organization—pastor and people here—as a human being, a brother man, within the pale of human "Christian" sympathies, and entitled to some measure of respect as an advocate of what I believe to be true."

I gave two lectures yesterday, in the Unitarian church in this place, under spirit influence, the pastor, Rev. Mr. Babbidge, kindly yielding his pulpit for the purpose, and most of his congregation attending both afternoon and evening. I wish through your columns to acknowledge the courtesy thus extended, and to express my grateful thanks for the same. If this example of church liberty and justice could be generally followed, it would be a happy day for "Christianity."

Yours for the right and the true,
J. M. ALLEN.

Pepperell, Mass., April 24, 1871.

It is so seldom that the Christian church shows the slightest liberality toward our lecturers, that we put on record with pleasure the above acknowledgment. The Rev. Mr. Carruthers, of Portland, who manifests such a spirit of ostracism to everything that does not tally with his "creed," would do well to imitate the liberality of his brother in the ministry, Rev. Mr. Babbidge, of Pepperell, alluded to so feelingly by Mr. Allen."

Form of Request.

We are in receipt of letters from friends in different parts of the country, suggesting that requests be made to the *Banner of Light*, and also letters containing the agreeable information that several intend to do so, but that the writers do not understand how such a document should be legally worded. We would respectfully suggest that, as the *Banner of Light* Publishing House is not an incorporated institution, those who desire to aid us pecuniarily, by donations of money or otherwise, in order thereby to strengthen us in the maintenance of our great and glorious cause, can do so in the following language:

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed,] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promotion of the doctrine of the immortality of the soul and its eternal progression."

We learn from the Louisville Commercial that labor of all kinds is much needed in Murry, Ky.

A Groan from Orthodoxy.

J. J. Carruthers, D. D., pastor of the Second Parish in Portland, preached a sermon, *Fast Day*, on the degeneracy of the times and the forbearance of God to us mortals. One can readily imagine the substance of such an effort of Orthodoxy without our reproducing its points. Of course this pastor knew God's motives and intentions, and, seeing the crying sins everywhere around us, and especially the absurdities and blasphemies of modern Spiritualism, drew his own inferences, and spoke advisedly in God's name. From the speaker's standpoint, how appropriate was his text! David was the author of it: Psalms ciii: 10—"He hath not dealt with us after our sins; nor rewarded us according to our iniquities." This ancient king knew his sinful life as we do some of it, and no doubt he felt that he deserved the wrath of God or Uriah's spirit, and the wrath of good men in or out of the body, and he utters the words quoted, and that makes it literally true in its application to us. But we cannot afford to moralize at too much length. We said in our last we would pay our respects to this D. D., and we will now briefly do so."

This discourse must have sounded much better than it reads; for some twelve of the saints (?) who listened to it, they say, "with great pleasure and profit," over their signatures, have requested a copy for publication, and it is before us in the *Daily Press*. After reading it, we think these twelve saints are easily pleased and satisfied with small profits."

History records that a certain medieval ruler had been sent to Syria against his will by the church, which, when persecuting him afterwards, (as the church was apt to do then, and would now if it had the power), made this as one of the charges against him, viz.: for saying "that if Jehovah had ever seen Naples, he would never have selected Palestine for his chosen people." Certainly, no man with an eye to beauty or comfort, who was at all acquainted with God's heritage in general, would make choice of this small, dry, mountainous and desolated district. So the prince was right; for the God of the Jews was limited in knowledge, according to the record, and the God of Mr. Carruthers and Orthodoxy is an equally irrational conception. Being so poetically, if not literally, who can blame, on the same grounds, people for their tendency to leave the bigoted precincts of Orthodoxy for the more inviting pastures of Liberalism, especially if with the Liberalism the association of a life beyond the grave is included? In a word, (following the style of the persecuted prince just referred to,) if Jehovah had ever seen Naples—that is, if he had had any knowledge of Liberalism, or Channingism, or Parkerism, or better still, (for the greater comprehends the less,) Spiritualism, he would never have selected Orthodoxy for the religion of his peculiar people. We need not say to any thoughtful man, religious or otherwise, that God never did select that wandering tribe of Arabs called the children of Israel as his chosen race, or Syria for a holy land, or Mount Zion for his holy habitation, or Orthodoxy for his true faith, or his believers for his special elect. The whole is assumption, and the mass of sensible men, in the church and outside of it, think so, and follow the dictates of their reason, and not evangelical authority; and the goodly and growing number who feed in the clover pastures of Spiritualism like the feed, and have no relish for Orthodoxy again, however much diluted and improved."

Modern Spiritualism has come into the world, has been here as a fact of note for near a quarter of a century, and at that time has grown to such dimensions that no previous religious movement ever equaled it in the same time. There is hardly a sect that is not affected by it, and more or less imbued with it; its thought shines in the literature of the day, and at every funeral service its feature is borrowed and used by the church for consolation; if omitted and ignored on those trying occasions, and the old style of death and resurrection made conspicuous, the stricken heart revolts at the sham substitute and holds fast to the spiritual idea as all that there is that is rational and consoling to the sorrowing soul. Yet while stealing its thunder in this way, when the occasion suits, it wages war against it as an evil and an offense. A man must be blind who cannot forecast which will go under in the conflict, *Naples or Palestine*, using the illustration we have already quoted."

We are saying more than we intended, but feel that we must add a word or two with especial reference to this D. D.'s remarks on the only interesting subject in his discourse, viz.: Modern Spiritualism, and none the less so because critical and unjust. The subject itself, irrespective of its treatment, is always a decoration in an Orthodox sermon, just as a bunch of natural flowers is, whether on a living body or a dead corpse. It comes crying in this wilderness, which is another name for Orthodoxy, that the Bible is not the special word of God; truth before Scripture always; it says and proves inspiration to be perpetual in its action and world-wide, not confined to Jewry or to the Bible age; it says and proves that the race of Isaiahs and Ezekiels is not extinct; in fact, so wide apart are Spiritualism and Orthodoxy, that if one is truth the other must be error, and no Spiritualist is afraid of the test."

This D. D., after commenting on sundry evils of our time, says:

"Among the ingredients of that cup of iniquity, which divine forbearance permits us to fill up, is the contention given, by popular sentiment, to certain forms of error under the name of religion, but the direct influence of which goes to eradicate whatever is worthy of the name. These doctrines of demons—for to such an origin may some of them, at least, be confidently ascribed—are permeating the consciences, polluting the hearts, and destroying the souls of many of our people."

We thank him for the admission of the fact, and he also seems to be aware—as every one must be whose eyes are open—of its wide spreading influence. As to "the destroying the souls of many of our people," that is not so clear; when he passes over the river he may find many such "destroyed souls" in high and happy places, and be surprised into saying, "Well, really!" He says also, "Even little children are brought within their influence, and progressive schools of practical ungodliness are open, on the Holy Sabbath, with those opened for conducting the lambs of the flock into the fold of Christ."

"Progressive schools of practical ungodliness." That is lucid, very. And these Lyceums which he refers to are open on the Holy Sabbath, with those that are open by the Orthodox to conduct lambs to Christ. This writer has tried both kinds; the top of his head is sore now, after forty years have passed, from the long sticks with metal ends which so often were tapped on the top of his head to keep him awake in his seat. To compare such with these "progressive schools of ungodliness" (?) and his kind for conducting the lambs to Christ! Why, it is no wonder that children get sick of religion before they grow up, and at this day I look back upon a few years of youthful experience in an Orthodox Sunday school at the North End as both an affliction and an imposition."

tion; they are changed some now for the better, thanks to liberal thoughts, not Orthodoxy."

And again, "Absurdities which shock the sensibilities of reason—blasphemies which fill the Christian mind with horror." It is rather amusing to hear an Orthodox minister talk of absurdities; had we time, we could send home a large flock of absurdities to roost with him, and "blasphemies." Woe unto you, scribes, you make long prayers and devour widows' houses. Then he says, "Pretended communications from what is called the spirit-world, which show how little common sense is left to the supposed disembodyed friends of miserable dupes or more miserable knaves."

We have but just quoted where he admits that some of the communications are genuine. Now it is only "pretended communications," showing, he says, how little common sense there is left to the supposed departed, &c. We suppose, then, uncommon sense would be to admit his creed and believe that prayer is better than good deeds, and tracts better for a starving woman than a piece of bread. We are glad for any light that comes from over the border—the more sense in it the better; but it would not be very difficult to pick out some of the divine revelation, (so-called) where both common and uncommon sense would find no place. If this discourse, from which twelve of his "saints" received so much "gratification and profit," has any great claims for common sense, we think the "silly disembodyeds" are up to the standard, and if this Rev. Carruthers passes, the spirits certainly will. "Yet the practical effects of these absurdities are fearful." Undoubtedly; but mankind has stood Orthodox absurdities for a long while without irremediable results. We think we need not fear even a change of evils. The tree of knowledge, brother, is having its effects at last. Hear this: "They are fighting against God. They are doing the work of the evil one, whose active agents, carnate and incarnate, are seeking, like himself, whom they may devour."

"They are fighting against God!" We would go a good way to see that fight. We are inclined to think, 1st, no set of people can fight against God; and 2d, if they could, God would win. If they are doing the work of the "evil one," the question arises: whose work is Orthodoxy doing? A man must be blind indeed who cannot see in the rigid religious school the Pharisees of the time of Christ, who monopolized all the virtues of the community, and were really whited sepulchres; and it does appear to us that the Spiritualists are the rabble that the Nazarene kept company with, who made no long prayers, but had the fellowship but not the curses of the Master. Then he says: "Let us recognize their true character." That is, the true character of the Spiritualists and their absurdities. There this divine (?) stops. We would like to have had their true character recognized by him; but he paused. Let us do it for him: They are a thoughtful body of people; they are not generally sanctimonious; hence, in Orthodox eyes, they are not religious; they have seen so much sham and pretence among the religious body politic that they are inclined to associate sanctity and hypocrisy as synonymous expressions. This is unfortunate; but who is to blame for it? Certainly the saints, (?) for claiming to be pious, and not only not living up to their profession, but turning out some of the worst characters possible, when we were looking for choice model Christians. But for human sympathizers, for a disposition to see in the unfortunate and the fallen the friend and the brother, for seeing, as Jesus did, that he is not the sinner who commits the sin, but he is who causes the darkness, they pity, but never neglect those whose frailties are apparent—the unwatched morally. The under and the upper crust of society, in a moral aspect, are nearer together from the fact that modern Spiritualism has come into the world. People have been slow to learn that a sinner is as dear to God as a saint; and those who recognize the true character of this "fearful evil" will certainly rejoice in its increase, even if Orthodoxy is drowned in its rising tide.

Religious Plug-Uglies.

"What there is in the editorial function that completely changes the fibre of a man's thought and the quality of his spirit surpasses our comprehension. But the fact is often painfully patent. For instance: Rev. Gilbert Haven, the man, is as genial, hopeful, happy and kindly a one as we could wish to meet, with a charity as broad as it is hearty, a spirit as sweet as a bird of paradise, and a humor as ray as it is rare. Indeed, he is one of the jolliest Christians who ever believed in the wholesale damnation of his fellow-beings, and it is hard to convince strangers that he is not a thorough-going Universalist, whose faith has got into his face, and shed its sunshine into his smile and his cheer into his tones. The sight of him is as refreshing as a June morning, and his ringing laugh is better than the music of many a church choir. But Gilbert Haven, the editor, is a different character. The moment he gets upon the editorial tripod, he undergoes a complete metamorphosis, and a sour, surly, more querulous and more pugilistic 'we' it would be hard to find. Zion's Herald is smart, and makes smart. It bristles with polemicisms, and its editorial is hard and narrow as its sectarianism is intense and shriveling. Its temper is as frigid and forbidding as the frost of a November night. It is a sort of religious plug-ugly or evangelical shoulder-hitter, which, possible people watch with the same sort of interest as they follow the movements of a prize-fighter. How is it that such a genial, generous Christian undergoes such a total transformation the moment he gets into the editorial chair and puts on the editorialism? Has he a double nature, so that there are two men in one body answering to one name?—or, in his editorial character, is he merely the medium through which the spirit of sectarianism utters its ungentle speech? The phenomena have a psychological interest worthy the investigation of the Princeton philosophers."

The above is from "The Golden Age." The question it raises and the phenomenon it draws attention to are worthy of consideration. But perhaps Bro. Tilton is not correct in his diagnosis. It may not be the editorial function that transforms a genial, hopeful, happy and kindly man into a sour, surly, querulous and pugilistic plug-ugly; for many an editor is bright, and radiates sunshine wherever his paper goes. Bro. Haven, besides being an editor, is an evangelical clergyman. He has been inoculated with the clerical virus. His mental constitution has thereby become diseased. Thence comes the hard and narrow dogmatism, the intense and shriveling sectarianism that characterize his and nearly all the self-styled religious newspapers conducted by clergymen. Andrew Jackson Davis, in his *Nature's Divine Revelations*, pp. 699-730, has clearly delineated the corrupting and degrading tendencies of the clerical office. Its stifling and distorting influence is very often apparent on its unfortunate victims, even after they have entered upon other vocations.

Sackett's Harbor Celebration.

We have received an extended account of the twenty-third anniversary of the advent of modern Spiritualism, held at Sackett's Harbor, N. Y.; but we omit its publication because the MSS. are not properly prepared for the press, and we have not the time to revise the report. The celebration took place at Dr. D. S. Kimball's, where it has been observed the last six years. Spirits spoke through entranced media; Mrs. M. S. Kimball saw and described spirits, and gave very satisfactory tests; and the meeting closed with an entertaining address by Dr. Kimball."

Frederick Hyren, who claims to be in possession of the apostolic gift, has prepared a new edition of his autobiography and the new dispensation as revealed to him."

Message Department.

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

Mrs. J. H. Conant.

While in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirit in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings, until after six o'clock P. M. She gives no private sittings, until after six o'clock P. M. She gives no private sittings, until after six o'clock P. M.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which the friends have our warmest thanks: B. — Ontario, \$2.50; R. Woodward, \$5.00; Miss Little Fowler, \$5.00; Friend, \$5.00; Benjamin Chasday, \$5.00; A. H. Hildreth, \$5.00; Friend, \$5.00; H. H. Hildreth, \$5.00; Dr. Hildreth, \$5.00; Lady Friend in California, \$5.00; H. W. Thompson, \$5.00.

Invocation.

Thou Judge of all the earth, thou Eternal Good, who occupiest all space, all form, and guideth all motion, we praise thee for the experience of infancy, of childhood, of youth, of mature age, and finally for the frost that cracketh the shell and giveth us a glorious resurrection in the world which follows this. And we praise thee, also, that we have heard thy voice calling us hither again, that we may minister unto the needs of those who still remain in the shell of mortality. And we ask that our duty may be always plain; and when we know it, we may be ready to obey thee, to do our duty faithfully and fearlessly. And we ask for these mortals, when the kindly frost of death shall crack their mortal shells, they may rise triumphant to the world of souls, knowing where that world is, and what they are to expect from it. Father and Mother, bless us each and all, and give us, day by day, bread from thine own table, so that each day may be a holy sacrament to thee. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to answer them.

Q.—What is the philosophy or theory by which spirits cause ponderable substances to pass through walls of buildings without disintegrating the substance through which they pass?

CHAIRMAN.—I suppose that means permanent.

A.—Then they should have said so; that alters the question entirely, because it is a well-known fact in science that matter cannot pass through matter without disintegration of the particles composing the object. Presuming your questioner desires to know something of the process by which these manifestations are performed, I will state that it is also a well-known fact in science that there is nothing solid; that all the various particles composing an object of matter are distinct and separate in themselves. That there is a passage around each particle of matter, that no two particles touch each other, is a well-known fact. To the unscientific observer this may seem to be otherwise. But, in reality, there is nothing solid in the material world, however solid it may seem to be. And so, this being true, it is all the more easy for those who have made themselves acquainted in this department of science to disintegrate to a larger extent the particles composing any object, and to pass another object through it. And, again, in order to restore the object to its original condition, it is only necessary to set into more active motion the particles that have been acted upon in the disintegrating process, and immediately, by bringing them within a certain conjunction, they come together, and Nature locks them. This is the case with the iron ring, with which manifestations are made through the mediumship of one Reel. And these manifestations are performed so quickly that your human senses, though exerted to their utmost power, could not detect the process. It is quicker than lightning; it is quicker than thought; therefore the science can never be fully understood here in this life, because you require more subtle senses to take cognizance of the action that is produced upon matter; and although you possess these subtle senses, even in this life, yet you do not, except in rare instances, possess the power to use them.

Q.—Did any of the spirit-friends listen to the discourse of Mr. Alger yesterday? If so, what is their opinion of the same?

A.—The intelligence did not hear Mr. Alger at the Music Hall yesterday; but the intelligence heard of him. Mr. Alger, it should be at the outset understood, is a man who is largely swayed by popular currents of opinion. To-day he floats this way and to-morrow he floats that way. Some of our good Spiritualist friends have declared that Mr. Alger knows that the Spiritualism he denounces is true. In defence of Mr. Alger and the truth, I deny their position. He does not know it to be a truth; nor has he investigated far enough to know much about it any way. He has been one of those surface investigators, and they never amount to much. They are like those people who take one look through a telescope, and sweep the heavens, and declare they know all about astronomy. They profess to be able to tell you all you want to know; but pin them down to strict scientific propositions, and they cannot give you an answer that would satisfy a school-boy. And this is with reference to Mr. Alger. At one time his mind was favorable to Spiritualism, but suddenly there came a breath of opposition across it, and the figures that angels had made were erased. Mr. Alger has no positive belief in any hereafter beyond this life.

Q.—He admitted that, yesterday.

A.—Then he admitted what is true of himself.

Q.—He stated that after twenty-three years study he was convinced that Swedenborg's visions were but the result of maggots crawling through his brain.

A.—Well, he gave an honest opinion from his standpoint, and I honor him for it. He could do no more, no less. He is fast drifting into materialism; not that which the Spiritualists recognize and believe in, but that which gives no reflection on a hereafter at all; that which saith, with the biblical record, in Ecclesiastes: "Man goeth down into the grave, and he is no more." We pity Mr. Alger, because we know that in the hereafter there will come to his soul such a terrible awakening, that it will produce remorse, grief, and all those terrible disasters which befall such souls who wander into materialism, when they enter the other life. But finally he will rise re-

deemed, spiritualized, and if I mistake not, will return as a powerful auxiliary to modern Spiritualism.

Q.—Shall we ever have any stronger evidence of immortality of the soul than we have at present?

A.—Not in this life. Jan. 16.

Deacon George Howland.

Blessed be God, I say, for the power of returning. I lived in this life seventy-five years, and departed from it the Friday before Christmas, 1870, from my home in Topsham, Maine.

For more than thirty years, I was looking daily for the coming of our Lord and Saviour, Jesus Christ. I lived in that faith, and I died in it. But how disappointed I was, when I came to myself in the new life, and found that the blessed Saviour had been here so long, and I had not known it. Were we not told that he would come like a thief in the night? Were we not told that he would come to his own, and his own would receive him? And that he would be attended by legions of angels? And is it not true? [We think so.] Your beautiful faith demonstrates the second advent of Jesus the Christ. But I did not know it. I persecuted my Lord, and I did not know it was he. I have mourned sincerely over it. But for that, I should be supremely happy in the new life, and I have blamed myself very much for my blindness. I refused to see. I had eyes, but I would not use them. I had ears, but I would not hear. When anything spiritual, or relating to Spiritualism, was offered to me, I thought it was the devil, and I turned my back against it. But I am glad to be able to return and give my testimony in its favor.

I do not expect to make one single convert to your beautiful religion, but I expect to do my duty by coming. Our brother Miller was inspired by a great truth. He intuitively apprehended the coming of the angels in attendance upon the Christ-spirit of truth. But he gave a wrong signification to it. He was right about his dates, but he gave a wrong signification, and from that grew up the errors that have become so firmly established in our church on earth. It will be remembered—by those at least who are acquainted with the subject—that he came to preach of the second coming of Christ just before your modern Spiritualism had its advent. He was the John the Baptist of your beautiful religion, but he did not know it. We did not any of us know it. And the church to-day is persecuting its Saviour, and does not know it.

I am here to warn my family against denying this Lord and Saviour of the human race; for so sure as they sin against the light which I have brought them to-day, so sure will they regret it when they come to the spirit-world; for this same Jesus will say to them, as he said to me, "My brother, I have been on the earth ministering through my angels all these twenty years, and yet you did not know me; you did not clothe me nor my naked; you did not feed me nor my starving little ones. Now needs of remorse, of repentance, must grow for awhile in the garden of your soul, and you must eat the bitter fruits thereof, until you are redeemed from ignorance, and thereby saved from further sin."

And I would have my dear friends escape such a condemnation when they come here. And for that I am here to-day, praying that they may see the light—that they may hear the truth; praying that they may recognize the Lord Jesus Christ, and no longer turn him from their doors. Jan. 16.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to answer them.

Q.—What is the philosophy or theory by which spirits cause ponderable substances to pass through walls of buildings without disintegrating the substance through which they pass?

CHAIRMAN.—I suppose that means permanent.

A.—Then they should have said so; that alters the question entirely, because it is a well-known fact in science that matter cannot pass through matter without disintegration of the particles composing the object. Presuming your questioner desires to know something of the process by which these manifestations are performed, I will state that it is also a well-known fact in science that there is nothing solid; that all the various particles composing an object of matter are distinct and separate in themselves. That there is a passage around each particle of matter, that no two particles touch each other, is a well-known fact. To the unscientific observer this may seem to be otherwise. But, in reality, there is nothing solid in the material world, however solid it may seem to be. And so, this being true, it is all the more easy for those who have made themselves acquainted in this department of science to disintegrate to a larger extent the particles composing any object, and to pass another object through it. And, again, in order to restore the object to its original condition, it is only necessary to set into more active motion the particles that have been acted upon in the disintegrating process, and immediately, by bringing them within a certain conjunction, they come together, and Nature locks them. This is the case with the iron ring, with which manifestations are made through the mediumship of one Reel. And these manifestations are performed so quickly that your human senses, though exerted to their utmost power, could not detect the process. It is quicker than lightning; it is quicker than thought; therefore the science can never be fully understood here in this life, because you require more subtle senses to take cognizance of the action that is produced upon matter; and although you possess these subtle senses, even in this life, yet you do not, except in rare instances, possess the power to use them.

Q.—Did any of the spirit-friends listen to the discourse of Mr. Alger yesterday? If so, what is their opinion of the same?

A.—The intelligence did not hear Mr. Alger at the Music Hall yesterday; but the intelligence heard of him. Mr. Alger, it should be at the outset understood, is a man who is largely swayed by popular currents of opinion. To-day he floats this way and to-morrow he floats that way. Some of our good Spiritualist friends have declared that Mr. Alger knows that the Spiritualism he denounces is true. In defence of Mr. Alger and the truth, I deny their position. He does not know it to be a truth; nor has he investigated far enough to know much about it any way. He has been one of those surface investigators, and they never amount to much. They are like those people who take one look through a telescope, and sweep the heavens, and declare they know all about astronomy. They profess to be able to tell you all you want to know; but pin them down to strict scientific propositions, and they cannot give you an answer that would satisfy a school-boy. And this is with reference to Mr. Alger. At one time his mind was favorable to Spiritualism, but suddenly there came a breath of opposition across it, and the figures that angels had made were erased. Mr. Alger has no positive belief in any hereafter beyond this life.

Q.—He admitted that, yesterday.

A.—Then he admitted what is true of himself.

Q.—He stated that after twenty-three years study he was convinced that Swedenborg's visions were but the result of maggots crawling through his brain.

A.—Well, he gave an honest opinion from his standpoint, and I honor him for it. He could do no more, no less. He is fast drifting into materialism; not that which the Spiritualists recognize and believe in, but that which gives no reflection on a hereafter at all; that which saith, with the biblical record, in Ecclesiastes: "Man goeth down into the grave, and he is no more." We pity Mr. Alger, because we know that in the hereafter there will come to his soul such a terrible awakening, that it will produce remorse, grief, and all those terrible disasters which befall such souls who wander into materialism, when they enter the other life. But finally he will rise re-

deemed, spiritualized, and if I mistake not, will return as a powerful auxiliary to modern Spiritualism.

Q.—Shall we ever have any stronger evidence of immortality of the soul than we have at present?

A.—Not in this life. Jan. 16.

Deacon George Howland.

Blessed be God, I say, for the power of returning. I lived in this life seventy-five years, and departed from it the Friday before Christmas, 1870, from my home in Topsham, Maine.

For more than thirty years, I was looking daily for the coming of our Lord and Saviour, Jesus Christ. I lived in that faith, and I died in it. But how disappointed I was, when I came to myself in the new life, and found that the blessed Saviour had been here so long, and I had not known it. Were we not told that he would come like a thief in the night? Were we not told that he would come to his own, and his own would receive him? And that he would be attended by legions of angels? And is it not true? [We think so.] Your beautiful faith demonstrates the second advent of Jesus the Christ. But I did not know it. I persecuted my Lord, and I did not know it was he. I have mourned sincerely over it. But for that, I should be supremely happy in the new life, and I have blamed myself very much for my blindness. I refused to see. I had eyes, but I would not use them. I had ears, but I would not hear. When anything spiritual, or relating to Spiritualism, was offered to me, I thought it was the devil, and I turned my back against it. But I am glad to be able to return and give my testimony in its favor.

I do not expect to make one single convert to your beautiful religion, but I expect to do my duty by coming. Our brother Miller was inspired by a great truth. He intuitively apprehended the coming of the angels in attendance upon the Christ-spirit of truth. But he gave a wrong signification to it. He was right about his dates, but he gave a wrong signification, and from that grew up the errors that have become so firmly established in our church on earth. It will be remembered—by those at least who are acquainted with the subject—that he came to preach of the second coming of Christ just before your modern Spiritualism had its advent. He was the John the Baptist of your beautiful religion, but he did not know it. We did not any of us know it. And the church to-day is persecuting its Saviour, and does not know it.

I am here to warn my family against denying this Lord and Saviour of the human race; for so sure as they sin against the light which I have brought them to-day, so sure will they regret it when they come to the spirit-world; for this same Jesus will say to them, as he said to me, "My brother, I have been on the earth ministering through my angels all these twenty years, and yet you did not know me; you did not clothe me nor my naked; you did not feed me nor my starving little ones. Now needs of remorse, of repentance, must grow for awhile in the garden of your soul, and you must eat the bitter fruits thereof, until you are redeemed from ignorance, and thereby saved from further sin."

And I would have my dear friends escape such a condemnation when they come here. And for that I am here to-day, praying that they may see the light—that they may hear the truth; praying that they may recognize the Lord Jesus Christ, and no longer turn him from their doors. Jan. 16.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to answer them.

Q.—What is the philosophy or theory by which spirits cause ponderable substances to pass through walls of buildings without disintegrating the substance through which they pass?

CHAIRMAN.—I suppose that means permanent.

A.—Then they should have said so; that alters the question entirely, because it is a well-known fact in science that matter cannot pass through matter without disintegration of the particles composing the object. Presuming your questioner desires to know something of the process by which these manifestations are performed, I will state that it is also a well-known fact in science that there is nothing solid; that all the various particles composing an object of matter are distinct and separate in themselves. That there is a passage around each particle of matter, that no two particles touch each other, is a well-known fact. To the unscientific observer this may seem to be otherwise. But, in reality, there is nothing solid in the material world, however solid it may seem to be. And so, this being true, it is all the more easy for those who have made themselves acquainted in this department of science to disintegrate to a larger extent the particles composing any object, and to pass another object through it. And, again, in order to restore the object to its original condition, it is only necessary to set into more active motion the particles that have been acted upon in the disintegrating process, and immediately, by bringing them within a certain conjunction, they come together, and Nature locks them. This is the case with the iron ring, with which manifestations are made through the mediumship of one Reel. And these manifestations are performed so quickly that your human senses, though exerted to their utmost power, could not detect the process. It is quicker than lightning; it is quicker than thought; therefore the science can never be fully understood here in this life, because you require more subtle senses to take cognizance of the action that is produced upon matter; and although you possess these subtle senses, even in this life, yet you do not, except in rare instances, possess the power to use them.

Q.—Did any of the spirit-friends listen to the discourse of Mr. Alger yesterday? If so, what is their opinion of the same?

A.—The intelligence did not hear Mr. Alger at the Music Hall yesterday; but the intelligence heard of him. Mr. Alger, it should be at the outset understood, is a man who is largely swayed by popular currents of opinion. To-day he floats this way and to-morrow he floats that way. Some of our good Spiritualist friends have declared that Mr. Alger knows that the Spiritualism he denounces is true. In defence of Mr. Alger and the truth, I deny their position. He does not know it to be a truth; nor has he investigated far enough to know much about it any way. He has been one of those surface investigators, and they never amount to much. They are like those people who take one look through a telescope, and sweep the heavens, and declare they know all about astronomy. They profess to be able to tell you all you want to know; but pin them down to strict scientific propositions, and they cannot give you an answer that would satisfy a school-boy. And this is with reference to Mr. Alger. At one time his mind was favorable to Spiritualism, but suddenly there came a breath of opposition across it, and the figures that angels had made were erased. Mr. Alger has no positive belief in any hereafter beyond this life.

Q.—He admitted that, yesterday.

A.—Then he admitted what is true of himself.

Q.—He stated that after twenty-three years study he was convinced that Swedenborg's visions were but the result of maggots crawling through his brain.

A.—Well, he gave an honest opinion from his standpoint, and I honor him for it. He could do no more, no less. He is fast drifting into materialism; not that which the Spiritualists recognize and believe in, but that which gives no reflection on a hereafter at all; that which saith, with the biblical record, in Ecclesiastes: "Man goeth down into the grave, and he is no more." We pity Mr. Alger, because we know that in the hereafter there will come to his soul such a terrible awakening, that it will produce remorse, grief, and all those terrible disasters which befall such souls who wander into materialism, when they enter the other life. But finally he will rise re-

thy servants higher, may no darkness cluster around their souls, and may the light of a new world stream into their being, making glorious all the chambers of their lives. And, Father, thou who knowest all our thoughts, and understandest the beginning and the end of each one of us, we will trust ourselves in thy keeping—praising thee for the gift of life, and asking only that we may understand it, and thereby save thee and thy children who dwell in mortality. Amen. Jan. 17.

Questions and Answers.

Q.—How is the spirit able to communicate so soon after death as it sometimes purports to, when it takes two or three days to become separated from the human body?

A.—Because spirit is superior to matter—under certain circumstances has absolute control over matter. Many spirits who are still dwelling in human bodies, who have not been subject to the chemical change of death even, leave those bodies at will, and communicate through spiritual media. And by the same law, the spirit who has become partially separated from the physical body goes to media and manifests through them, then returns again to the body, and waits for Nature to complete the process of separation.

Q.—Are we to understand that the body should not be buried in less than three days after death?

A.—It certainly would not be well to bury sooner than that, except in special cases. There are cases upon record, both in the Old World and here, asserting that our medium, when under the control of another spirit than her own, has in spirit visited friends, and those with whom she was not acquainted, in distant lands, and has communicated through media furnished there, and when shown in her normal state the communication, she remembered nothing of it, but declared it was precisely what she should have given under such circumstances. The old notion that the spirit never leaves the body only at death, modern Spiritualism proposes to explode.

The truth is, you every one of you are in the habit, under certain circumstances, of leaving your bodies, going out from them and holding communication with friends who are absent from you. You do this in dreams, you do it under other circumstances, when there is not even a fragmentary record of what you have said and done when separated from the body; and in the higher life you will all be able to see the process, and to understand it in its simplicity.

Q.—If the spirit is dissevered from the body, can it return?

A.—No. There is a magnetic cord, a spiritual attraction binding the spirit to the body, however distant that spirit may be, until it has come under another and a higher law by virtue of the chemical change of death.

CONTROLLING SPIRIT.—I will here take occasion to state that I am informed that some of your audience of yesterday inferred from my remarks in answer to a question concerning the status of Mr. Alger, that I believed as he did, that I endorsed his sentiments, and favored him entirely. [I did not so understand you myself.] Well, I do not see how any sound reasoner could have so understood me; but, however, it seems some of your audience did. Now, while I honored Mr. Alger for assuming in plain terms the position which he did—for declaring to his audience where he stood, (I honor him for it) I did not say I believed as he did—far from it. I am told that he distinctly told his audience that he knew nothing and could conjecture nothing beyond this life—writing himself down a materialist in the strictest sense. Well, if he so believes, he is a hero to so announce it before the audience who listened to him on Sunday morning last. Jan. 17.

Joseph H. L. Taylor.

I said to my friend Daniel Mason: "I will come back when I get through with this life; you shall hear from me." About two months since, I was in New York City, and a friend of mine initiated me into spiritual matters. I became convinced of their truth, and since then, before my death, I read all I could about it, and informed myself as well as I could; so when my time of change came, I told my friend he would hear from me, and for that purpose I am here. My name—Joseph H. L. Taylor; my occupation I will leave out, it not being necessary, I suppose. What he wishes to know more than all else is, whether he shall remain in New Orleans or go East. I say, remain there; at least until he has fulfilled the contract between himself, Mr. Ogden and myself. It now remains between himself and Ogden; I say, remain and fulfill it. I know it will be some money out of his pocket, but it will be a large per centage of good to his soul. He must remember the old adage, "There is honor even among thieves," and put it in practice. Jan. 17.

Nellie Abbot.

My name is Nellie Abbot. I used to live in Lawrence, Mass. I was nine years old. My father went to war, and got sick and died, and mother was left with Jennie and George and me; and I am gone now. They are older than me. They can help a good deal; but I want to tell her that father has tried to come to tell her that, if she tries, she can get a pension—not to believe what folks tell her, that she can't. She can—she can. He wants her to go and ask Mr. Knowles about it; he will tell her. [Is she acquainted with Mr. Knowles?] No; but he knows about such things. She need not be afraid to go; father will see that it do not cost her anything to go and find out about it. Tell her I met Aunt Charlotte and father, and I was n't afraid at all when I got here. And it wasn't dark at all; it was all bright and beautiful; and nobody should be afraid to come, because they are good folks that live in this world where I live now, and I do not believe there is any bad world anywhere. My teachers do not say there is; they say that is an earthly superstition, and I suppose it is.

I want mother to be happy, and to try real hard to get her pension, for father says she can; and he sends lots of love to her, and tells her not to cry nor be downhearted at all. [When did you leave your mother?] Last winter. [Nearly a year ago?] Yes, sir. Jan. 17.

Capt. Gorham Bassett.

Some of my friends have requested me to tell them something more concerning my death and the manner thereof. Well, that would be impossible to do, for I gave as clear an account of the disaster that befell us, causing the death of all on board the ship, as I could have given had I been in the body talking with them. I might have gone over more ground, but I could not have given more information; and if they will refer to that number of the Banner, they will get all that it is possible for them to get. Jan. 17.

William Lewis.

Good-day, sir. [How do you do, sir?] Well, I do not know. I was very sick when I died, but I do not suppose I am now when I come back. [You are likely to feel some of the sensations you did then.] I don't want to; I shall get away pretty quick if I do.

Well, I have got an old mother living on Anderson street, and she wants me to come back and say something to cheer her up, as I died away from her. I had the small-pox, and was carried away down to the island, and she had no chance to see me or hear from me at all. I was out of my head all the time, and I did not send her any word nor nothing. But I am able to come back. She knows about these things. I used to get the Banner for her regular, every week—just as regular, every week—and I saved it over till Sunday night to read it; and there is nothing I could get to give her so much comfort. [You were very good.] Not so good; I wanted it myself, too. She will be proper glad to hear from me. [Do you like the spirit-world very much?] Yes, sir, yes, sir, very much. I ain't such a place as Boston is at all. No, sir; it's a good place. Well, there are distinctions of caste and color, and all that, but they ain't so broad and sharp as they are here. They are different—entirely different. If a colored man knows something, he is respected for it, and he can rise just as high as a white man can, and gain just as much respect.

I did not stay a great while here on the earth—only twenty years. William Lewis is my name—William Lewis, colored man. I am happy, tell my mother, and I am in the way, I think, of doing some good. And tell her every time I get a chance I will send her word through the Banner, and I want her to be sure and have it every week. If she can't get money enough to buy it, borrow it—borrow it. Miss Brown always has it, and she will lend it any time. Jan. 17.

Scenes conducted by Theodore Parker; letters answered by William Berry.

MESSAGES TO BE PUBLISHED.

Thursday, Jan. 19.—Invocation: Questions and Answers; Matthew Arnold, to Father Riley; William Phillips, of Bristol, Me.; Jennie Johnson, of New York, to her mother; Monday, Jan. 23.—Invocation: Questions and Answers; Fred Somerby, to Mr. White; Hannah Pierce, of Dorchester, Mass.; Deborah Smith, of Elliot, Me.; Sarah Thompson, of Lowell, Mass.; Tuesday, Jan. 24.—Invocation: Questions and Answers; Jonathan Wilde, of Boston, to his grandson George W. J. Wilde, of Lowell, Me.; to his mother; Rosalind Davis, of Chicago, to her sister; Thursday, Jan. 26.—Invocation: Questions and Answers; Agnes Clark, of N. York, to her brother in New York; Mattie, to "Little Raven"; Simon Barnard, to his mother; Sunday, Jan. 30.—Invocation: Questions and Answers; Mary Ann Conroy, of New York, to her father, in Cairo, Ill.; Jonathan Johnson, of Somerville, to his friends; Charles Brown, of Tremont, to his friends; Col. William H. Humphreys, of Savannah, Ga., to his mother; Monday, Jan. 31.—Invocation: Questions and Answers; O. K. Russell, of Medford, Mass.; William Cutler, of Medford, Mass.; Mrs. Lydia Fisher, of Dedham, Mass.; Minnie Abbott, of Medford, Mass., to her sister; Tuesday, Feb. 2.—Invocation: Questions and Answers; Richard Olney, to his friends; Esther Imbermann, of Boston, to her father; Emma Rogers, of Boston, to her mother; Monday, Feb. 6.—Invocation: Questions and Answers; John Moore, to his friends in England; Jacob Heller, to his friends in the vicinity of Scammon, Ill., on the Spiritualist and reform movements of the day; Thursday, Feb. 9.—Invocation: Questions and Answers; "My Friend," of Leamington, to Henry Phillips; Rude Hill, of Cincinnati, O., to her mother; William March, of Indiana, to his mother; April 24.—Invocation: Questions and Answers; Annie Hammond, of Cincinnati, O., to her mother; James Alexander, to his brother; James McCall, of Manchester, N. H., to his brother; Hans von Humboldt, to students colleagues to Boston; Tuesday, April 25.—Invocation: Questions and Answers; Charles Clark, of Bath, Me., to his aunt; Thomas Gill, of Boston, to Mr. White; Charles Sheldon, a friend in Alabama; Thursday, April 27.—Invocation: Questions and Answers; John H. Grant, of Kansas, to his parents; Gen. Felix Zollicoffer, to friends in Virginia; Monday, April 30.—Invocation: Questions and Answers; Mary Ellen, wife of William Young, to Rev. Frederick Howland, of Andover, Mass.; Timothy Joseph, of East Boston, to his mother; Thomas French, to Mr. L. H. Willard; William Alderson, of New Jersey, to Nathan Shapleigh; Minnie Abbott, of Washington, D. C., to her parents.

MESSRS. EDITORS.—Our good friend, Mr. Teclady, whose communication appears below, was well known to our friends in Baltimore. Many will still remember his erect, manly form and elastic gait as he used to enter "Calvert Hall," the meeting place of the first spiritualistic congregation. Bro. T. always was a great admirer of Mrs. Eyer, and well can we remember him sitting—case in hand—close up as possible to the speakers' stand. The following message from him was given at a private circle held by Miss Mary Roos. It is now published in the Banner of Light, in order that his many friends may have a chance of hearing from him, a wish that has often been expressed. M. W.

MESSAGE FROM SAMUEL TSCHUDY, OF BALTIMORE.

"My name is Samuel Tschudy. I have been gone better than three years. I know that my friends were anxious to hear from me, and that I could help them in coming back. This blessed light of Spiritualism, how glorious it is, how calm, how healing, how peaceful, like a beautiful, balmy day in the youth of the year—the very elixir of God's ways. My message is to my friends, to all who love Spiritualism. My property that I was attending to there was nearly finished, and justice will still be meted out to my successors. My message to them to-day is in reference to the large tract of land that was my own—is to learn this great measure of truth—to labor and to wait. My good word to my children is, that they are not mother-frogs and brother Jerome in this summer land. Brother J. has learned all the length and breadth and height and depth of the blessed light of Spiritualism. It is all plain now. I wish to make a communication to the Brothers Henneman. It is a special private one. Tell Mrs. Eyer that I wish to communicate with her. I have written to her, and I have written to her in the earth-form, and contained more truth than I could persuade. Good day."

LIST OF LECTURERS.

PUBLISHED EVERY OTHER WEEK.

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

J. MADISON ALLEN will answer calls to lecture in New England. Address care Banner of Light, Boston, Mass.

Mrs. A. A. ADAMS, trance speaker, Brattleboro', Vt. Dr. J. T. ADAMS, box 201, Rochester, N. Y.

HAROLD B. ADAMS, trance speaker, New York City, N. Y.

Mrs. N. K. ANDROSS, trance speaker, Delton, Wis. J. MADISON ALEXANDER, trance speaker, and trance speaker, Chicago, Ill.

Dr. A. D. BAXTER, trance speaker, Boston, Mass. G. FANNIE ALLEN will lecture in Vineland, N. J., during May, in Vineland, N. J., during June. Address as above, or Vineland, N. J.

Rev. J. O. BARKETT, Glenburnia, Wis. Mrs. H. F. BROWN will answer calls to lecture and receive subscriptions for the Banner of Light. Address, Chicago, Ill., care Lyceum Banner.

Mrs. SARAH A. BYRNES will speak in Brooklyn, N. Y., during May, in Vineland, N. J., during June and July. Address 31 Spring street, East Cambridge, Mass.

Mrs. NELLIE J. T. BROWN will speak in Philadelphia during May. Address, Elm Grove, Colerain, Mass.

Dr. JAMES K. BAILEY, LaPorte, Ind., box 394. Dr. J. J. BAILLOT, trance speaker, Chicago, Ill., care R. P. Young.

Mrs. A. P. BOWMAN will speak at Swift Water, N. H., June 4. Address, St. Johnsbury, Vt.

Mrs. A. B. BOWMAN, trance speaker, 10 Chapman street, Boston.

WM. BRYAN, box 53, Camden P. O., N. Y.

Rev. Dr. BARNARD, Battle Creek, Mich. Dr. A. D. BAXTER, trance speaker, Boston, Mass.

JOSEPH BAKER, Jacksonville, Wis. Mrs. E. B. BROWN, trance speaker, box 7, Southford, Conn.

Mrs. E. B. BROWN, trance speaker, box 7, Southford, Conn. Mrs. FRIZZOLLO DOTT BRADSHAW speaks in Bingham, Me., one-fourth of the time. Address, North Madison, Me.

Mrs. LORA B. CHASE will speak in Bradford, N. H., one-fourth of the time. Address, Newbury, N. H.

ALBERT E. CARPENTER, care Banner of Light, Boston, Mass. Mrs. ANNIE

Speakers' and Mass Convention.
As Chairman of the Committee appointed by the North-western Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Ill., on the 26th and 27th days of June, 1871, to commence its first session on Friday, June 26, at 10 A. M., and continue for the three days, as directed by the Convention.

This Convention is called to continue the progressive work of the Association, to establish the order of the day, and to extend to all to be present. Those who attend will receive a cordial reception by the Speakers' and Mass Convention, and will be enabled to obtain the most complete and reliable information about the work of the Association, and to be able to address the Convention of the Committee of Reception, Decatur, Ill., on the 26th, 27th, and 28th of June, 1871.

By request of Mrs. M. W. Coxson, Moses Hull, D. V. Hull, Harvey A. Jones, Jr., and others, and the Committee of Reception, Decatur, Ill., on the 26th, 27th, and 28th of June, 1871.

Notice.
The Semi-Annual Convention of the State Association of Spiritualists of Minnesota will meet at Farmington, Dakota County, Minn., June 26, 27, and 28, 1871. All delegates attending will please notice the following rules of Railroad Companies: On St. Paul and Sioux City Railroad, excursion tickets will be sold by agents at the various stations (return tickets included) for full fare one way, on Milwaukee and St. Paul Railroad, including Hastings and Dakota Railroad, parties will purchase excursion tickets at various stations for 60 per cent of full fare, on Lake Superior and Mississippi Railroad, including St. Paul and Minneapolis, return tickets included, will be returned for on the certificate of Secretary of Convention that they paid full fare for the trip. On the Chicago and North-Western Railroad, delegates will find Convention tickets in the hands of the conductors on the trains only. Delegates can get bona fide tickets for Farmington for \$1.00 per day. It is expected that Peter West, of Chicago, will be present.

HARVEY E. JONES,
Secretary of Association.

Morrison, Rice County, Minn., April 18th, 1871.

Mediums in Boston.

DR. J. R. NEWTON,
Practical Physician for Chronic Diseases,
No. 23 HARRISON AVENUE,
(One door north of Beach street.)
BOSTON.

DR. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetes, Liver Complaint, Dyspepsia, Dropsy, Falling of the Womb and all kinds of Chronic Weakness, Weak Spines, Deafness, Loss of Voice, Rheumatism, Bronchitis, Hemorrhoids, Felons, and all kinds of Lameness and Weakness of the Limbs.

TO CORRESPONDENTS.—Letters must be short, and those requiring aid from a distance who are well able to pay for the same. A fee of five dollars is charged for each case. No fee is exacted from those who are simply able. All others are cordially invited without fee or reward.

Apr. 6.

MRS. E. C. LITTLEJOHN,
CLAIRVOYANT and Medium for Medical Treatment, Business, Prophecies and Tests. Examination for diseases, person or from lack of hair, \$2. Medicines prepared to send for mail. Analysis of ores, \$5. No. 26 Hanson street, Boston. Apr. 1—17.

DR. MAIN'S HEALTH INSTITUTE,
AT NO. 22 HARRISON AVENUE, BOSTON.

THOSE requiring examinations by letter will please enclose \$1.00 a lock of hair, a return postage stamp, and the address, and state sex and age.

—Apr. 1.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
129 Washington street, Boston. Mrs. Latham is omnisciently successful in curing all kinds of Chronic Diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price \$1.00. 4w—Apr. 29.

FREEMAN HATCH,
FOR several years a captain, voyaging to Europe, East India and China, has been aided by God and angels to heal the sick. Treats chronic diseases. 8 Beaver place, opposite 28 Tremont street. Hours: 9 A. M. to 4 P. M. Apr. 25—4w.

MRS. N. J. ANDREWS,
ELECTRO-MAGNETIC PHYSICIAN, (Room No. 4,) Pa-
villion, 57 Tremont street, Boston. 3w—Apr. 25.

MRS. M. THERESA SHELHAMER,
HOLDS TEST CIRCLES every Thursday and Sunday evening, at 8 o'clock; admission, 25 cents. Private sittings given every day, except Sundays, \$1.00, at 27 Boston street. 1w—May 13.

MRS. F. O. DEXTER, Clairvoyant, Business and Test Medium. Examines parties by a lock of hair, tests by laying on of hands. Price \$1. 494 Tremont street. Hours: 8 A. M. to 4 P. M. 1w—Apr. 29.

MRS. L. W. LITCH, Trance, Test and Healing Medium, has removed to 103 Court street, Boston. Office Trance and Sunday evenings at 7 o'clock. May 6—2w.

MISS FLORA J. PALMER, Magnetic Physician and Test Medium, 50 Pleasant street, corner of Tremont street. Examines by lock of hair. 2w—May 6.

MRS. A. S. ELDREDGE, Business and Healing Clairvoyant, 1 Oak st., Boston. Answering letters, \$1.00. Apr. 22—4w.

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. Apr. 22—5w.

SAMUEL GROVER, Healing Medium, No. 23 Dix Place (opposite Harvard street). 3w—Mar. 11.

Miscellaneous.

THE NEW CHURCH INDEPENDENT,
A SWEDENBORGIAN MONTHLY.

AND HARRINGER OF THE NEW DISPENSATION, established in 1861, under the name of the *Christian*, has now reached its nineteenth volume, and for the year 1871 will appear in an enlarged magazine form, with several new features and improvements, making it a first-class religious journal, devoted to the welfare of the New Church. A copy of the most talented writers of this organization are now contributing to its columns, embracing the following: Rev. F. Barrett, Rev. W. M. Fernald, W. H. Holcombe, Henry James, Rev. Samuel Hewick, W. H. Gilbrath, Dr. John E. Jones, W. H. Lusk, Lydia Fuller, Mary Washington, Rev. H. S. Williams, Rev. George Field, B. Hathaway, J. T. Eaton, Miss L. M. Money, Rev. Solomon Brown, T. H. Stringfellow, Mrs. M. C. Jones, Rev. Stephen W. Roy, H. S. Strong, Olive Clark, Mrs. Almira Gregory, and others.

Terms: \$5.00 a year, or \$3.50 for two copies paid by one per three. Agents are wanted, and \$1.50 for any number over three. Address, WELLES & WELLES, Lafayette, Ind. Mar. 4—3m.

S SEWING MACHINES, MACHINES,
SEWED FAMILY FAVORITE,
WHEELER & WILSON,
HOWE, EATON,
AMERICAN, &c., &c.,
Sold for small installments, as low as 95¢ per month, or may be paid for in \$1.00 done at home.

ENGLEY, RICE & PECK,
(Successors to Engley & Rice),
323 Washington cor. West St., Boston.
Feb. 18—1y.

JOAN OF ARC,
The "DELIVERER OF FRANCE." A fine Photograph of the celebrated heroine representing her clad in armor and cheering her troops on to action.

Price 25 cents, postage free.
For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

SNOW'S PENS.
Snow's Pen, Fine.
Extra Fine Pen, for Ladies.
Diamond Pen, for Hook-keepers.
Own Pen, for Country and Foreign Journeys.
Circular Pens, for General Use.

Any of the above sent by mail upon receipt of price, \$1.00 per box, and postage.

Snow's Pens have been before the public a long time, and have earned the reputation of being always good.

For sale by WM. WHITE & CO., at the BANNER OF LIGHT OFFICE, 158 Washington street, Boston, Mass.

Mar. 25—5w.

BROWN BROTHERS,
American and Foreign Patent Office,
46 School street, opposite City Hall,
BOSTON, MASS.

ALBERT W. BROWN, EDWIN W. BROWN,
(Formerly Examiners at Scientific American.)

All Documents relating to Patents prepared with promptness and ability. Advice gratis and charges reasonable.

Apr. 21—5w.

J. ROLLIN M. SQUIRE,
ATTORNEY AND COUNSELOR AT LAW,
No. 30 Court street, Room 4, Boston.

Photographs of Prof. William Denton.
We have received a supply of Photographs of Mr. William Denton. Cabinet size, 4x6 inches. 50 cents, postage 4c.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

THE MAGNETIC TREATMENT.
SENTINEL CURE OF DR. ANDREW STONE, Troy, N. Y., and a large, highly illustrated Book on this system of vitalizing treatment.

WANTED—AGENTS, (\$20 per day), to sell the *under-ferrous* and *lock* sewing machine, (side) and is fully licensed. The best and cheapest family sewing machine ever made. Address: E. C. CLARK, at CLARK & CO., Boston, Mass., Pittsburgh, Pa., Chicago, Ill., or St. Louis, Mo.

BOARD BY THE DAY OR WEEK AT NO. 25
Charlotte street, Norfolk, Va. 1w—Apr. 27.

Miscellaneous.

HOMES FOR THE PEOPLE!
A FARM
FOR EVERY PERSON WHO WANTS ONE,
At the Hyde Park Settlement,
Hyde County, North Carolina.

CLIMATE genial, soil rich enough to raise from 50 to 100 bushels of corn to the acre, without the aid of manure, and all kinds of fruit and vegetables. Grapes grow in great abundance. This County contains about 315 thousand acres, and only about one-tenth of it improved. Yet in 1869 they raised 500,000 bushels of corn, 25,000 of wheat, 15,000 of oats, 3,500 of peas, 200,000 lbs. of cotton, and 2,500 gallons of honey. One grape-vine has been known to yield 150 bushels of grapes, and one bushel makes three gallons of wine.

Timber is very abundant, viz.: Pine, Juniper, Cypress, (from which the celebrated Cypress Shingles are made) Red Cedar, Gum, Hickory, Oak and Holly. Lumber sells from 10 to 15 dollars per M. Corn sells for \$1.00 to \$1.25 per bushel, while in the West it sells for ten to fifteen cents, and it can be raised as cheaply here as in the West; freight to New York about ten cents per bushel.

A tract of 50,000 acres has been laid out in small farms of 20 acres; (4000 rods) streets five feet wide; price \$15 to \$20 per acre, according to location; terms, one quarter cash and the balance in three equal payments—two, three and four years, with interest at 6 per cent.

Readers of the *Banner* who choose to join us within thirty days, can send me a postoffice order for \$25, and I will send a certificate for the first quarter of the purchase money. (My price) as I want as many progressive people as I can get, and they can locate when they please. We want good men to put up a house, and a Farming Machine, and a Tanning and Furniture Manufacture, as well as all kinds of Mechanics. Address, J. P. SNOW, Manager, 18 State street, Boston, Mass.

Hon. Wm. D. Kelley, of Philadelphia, says North Carolina is the finest part of the world his foot or eye ever rested upon.

13w—Mar. 4.

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

THE AMERICAN LIBERAL TRACT SOCIETY

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

No. 1, "The Bible as a Witness," by Wm. Denton.
No. 2, "The Bible as a Witness," by Wm. Denton.
No. 3, "The Bible as a Witness," by Wm. Denton.
No. 4, "The Bible as a Witness," by Wm. Denton.
No. 5, "The Bible as a Witness," by Wm. Denton.
No. 6, "The Bible as a Witness," by Wm. Denton.
No. 7, "The Bible as a Witness," by Wm. Denton.
No. 8, "The Bible as a Witness," by Wm. Denton.
No. 9, "The Bible as a Witness," by Wm. Denton.
No. 10, "The Bible as a Witness," by Wm. Denton.
No. 11, "The Bible as a Witness," by Wm. Denton.
No. 12, "The Bible as a Witness," by Wm. Denton.

DR. H. B. STORER'S
COMPOUND POWDERS OF
BUCHU AND IRON,
FOR DISORDERS OF THE
Kidneys, Bladder, Prostate and Urinary
Organs.
PRICE, \$1.25.

THESE Powders are free from the irritating and destructive effects of Alcohol, which enters into the fluid preparations, and are recommended by the highest authorities. They are a powerful and reliable remedy for all cases of Non-Retention or Incontinence of Urine, Irritation, Inflammation of the Bladder, Stricture, Hematuria, Discharge of the Prostate Gland, Stone in the Bladder, Gravel or Brick Dust, Dropsical Swellings, Rheumatic Affections, Scurvy, Erysipelas, Skin Diseases, and Disorders of the Urinary Organs IN EITHER SEX.

Prepared only at the Laboratory of the Proprietor, DR. H. B. STORER,
No. 60 Harrison Avenue, Boston, Mass.
Sent by mail, post-paid, on receipt of price: Jan. 21.

SENT EVERYWHERE BY MAIL.

TO EVERY CITY..... BY MAIL.
TO EVERY TOWN..... BY MAIL.
TO EVERY VILLAGE..... BY MAIL.
TO EVERY HAMLET..... BY MAIL.

DR. STORER'S
FEMALE RESTORATIVE,
THE UNIVERSAL HEALING, PURIFYING AND
STRENGTHENING REMEDY FOR ALL
DISEASES OF WOMEN.

WILL be sent, post-paid, on receipt of price. Every package of the Compound, when dissolved, makes ONE PINT of the Restorative. This cheapest, best and most powerful of all medicines, is a first-class religious journal, devoted to the welfare of the New Church. A copy of the most talented writers of this organization are now contributing to its columns, embracing the following: Rev. F. Barrett, Rev. W. M. Fernald, W. H. Holcombe, Henry James, Rev. Samuel Hewick, W. H. Gilbrath, Dr. John E. Jones, W. H. Lusk, Lydia Fuller, Mary Washington, Rev. H. S. Williams, Rev. George Field, B. Hathaway, J. T. Eaton, Miss L. M. Money, Rev. Solomon Brown, T. H. Stringfellow, Mrs. M. C. Jones, Rev. Stephen W. Roy, H. S. Strong, Olive Clark, Mrs. Almira Gregory, and others.

Terms: \$5.00 a year, or \$3.50 for two copies paid by one per three. Agents are wanted, and \$1.50 for any number over three. Address, WELLES & WELLES, Lafayette, Ind. Mar. 4—3m.

SOUL READING.
OF PSYCHOMETRIC DELINEATION OF CHARACTER.

MRS. A. B. SEYMOUR would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their physical, mental, moral and spiritual condition; marked changes in past and future life; physical diseases, with prescription therefor; what business they are best adapted to pursue; in order to succeed; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full description, \$1.00; Brief description, 50 cents.

MRS. A. B. SEYMOUR,
White Water, Walworth Co., Wis.

Wanted—Agents! \$75 to \$250 per month, everywhere, mail order.

Introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will cut, sew, stitch, and make every kind of sewing, and is a superior machine. Price only \$15. Fully licensed and warranted for five years. We will pay \$100 for any machine that will sew better, more rapidly, or more elastic seam than ours. It makes the Elastic Lock Stitch. Every second stitch can be cut, and with each cut the needle will pierce without tearing. We pay Agents from \$75 to \$250 per month and expenses, or a commission from which twice that amount can be made. Address: CLARK & CO., Boston, Mass.; Pittsburgh, Pa.; St. Louis, Mo.; or Chicago, Ill. 13w—May 6.

AGENTS WANTED.
GREAT FORTUNES,
AND HOW THEY WERE MADE;

OR THE STRUGGLES AND TRIUMPHS OF OURSELVES.
MADE MEN. BY J. D. MCGEE, JR. The most taking, instructive and trustworthy work ever published. Tells of the rise and fall of the great fortune makers of the world. Agents are wanted from \$50 to \$200 per month. In spite of hard times. Send for circulars free. Address: GEO. MACLEAN, Publisher, Boston, Mass. Mar. 25—5m.

PHOTOGRAPHS
Controlling Spirits of J. Wm. Van Namee,
As seen in spirit-life by WELLS & WELLES, Artists for the Living.

ONITA, Indian control: 25 cents. HOBART, Lecture control: 25 cents. GREAT HEART, Indian Medicine control: 25 cents. Large size, \$1.00.

Photographs of J. Wm. Van Namee, Trance Speaker and Medium: 25 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

FOR SALE.
ONE hundred farms and houses in and around the beautiful city of Fitchburg, Mass. Splendid soil and salubrious atmosphere is increasing in value every day; can suit the most fastidious, a fine farm to Boston daily. Call and examine my property, or send for circular. A. S. LAWTON, Holliston Bank Building, Fitchburg, Mass. 8w—May 6.

DR. T. LISTER, ASTROLOGER,
35 LOWELL STREET, BOSTON, MASS.

WHERE he has been located for 25 years. A written notice of his life and work is sent to every one who writes to him. The date of birth must be given. Letters will be promptly answered and all confidential. 6w—May 6.

J. T. GILMAN PIKE,
PHYSICIAN,
Pavilion, No. 57 Tremont street, (Room No. 5,) BOSTON.

MRS. M. L. SHERMAN, Psychometrist. For-
warding sending photographs and lock of hair, month or birth, whether single or married, with two dollars and stamps, will receive delineation of character, including leading events of life, past and future. Will diagnose disease and send prescription, or give instruction for medicament development for \$1 each and stamps. Address 306 South Clark street, Chicago, Ill. 2w—May 6.

MRS. HIGGINS, Clairvoyant Physician, will be in Charlestown on Friday and Saturday of each week, at No. 95 Main street. 4w—May 6.

New Books.

Sixth Thousand Just Issued.
A WONDERFUL BOOK.
EXETER HALL.
A THEOLOGICAL ROMANCE.
THE MOST STARTLING AND INTERESTING
WORK OF THE DAY.

READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."
READ "EXETER HALL."

Every Christian, every Spiritualist, every skeptic, and every preacher should read it. Every ruler and statesman, every teacher and reformer, and every student in the land, should have a copy of this extraordinary book. As containing information of the most valuable and interesting kind. Price: paper 80 cents, postage 4 cents; cloth 80 cents, post 4 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

THIRD EDITION.

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

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

This work has been prepared for the great expense and much mental labor, in order to meet the wants of Spiritualists. Societies in every portion of the country. It is only to be examined to its commendation.

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

THE SPIRITUAL HARP is a work of over three hundred pages, comprising SONGS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment on each selection.

Single copy..... 80 cents.
Full copy..... 3.00
Cloth copy..... 10.00

When sent by mail 24 cents additional

An Abridged Edition of the Spiritual Harp Has just been issued, containing one hundred and four pages. Price \$1.00, postage 16 cents.

The above books are for sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

AN EYE-OPENER.
"OUTTAUPE, PAR PIGAUULT."
LE BRUN.

DOUBTS OF INFIDELS:
Embodying Thirty Important Questions to the
Clergy; also Forty Questions to
the Doctors of Divinity.

BY ZEPA.

CONTENTS:
PART FIRST.
The Old Testament;
The Bible and other Sacred Books;
The History and the Bible;
Biblical Contradictions;
The Prophecy;
Pagan Mythology;
Creation of the World;
Jews, Christians, and Miracles;
The Resurrection;
A Discourse of Divinity Criticized;
The Christian and his Testaments;
Effects of Believing the Bible;
Solomon's Songs.

PART SECOND.
Doubts of Infidels;
Questions of Zeal to the Doctors of Divinity;
Letter to the Clergy;
Scripture Narratives;
The Mystical Craft;
John Calvin;
Richard Strauss;
The Passage in Josephus;
Wealthy's Letters, postpaid 13 cents; paper 50 cents, postage 4 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

NEW EDITION.

THE WONDERFUL STORY
OF
RA VALETTE.

ALSO,
TOM CLARK AND HIS WIFE,
AND THE CURIOUS THINGS THAT BEFELL THEM;
BEING

The Rosicrucian's Story.
TWO VOLUMES IN ONE.
BY F. B. RANDOLPH.

"The fictions of genius are often the vehicles of the sublime verities, and its flashes often open new regions of thought, and throw new light on the mysteries of our being."

—Channing.
Price \$1.50, postage 20 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

COSMOLOGY.

By George M'Ilvaine Ramsay, M. D.

This work is purely scientific, and the subjects treated upon are handled with care and great ability.

CONTENTS.
CHAPTER I.—Matter without Origin: 2.—Properties of Matter: 3.—Nebulous Theory: 4.—Origin of Planetary Matter: 5.—The Nebular Hypothesis: 6.—Origin of the Solar System: 7.—Origin of the Earth: 8.—Origin of the Moon: 9.—Origin of the Planets: 10.—Origin of the Stars: 11.—Origin of the Universe: 12.—Origin of the Cosmos: 13.—Origin of the Cosmos: 14.—Origin of the Cosmos: 15.—Origin of the Cosmos: 16.—Origin of the Cosmos: 17.—Origin of the Cosmos: 18.—Origin of the Cosmos: 19.—Origin of the Cosmos: 20.—Origin of the Cosmos: 21.—Origin of the Cosmos: 22.—Origin of the Cosmos: 23.—Origin of the Cosmos: 24.—Origin of the Cosmos: 25.—Origin of the Cosmos: 26.—Origin of the Cosmos: 27.—Origin of the Cosmos: 28.—Origin of the Cosmos: 29.—Origin of the Cosmos: 30.—Origin of the Cosmos: 31.—Origin of the Cosmos: 32.—Origin of the Cosmos: 33.—Origin of the Cosmos: 34.—Origin of the Cosmos: 35.—Origin of the Cosmos: 36.—Origin of the Cosmos: 37.—Origin of the Cosmos: 38.—Origin of the Cosmos: 39.—Origin of the Cosmos: 40.—Origin of the Cosmos: 41.—Origin of the Cosmos: 42.—Origin of the Cosmos: 43.—Origin of the Cosmos: 44.—Origin of the Cosmos: 45.—Origin of the Cosmos: 46.—Origin of the Cosmos: 47.—Origin of the Cosmos: 48.—Origin of the Cosmos: 49.—Origin of the Cosmos: 50.—Origin of the Cosmos: 51.—Origin of the Cosmos: 52.—Origin of the Cosmos: 53.—Origin of the Cosmos: 54.—Origin of the Cosmos: 55.—Origin of the Cosmos: 56.—Origin of the Cosmos: 57.—Origin of the Cosmos: 58.—Origin of the Cosmos: 59.—Origin of the Cosmos: 60.—Origin of the Cosmos: 61.—Origin of the Cosmos: 62.—Origin of the Cosmos: 63.—Origin of the Cosmos: 64.—Origin of the Cosmos: 65.—Origin of the Cosmos: 66.—Origin of the Cosmos: 67.—Origin of the Cosmos: 68.—Origin of the Cosmos: 69.—Origin of the Cosmos: 70.—Origin of the Cosmos: 71.—Origin of the Cosmos: 72.—Origin of the Cosmos: 73.—Origin of the Cosmos: 74.—Origin of the Cosmos: 75.—Origin of the Cosmos: 76.—Origin of the Cosmos: 77.—Origin of the Cosmos: 78.—Origin of the Cosmos: 79.—Origin of the Cosmos: 80.—Origin of the Cosmos: 81.—Origin of the Cosmos: 82.—Origin of the Cosmos: 83.—Origin of the Cosmos: 84.—Origin of the Cosmos: 85.—Origin of the Cosmos: 86.—Origin of the Cosmos: 87.—Origin of the Cosmos: 88.—Origin of the Cosmos: 89.—Origin of the Cosmos: 90.—Origin of the Cosmos: 91.—Origin of the Cosmos: 92.—Origin of the Cosmos: 93.—Origin of the Cosmos: 94.—Origin of the Cosmos: 95.—Origin of the Cosmos: 96.—Origin of the Cosmos: 97.—Origin of the Cosmos: 98.—Origin of the Cosmos: 99.—Origin of the Cosmos: 100.—Origin of the Cosmos: 101.—Origin of the Cosmos: 102.—Origin of the Cosmos: 103.—Origin of the Cosmos: 104.—Origin of the Cosmos: 105.—Origin of the Cosmos: 106.—Origin of the Cosmos: 107.—Origin of the Cosmos: 108.—Origin of the Cosmos: 109.—Origin of the Cosmos: 110.—Origin of the Cosmos: 111.—Origin of the Cosmos: 112.—Origin of the Cosmos: 113.—Origin of the Cosmos: 114.—Origin of the Cosmos: 115.—Origin of the Cosmos: 116.—Origin of the Cosmos: 117.—Origin of the Cosmos: 118.—Origin of the Cosmos: 119.—Origin of the Cosmos: 120.—Origin of the Cosmos: 121.—Origin of the Cosmos: 122.—Origin of the Cosmos: 123.—Origin of the Cosmos: 124.—Origin of the Cosmos: 125.—Origin of the Cosmos: 126.—Origin of the Cosmos: 127.—Origin of the Cosmos: 128.—Origin of the Cosmos: 129.—Origin of the Cosmos: 130.—Origin of the Cosmos: 131.—Origin of the Cosmos: 132.—Origin of the Cosmos: 133.—Origin of the Cosmos: 134.—Origin of the Cosmos: 135.—Origin of the Cosmos: 136.—Origin of the Cosmos: 137.—Origin of the Cosmos: 138.—Origin of the Cosmos: 139.—Origin of the Cosmos: 140.—Origin of the Cosmos: 141.—Origin of the Cosmos: 142.—Origin of the Cosmos: 143.—Origin of the Cosmos: 144.—Origin of the Cosmos: 145.—Origin of the Cosmos: 146.—Origin of the Cosmos: 147.—Origin of the Cosmos: 148.—Origin of the Cosmos: 149.—Origin of the Cosmos: 150.—Origin of the Cosmos: 151.—Origin of the Cosmos: 152.—Origin of the Cosmos: 153.—Origin of the Cosmos: 154.—Origin of the Cosmos: 155.—Origin of the Cosmos: 156.—Origin of the Cosmos: 157.—Origin of the Cosmos: 158.—Origin of the Cosmos: 159.—Origin of the Cosmos: 160.—Origin of the Cosmos: 161.—Origin of the Cosmos: 162.—Origin of the Cosmos: 163.—Origin of the Cosmos: 164.—Origin of the Cosmos: 165.—Origin of the Cosmos: 166.—Origin of the Cosmos: 167.—Origin of the Cosmos: 168.—Origin of the Cosmos: 169.—Origin of the Cosmos: 170.—Origin of the Cosmos: 171.—Origin of the Cosmos: 172.—Origin of the Cosmos: 173.—Origin of the Cosmos: 174.—Origin of the Cosmos: 175.—Origin of the Cosmos: 176.—Origin of the Cosmos: 177.—Origin of the Cosmos: 178.—Origin of the Cosmos: 179.—Origin of the Cosmos: 180.—Origin of the Cosmos: 181.—Origin of the Cosmos: 182.—Origin of the Cosmos: 183.—Origin of the Cosmos: 184.—Origin of the Cosmos: 185.—Origin of the Cosmos: 186.—Origin of the Cosmos: 187.—Origin of the Cosmos: 188.—Origin of the Cosmos: 189.—Origin of the Cosmos: 190.—Origin of the Cosmos: 191.—Origin of the Cosmos: 192.—Origin of the Cosmos: 193.—Origin of the Cosmos: 194.—Origin of the Cosmos: 195.—Origin of the Cosmos: 196.—Origin of the Cosmos: 197.—Origin of the Cosmos: 198.—Origin of the Cosmos: 199.—Origin of the Cosmos: 200.—Origin of the Cosmos: 201.—Origin of the Cosmos: 202.—Origin of the Cosmos: 203.—Origin of the Cosmos: 204.—Origin of the Cosmos: 205.—Origin of the Cosmos: 206.—Origin of the Cosmos: 207.—Origin of the Cosmos: 208.—Origin of the Cosmos: 209.—Origin of the Cosmos: 210.—Origin of the Cosmos: 211.—Origin of the Cosmos: 212.—Origin of the Cosmos: 213.—Origin of the Cosmos: 214.—Origin of the Cosmos: 215.—Origin of the Cosmos: 216.—Origin of the Cosmos: 217.—Origin of the Cosmos: 218.—Origin of the Cosmos: 219.—Origin of the Cosmos: 220.—Origin of the Cosmos: 221.—Origin of the Cosmos: 222.—Origin of the Cosmos: 223.—Origin of the Cosmos: 224.—Origin of the Cosmos: 225.—Origin of the Cosmos: 226.—Origin of the Cosmos: 227.—Origin of the Cosmos: 228.—Origin of the Cosmos: 229.—Origin of the Cosmos: 230.—Origin of the Cosmos: 231.—Origin of the Cosmos: 232.—Origin of the Cosmos: 233.—Origin of the Cosmos: 234.—Origin of the Cosmos: 235.—Origin of the Cosmos: 236.—Origin of the Cosmos: 237.—Origin of the Cosmos: 238.—Origin of the Cosmos: 239.—Origin of the Cosmos: 240.—Origin of the Cosmos: 241.—Origin of the Cosmos: 242.—Origin of the Cosmos: 243.—Origin of the Cosmos: 244.—Origin of the Cosmos: 245.—Origin of the Cosmos: 246.—Origin of the Cosmos: 247.—Origin of the Cosmos: 248.—Origin of the Cosmos: 249.—Origin of the Cosmos: 250.—Origin of the Cosmos: 2

Banner of Light.

Warren Chase, Corresponding Editor.
Office at his Liberal, Spiritual and Reform Bookstore, 501
North Fifth street, St. Louis, Mo.
Copies of the BANNER OF LIGHT, including back num-
bers and bound volumes, can always be had at this office.

DEMORALIZING INFLUENCES.

Since the census-takers have reported St. Louis the largest city west of the Alleghenies, and the fourth in the nation, we have had an extraordinary influx of those demoralizing influences that have long infested and corrupted New York. In the past business part of our city may be seen every day and night, except Sunday, exhibited to throngs of gaudy boys and poor working-men and women, both black and white, the face of a man or a woman cutting off his or her head, and both parts still showing signs of life. Of course the face is performed with mirrors and deception, but it deceives the children and ignorant. One of the shows is a learned pig thrown in.

On the old Lindell Block, where the magnificent hotel was burned some years ago, is fitted up a permanent circus and "Paris Exhibition," and a few rods from it is another circus performing its dangerous feats of wild exploits to gaping crowds every night; and still within hearing distance from the old Lindell lot are several other bands of music playing into low, rude and vulgar performances the boys and girls that can be attracted by such amusements; and they all seem well patronized—far better than any intellectual or moral entertainment, and nearly as well as the Roman Catholic churches are on Sunday, where most of the same faces may be seen at mass during some part of the day. The Cardiff Giant, too, has been carted over the river and spread out for inspection here to the hundreds who never heard of the hoax.

The gamblers, too, have made a raid on St. Louis, and it is yet an undivided contest between them and the police for mastery, even while the latter have the law to aid them. Saloons and dens of dissipation have increased and prospered, and suicides, murders and fights, with marriages and divorces, are also rapidly coming up to the high standard of population which was not even suspected before the census, with Chicago so near, and Cincinnati growing old, and its river drying up. To correspond with all this, and to imitate more closely New York, our city has recently changed its politics, and it seems to be changing its character from a resemblance to Philadelphia to that of New York.

The question is yet unsolved, whether a great city can be governed so as to be moral, orderly, temperate, industrious and peaceable in all classes of its citizens.

In connection with these changes in the social condition of the city is the effort of the authorities to register the courtesans, and by legalizing and taxing only the females, to regulate if not restrain the "social evil." The well-paid officers who are willing to undertake the work that many good citizens could not be induced nor hired to engage in, report a few young girls caught and rescued by being sent to public places that degrade them to the lower walks of life, from which not one in one hundred ever arises, and a portion of those whose delicacy of feeling was not all gone, and who would not submit to the examination, leaving the city, or crossing the limits, and the more rude and degraded being brought into more notoriety, and, by being registered, taxed and legalized, and pronounced free from disease, of course feel themselves more respectable; while not a man who visits them is registered, taxed, pronounced free from disease, nor licensed. All of which shows, so far, a very small benefit to the city or its morals, unless collecting money from the bag and paying it to men who are officially sent to inspect them is a benefit. Literature in St. Louis goes begging; books are of little account except as personal ornaments to carry to church, or for parlor ornaments and playthings for children. Several bookstores have closed up and moved away or changed business since we came here, and others do a languishing business, or depend—as we do—on the country for trade, while there is a lively business in second-hand books, of which almost any amount can be purchased for a mere fraction of first cost by the dealers. No goods sell so low and so poorly at auction as books; hence few are sold here.

The tone, character and intellectual ability of the press of the city are subjects of daily comment by citizens and strangers, who generally estimate them unworthy a city of the size and importance of St. Louis. The religious and literary papers depend mostly on country support, except the Catholic, which of course compels a support under religious discipline as it does a support of churches. This is the shadow on the dark side of our city; but it is not all dark, and we will defer the bright side to a future article.

SIGNIFICANT.

We clip the following from the Missouri Democrat:

"A convention of the distillers of the United States met in Chicago to-day. The call for the convention states that the distilling interest is more heavily depressed than any other branch of business, and that the cause of this is over-production and want of concert of action among distillers.

That to obviate this there should be a consolidation of interests and pooling of profit. That it is proposed to embrace in this movement the States of New York, Pennsylvania, Maryland, Ohio, Indiana, Kentucky, Illinois, Missouri, Iowa and Wisconsin, which States last year paid taxes on seventy millions four hundred and twenty-seven thousand gallons of spirits, to the value of each distillery, according to its registered capacity. To form an association under the general laws of Ohio or some other State; to elect a board of directors, who shall have absolute control over the production and sale of spirits, and to place a uniform profit of ten cents at least on the gallon—this profit to go into a general pool and to be divided once a month pro rata, according to the registered capacity of each house, whether running or not.

Charles Fallman, of New York, was chosen president of the convention, which embraced delegates from Chicago and various other points in Illinois, from Indiana, Wisconsin, Ohio, Missouri and New York.

A committee on organization was appointed, and after a recess the convention went into secret session."

We are glad to see all of New England and Michigan with other States left out of this list of whiskey-making districts. The significant fact in the matter is the organization, cooperation, consolidation and monopoly of this most ruinous and morally destructive business carried on in this country, while its enemies are divided into little clans, or standing out as individuals, wrangling, disputing and scandalizing each other, giving the enemy all the advantage. Pooling a part of their profits for a fund to operate with, and by which they can control the trade and secure all the profits they need, is a shrewd and wise arrangement. It may be said the Scripture is fulfilled in this, that the children of this world are wiser than the children of light. We cannot organize a powerful party, and "pool" profits to put out dis-

tilleries and stop the nefarious practice of making the poison that causes half the crime and misery in the whole country, while the manufacturers can organize and secure Congressional legislation if they need it.

The fact is, the capital and speculators of the country are organizing, consolidating and monopolizing, and by it will utterly ruin the laborer and more severely oppress the poor of every class, unless there is an effort properly carried out to organize labor and protect the poor. In no one direction is action so much needed now and without delay, as in securing and controlling power over the manufacture and sale of alcoholic drinks. We have ever opposed the license system for various reasons not necessary to be repeated here, and we see no good reason for quarrelling all the time with the retailer; but if our Government is not strong enough to stop as well as to regulate distilleries, then we are in favor of a stronger government—one in which the people can protect themselves against monopolies as well as distilleries, and one that can restrict both to the interests of the whole people.

Money, it seems, can be and is used to divide, distract and demoralize the poor and ignorant, especially at elections and through the ballot, the use of which ought to be sacred as any religious ceremony.

If we heed the significant finger pointing us to organization of the laborers and the poor of both sexes and all classes, and pooling of funds to work with, we escape the gulf that is otherwise before our country in monopoly.

LOS ANGELES, CALIFORNIA.

A writer from this point in Southern California, whose letter we see in the Interior, advises pious families not to move to this El Dorado of the West, notwithstanding he gives the climate and country the highest praise, and says it is evident the Creator designed it for a great fruit-growing country, and not a country for raising cattle and grain, because the former run to horns and the latter dries up. He says the people do not regard the Sabbath nor attend to religious obligations as in the East, and horse-racing and card playing are practiced even on Sunday; and hence, what he calls the morals are very low. We could point him to some eminently Christian cities east of the mountains that are lower in morals than he represents Los Angeles, and we cannot see why the Creator, if he "designed" it for a fruit-growing region, should not give it, as well as the rocky shores of New England, to the Christians, or at least allow his especial favorites to have a share in the orange and lemon groves of this El Dorado, and enjoy its delightful climate. Certainly, Christians, if any people, need a fruit diet to keep down the belligerent propensities.

NOMINATING.

Through the press, which, when united, controls the sentiment of this country—but, fortunately, seldom can be united—names of distinguished individuals are being pushed out for our next President by both great political parties. Our old friend, L. U. Reavis, pushes out that of Horace Greeley, endorsing him with a long letter of recommendation in the Missouri Democrat, which treats the subject rather cavalierly, owing, probably, to its free trade and bolting propensities. It is not generally supposed that Horace would be much of an ornament to the White House, however much of economy he might introduce both there and in the Executive Department of the Government. He is certainly the working-man's advocate, if not the working-man's hero. He is scary on the woman's rights subject, as he is not a favorite with the women. He knew some of the truths of Spiritualism many years ago, but had not quite stamina enough to defend them as B. F. Wade did, who is also named for a candidate. Notwithstanding all this, Horace Greeley would make a good, able and reliable President for the whole nation.

THE SLAVERY OF WOMAN.

The most complete evidence of the slavery of woman is furnished in the daily reports of murders, murderous assaults and legal prosecutions by husbands upon their fellow-men for intimacy with their wives, which in almost every case is encouraged, participated in, and often solicited by the wife, who always has the power in her own hands to defend her person if she chooses, or feels aggrieved or insulted. Why a wife cannot defend herself by law or otherwise, as well as a husband, we do not know, nor do we know why she should be treated as a horse or dog, and have no voice in her own defence or protection, or at least why she cannot be allowed to make her own complaint and apply for defence against the abuse of any man, even though it be her husband. It seems to us about time woman had an individuality and moral and legal power of personal defence, and that she should be at least allowed to decide when she is insulted, and to know when she is so far abused by any person that he has thereby forfeited his life. The cases of Sickles and Cole were sufficient, we thought, to arouse public sentiment on this subject, but still similar ones are of frequent occurrence.

Matters in Europe.

The wheel of fortune continues to revolve in France, but the Commune seems to be tending steadily to the under side. Fighting still goes on unceasingly, the firing being described as "fearful and apparently reckless," owing, perhaps, to the preponderance of ammunition over men in the army of the Communists—it being reported as reduced by its heavy losses to about twenty-five thousand men—and a laudable spirit of imitation on the part of the Government artillery.

The city is perfectly blockaded, as during the siege, and the prospects are that famine will soon begin to be a powerful aid to the Thiers government. On Wednesday, April 26, there was heavy fighting all night along the whole line. Vanvres, Issy and Montrouge were furiously bombarded. The firing around Paris was heavy on Friday, April 28th, and a general attack was made, resulting in some success for the Versaillesists. On Saturday the cannonade ceased.

On Sunday, April 30th, the government troops stormed the outskirts of Paris and carried them, taking many prisoners and cannon. An attack near Châtillon was another success for the government. Reports from Paris say that the troops in the fort were perfectly panic-stricken; they spiked the guns and retreated in breathless disorder to Paris.

With a last hope that the "brothers of the mystic life" would forbear to fire on members of "the order," a Masonic procession, half a mile in length, passed through the streets recently, and planted their banners on the ramparts under a heavy fire. The lodges of the order in Paris were reported. Their hope was vain, however, as several Masons were wounded while on the walls. Their flags are represented as still flying, though no notice is taken of them by the Thiers government.

The official statement of the losses of the Communists to Tuesday, April 26th, sums up 9000 killed and wounded, besides 3000 prisoners. The Versaillesists and Orleansist agents are said to be actively working in the interest of their respective chiefs.

Revolutionary attempts at Havre and Dieppe failed recently.

As we go to press it is announced that Cluseret, the Communistic Minister of War, has been removed—the over-arching public demanding it—and that M. Rossel is to succeed him.

The editors of all the moderate journals in Paris have been ordered to be prosecuted by the Commune, and are leaving the city as rapidly as possible.

The municipal elections throughout France have resulted in the general choice of conservative Republicans, much to the discouragement of the "reds."

SOUTHERN LOCALS, Etc., REPORTED FOR THE BANNER OF LIGHT.

NASHVILLE, TENN.

We arrived in this city at six P. M., April 18th. Bro. W. Freeman, genial and full of enthusiasm, met us at the depot, and conducted us to his happy home, and proffered its generous hospitalities to us in that easy and whole-souled way, so characteristic of the Southern heart. We met several of the liberal friends. The light of Spiritualism and liberalism shines in Nashville among a select and earnest few. The Banner of Light, the American Spiritualist, the Age, the Crucible, the Radical, the Index, and the Examiner, are missionaries of the New Religion. Finding these publications, one or all, in a house, is a sufficient indication of culture and of acute spiritual perception.

Early in the morning of the 19th ult. we started out for a

LOOK AROUND THE CITY.

Nashville presents a very substantial appearance. There are many fine warehouses and bank buildings. The streets generally are narrow, but they are straight, and the city is well laid out. There are many really fine private residences, with beautiful lawns fronting the streets, and the conviction is to the stranger that wealth and refinement and a noble hospitality are universal things in this place.

It is worth the trip to Nashville to see

THE STATE HOUSE.

Which the Tennesseans claim is the State House of the whole country. And we must agree with them, so far as our knowledge in that line is concerned. The building is situated on a high rise of ground, near the centre of the city, and it commands a splendid view of the surrounding country. Many Swedes are settling in the vicinity of Nashville, attracted thither because of the similarity of the scenery to their own fair land across the water. We remained long at the State House grounds, drinking in the glories spread out before us by our good Mother Nature. And how lavish this good mother is to her earthly children! How exquisite is her workmanship! And how strange it seemed to us to view, on an April morning, that grand tract of country, so beautifully diversified with hills of modest pretensions, and vales whose gradually sloping sides seemed to affirm that the Divine Architect had lingered long in perfecting them—how strange, we say, was it to have spread before us such a beautiful scene at that time of the year! It seemed like midsummer. The trees were heavily leaved; the earth had a carpet of velvety green; the birds filled the air with music; the sunbeams danced o'er hill and vale, and poured a flood of soft, mellow, golden light over numberless acres, rich and fair.

This region is the Italy of America—a beautiful territory, whose climate, both mild and invigorating, cannot be surpassed, and whose natural advantages are all that could be desired. Consumptives are scarce in this country. The natives love their city and its surroundings with all the ardor and devotion that Bostonians universally exhibit when they converse about the city in which the Banner of Light is published.

Speaking of natural advantages reminds us that the Southern people have not been very energetic in improving their splendid opportunities. For instance, the Ohio River rolls by Louisville, Ky., in a very lively manner; a tremendous water power could be secured. Give any New England city the chance that Louisville and Jeffersonville possess, and a dozen factories would adorn—yes, that is the word—the river's banks, and the hum of thousands of spindles would make music at morn and night. All this will come to Louisville in good time. Now whether this applies to Nashville or not we cannot definitely say.

THE CUMBERLAND RIVER.

A stream of no mean calibre, flows by the city. We took a walk along the "levee." Things looked like business. Several steamers were taking in cargoes, and yet there was not that hurry and bustle so characteristic of Northern docks. Everything seemed calm; sundry negroes were sunning themselves on bales of cotton, taking the world easy. The colored people South

FLOCK TO THE CITIES.

Business in Nashville and throughout the South generally is at a standstill. The cotton crop was large, but it commands a low price. The people are hopeful, though, and look for better days. They affirm that they are able to work out their own salvation in every particular.

THE PRESS.

Nashville has two daily papers—the Banner and the Union and American. We met the editors of the Banner, and found them to be generous and intelligent gentlemen, who are up with the times. The "Southern Methodist Book Concern" has its headquarters in this city. Several religious newspapers and religious monthlies are also published here; in fact Nashville is quite a literary centre.

Professional travelers always have an eye for good hotels. Nashville has one that would reflect credit on any city in the country. We are talking about

THE MAXWELL HOUSE.

The appointments of this hotel are superb. Mr. Keap, the proprietor, is a gentleman of fastidious tastes, and everything about his house serves to satisfy the requirements of those who love refinement and congenial surroundings.

RELIGIOUS MATTERS.

Orthodoxy reigns supreme in Nashville—that is, to all outward appearances. No heretic raises his voice stately, before public audiences, to affirm the fundamental ideas of the new theology that has come to the world in this latter day. There is not a Universalist or a Unitarian society in the place. Some years ago there was an effort among the Unitarian friends to introduce more rational ideas, but the movement finally went down. The "Cumberland Presbyterian Church" is the bon ton one. The Rev. Dr. A. J. Baird is pastor. He ranks A. No. 1 among Nashville preachers. From what we heard about Dr. Baird's preaching, we judge that he is elaborating a new system of theology. He is evidently endeavoring to keep up with the times, to answer the objections of the skeptical. He talks a good deal about the "Christ-principle" as distinct from the man Jesus, and of the efficaciousness of that principle. He says it "saved" men prior to the birth of Jesus. April 16th Dr. Baird said in his pulpit that he "challenged any one to produce the idea of the one true and living God outside of the Bible." Remarks are in order.

Rev. Mr. Kelley, of the Methodist church, has been delivering, of late, some very interesting scientific lectures. He is not it that this gentleman is predisposed to rationalism.

Religion, divested of supernaturalism, is the great need of the human soul. Spiritualism introduces the religious idea to the human mind in its normal beauty and grace. Instrumentalities are as necessary as principles; principles exist independent of instrumentalities, but cannot manifest without them. The world of forms and the world of ideas are closely related, each expressive of the other. There are many, many Spiritualists

and Liberals in Nashville who yearn for something that shall satisfy the demands of their spiritual natures. They want to see a permanent organization that shall reflect their ideas—and why not?

Some of the best minds in Nashville are favorable to rationalism. Order, cohesion, action, will soon bless these friends. They have had the "light." Yes, its blessed rays were turned full upon them, years ago, by the sainted

JESSE B. FERGUSON.

It was in Nashville that this brother, a few years subsequent to the "Rochester Knockings," while pastor of the "Christian" church, came out and avowed his convictions as to the divine truths of Spiritualism. Mr. Ferguson was the great preacher of the South. His wisdom, his eloquence and his purity were known throughout the land. Oh! how tenderly is his memory cherished by the faithful few in Nashville to-day! They speak of "Jesse" as one speaks of an archangel. From the spirit-world Jesse B. Ferguson still talks to his friends. Oh! that we may all be baptized into his glory! Oh! that we may possess his moral integrity and spiritual worth! He was a willing martyr; he took up the cross without a murmur. Thorns pierced his brow, at times, but inspirational fires illuminated the sky of his existence. He went on in his work; he died with the armor on, and now in higher spheres he is reaping a rich reward.

Mr. Ferguson's family reside about four miles from Nashville, at a delightful retreat called

"MOUNT HOPE."

We spent a night at this place. Most happy were we to form the acquaintance of Mrs. Ferguson and her family. Here, in seclusion, the wife and daughters of Bro. Ferguson live. The world should know more of Mr. Ferguson's sacrifices to Spiritualism. Kind words and tokens of esteem should greet this lonely widow and her daughters, the fair Mary, and Mrs. Harrison, from the millions of Spiritualists whose cause Jesse B. Ferguson honored by his advocacy of it. When will the Spiritualists of this country, united in love and fired with a holy zeal, rise up and labor as a people for humanity; and when will they cease loud protestations of power and numbers, and give their journals first-class support, and show some signs of gratitude to those workers of merit who are sacrificing and who have sacrificed so much for the truths of Spiritualism!

We could mention the names of not a few of our able workers who have gone down to the grave in poverty, and have actually suffered for the necessities of life. And we could mention cases, also, of those who are indebted to earnest workers for all their popularity and usefulness, and yet who forget the by-gone time, and who act mean and contemptible toward those who were their early support. The day of reckoning will come.

"Mount Hope" is a charming spot. Our visit with Mrs. Ferguson was exceedingly pleasant. To know Miss Mary Ferguson is to admire her. "Mount Hope" is admirably adapted for an educational institution. We understand that Mrs. Ferguson is ready to sell it.

NOTES.

The Crucible, of Baltimore, is on the high road to success. Moses Hull, the editor, deals with facts, and yet he has enough of the ideal to beautify and give a sort of spiritual halo to what he says. We are indebted to Moses for many tender kindnesses, and this, perhaps, makes the Crucible specially dear to us. But independent of all personal feeling, we can commend the Crucible to the liberal mind, the world over.

Matters are lively in Memphis, Tenn. We have met Col. Eldridge, an enthusiastic Spiritualist of that place. He says the Brinkley College affair is a genuine thing. Mrs. Ferris is now giving séances for physical manifestations there; the best people of the city are interested. The friends intend to organize soon, and have lectures. That's the way to do it.

Bro. Peebles, in his own winning and convincing way, has been preaching Spiritualism in New Orleans. During May he lectures in Baltimore, Md. Humanity needs more men of a like stamp.

Judy Nicks is a colored girl. She lives in Stanford, Lincoln Co., Ky. And she is a medium, too. Bro. Downs, of that place, tells us that she has remarkable manifestations, and that the interest in them is on the increase. In Stanford, organization will soon bless our friends, and then stated preaching of the Word will follow.

The Davenport Brothers are creating a great sensation through the South. Immense crowds greet them everywhere.

The population of Nashville approaches thirty thousand. That is as definite as we dare put it, after Mr. Riker's assertion that we were twelve thousand out of the way when speaking of the population of Kansas City. When we stay in one place long enough, we intend to count the population ourselves, then we shall be sure. CEPHAS B. LYNN.

Medical statistics establish two facts conclusively: Since the abandonment of stays the annual mortality among women has diminished eighteen per cent; and since the fair ones began overloading their heads with chignons, brain fevers among them have increased seventy-two and three-fourths per cent.

Indiana State Spiritual Association.

To the Spiritualists of Indiana. Greeting: We would announce to the friends of the harmonious philosophy throughout the State, and elsewhere, that the fifth annual Convention of the Indiana State Spiritual Association will be held at the Indiana State Fair, in the city of Indianapolis, commencing Friday, June 16th, 1871, at 10 o'clock A. M., and continue in session overland. Each local Liberal Society within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. The friends of the cause generally are cordially invited to be present and assist in making this Convention a pleasant and profitable one.

Business of much importance is expected to be brought before the Convention. Good speakers will be procured for the occasion. A noted test medium is expected to be present, to add to the interest of the Convention.

Full arrangements will be effected with the railroad, as far as possible. Good board will be arranged for at one dollar per day for all who may attend the Convention, provided they remain three full days.

By order of the Board of Trustees.
J. R. BURLE,
Sec'y of Indiana State Spiritual Association.
Indianapolis, Ind., April 18th.

Mediums and Speakers' Convention.
A Quarterly Convention of Mediums, Speakers and others of Western New York will be held at Ridgeway, Orleans Co., on Wednesday, May 25th and 26th, commencing at 10 o'clock each day.

The place of meeting is on the lower-embowered Ridge Road, three miles north of the railroad station at Medina, from whence friends engage to convey attendants to and from the Convention; also to entertain all who may come. Thus, with terms and needs supplied, and an atmosphere attuned to harmony and perfumed by flowers and overshadowed by the bending aspens, aglow with angelic ministrations, may we not confidently anticipate a glorious reunion? A cordial invitation to attend is extended to all truth-seekers.

By order of the Board of Trustees.
J. R. BURLE,
Sec'y of Indiana State Spiritual Association.
Indianapolis, Ind., April 18th.

Massachusetts.
A Convention of the Massachusetts State Association of Spiritualists will be held on Thursday of Anniversary Week, morning and evening, in Pilot Hall, Boston. Full particulars in the next paper.

For order, E. WILDER, 25, President.

LETTERS FROM THE PEOPLE!

WHAT THEY THINK ABOUT
DR. STORER'S
VALUABLE MEDICINE,
THE
NUTRITIVE
COMPOUND!

As a **FEMALE RESTORATIVE,**
As a **BLOOD PURIFIER,**
As a **TONIC AND STRENGTHENING AGENT,**
As a **GENERAL RESTORATIVE.**

POPULAR FAVOR.

The "NUTRITIVE COMPOUND" has already made its way into every State and Territory of the Union, and testimony from a large number of patients demonstrates that this excellent medicine supplies a great need, and is destined to become the

MOST POPULAR REMEDY IN AMERICA!
We shall not publish the names of our correspondents who send us their acknowledgments of the great benefit received, unless by their special permission or desire, as the nature of many of the diseases cured is such as to render the publication of personal certificates undesirable; but a few fragmentary sentences from letters in our possession may show in what estimation the Nutritive is held:

A Physician's Testimony—"Panacea for all Female Complaints."

Last Fall I sent for a few packages of your "NUTRITIVE COMPOUND," which I used in my practice, and which I found to prove more than you claim for it. I consider it infinitely superior to all other medicines in the diseases for which it is recommended. I esteem it a complete PANACEA FOR ALL FEMALE COMPLAINTS. I desire to get the medicine as low as possible, on account of many unable to pay, and I wish to benefit the suffering poor, as well as the more opulent.—D. C. D., M. D., Newark, N. J.

"Takes Out the Old Aches and Stiffness."

W. Y., of Grand Rapids, Mich., himself 73 years of age and a magnetic healer, reporting other cases, says: "I am taking some myself, and it takes out the old aches and stiffness consequent upon some childhood rheumatism. After taking it three or four days I breathe more freely than I used to in one and a half hours before; hence the more purifier of the blood through the lungs, besides all the other good work that is going on in the old system."

"Doing Wonders."

"Dear Sir—Your medicine is DOING WONDERS for my wife. She has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."—G. P. H., Groveland, Mass.

Superior to "All the Doctors and all the Medicine."

This is a case of Chronic Protrusion of some twenty years' standing, such as there are but few to be found in all the medical records—with a great deal of enlargement, and, of course, a great deal of suffering. The medicine, which she has taken now about two weeks, is making quite a revolution in her general health—completely reversing the tendency to cold extremities, accelerating the circulation so as to produce a fair pulse at the wrist, where there has been scarcely any perceptible for years—and she says, with all the doctors and all the medicine she has taken for years, she has never found anything like this. "In my practice I find a great many, especially females, who are troubled with diseases for which your medicine is recommended, and for which it recommends itself. The dozen you send me are all gone, and as I shall use them in my practice, and send three dozen more by express."—W. Y., Grand Rapids, Mich.

"I Wish Every Sick Woman Had It!"

"I have used but one package, but my health is so much improved that I have recommended it to another lady, who is using it with beneficial results. I think it a very valuable medicine, and with every sick woman had it. Please send six packages."—Mrs. C. M. S., Minnesota.

"The Very Thing They Want."

"My age is seventy-four, and I have been diseased from the crown of my head to the sole of my foot. Your medicine has helped me very much, and I think it is far superior to anything I ever used, and I do sincerely and strongly urge all sufferers from natural or female complaints to forward \$1 to you for a trial package. My husband, who is a Medicine Agent, recommends it to all his patients, and your medicine is the very thing they want. I send you the money for seven packages."—Mrs. H. G., Brownson, Mich.

Forty External Ulcers Cured.

"I am very much better, and shall take the Nutritive until I get entirely well. From the first of July until November I had forty external ulcers, and I have now cured them, and I have had but one. Surely it is 'worth more than its weight in gold' to me."—Mrs. K. A. M., Litchfield County, Conn.

"Superior to Anything I Ever Used!"

"Dr. Storor—Having tried your Nutritive Compound for myself and family, I desire to say that it is far superior to anything that I ever used, and I do sincerely and strongly urge all sufferers from natural or female complaints to forward \$1 to you for a trial package. My husband, who is a Medicine Agent, recommends it to all his patients, and your medicine is the very thing they want. I send you the money for seven packages."—Mrs. C. G. B., Shelburne, Mo.

"All that it Claims to be."

"This is the fourth package I have sent to you for, and can truly say that the 'Nutritive Compound' is all that it claims to be."—J. L. O., Ohio.
"Your medicine is all that is claimed for it."—Dr. T. J. Z., New York.
"Your medicine is the best medicine for a sick woman that there is in the whole world."—H. M., Maine.

"Just What I Need."

A distinguished author and lecturer writes, after using two packages: "I send enclosed \$5, for which send me your Compound. I am convinced that it is just what I need. I recently met two ladies who have been taking the Compound and both speak well of it. Mrs. Z., of Westfield, N. Y., said to me, 'I wish I could tell Dr. Storor how much good his medicine has done me.'"

"Your medicine has wrought a great change in me. My digestion is improved, and I have no sick feeling, which was always cold, are now warm and often perspire. My friends notice the change in my complexion for the better. I tell my friends that I think with one more package I could draw a blister with my hands."—Mrs. J. L., Indiana.

"The 'Nutritive' agrees with me in every particular. Since using it I have had but very little pain or feeling in the bunches in my breast, which makes me hopeful that the Nutritive and wash will dispense them. The medicine has a pleasant effect on my nervous system."—Mrs. T. B. S., Connecticut.

"My blessings and honor be awarded you for its discovery."—P. S. J., N. Y.
"I have already used one of the packages for which I sent to you, and nearly the other, and have already received very great benefit. Many disagreeable complaints have been entirely cured by its use. I have recommended it to three of my friends, who, after a fair trial, are also greatly helped. I write this in justice to Dr. Storor, who deserves (with the good spirits) the thanks of suffering womanhood. If he wishes, he is at liberty to publish this."—Letter to the Banner of Light.

"We have been troubled with the Erysipelas in our family this winter. We were induced to try it, and the result has been improved health."—J. L., Connecticut.

"I have used two boxes of it already. It has helped me very much. I have not been so well for five years, and now I think I shall get well."—Mrs. V. H. T., Minnesota.
"The 'Nutritive Compound' which I sent for is doing my wife good, more than six months with a clear, rosy complexion. Send me six packages."—J